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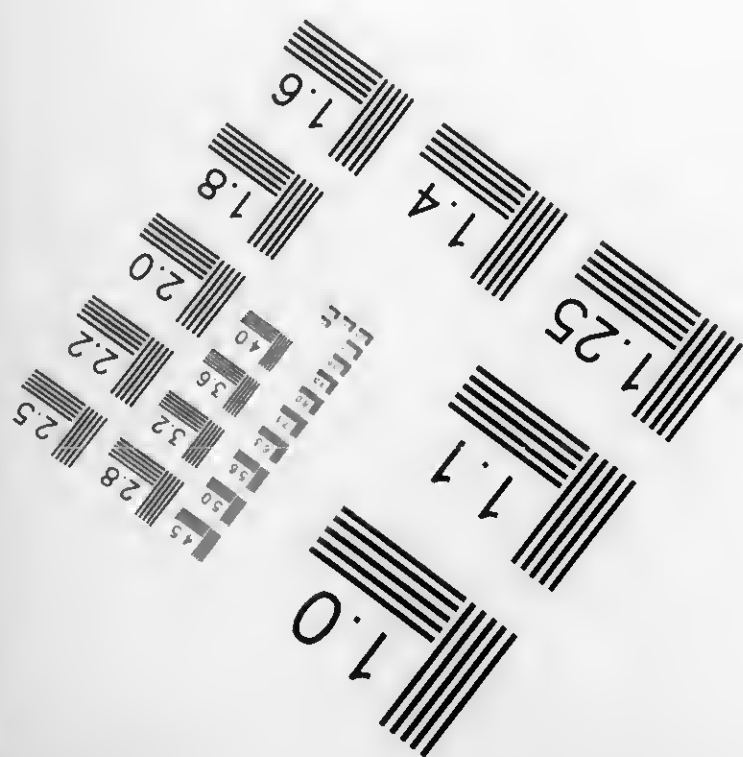
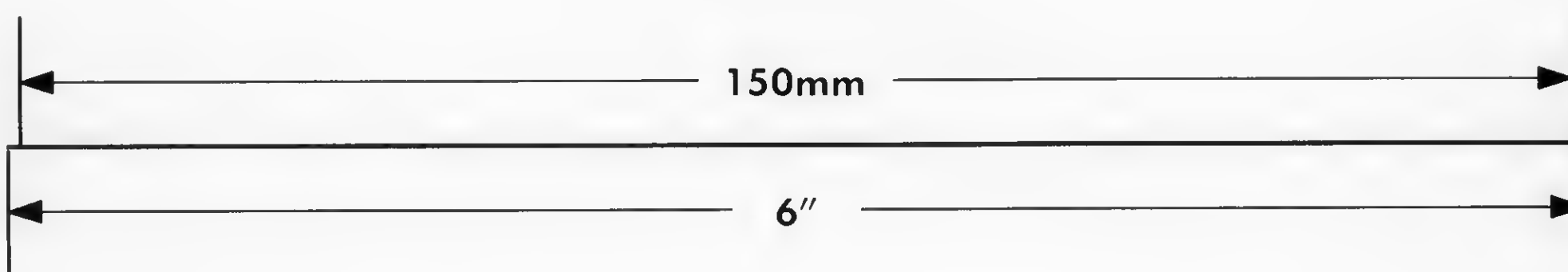
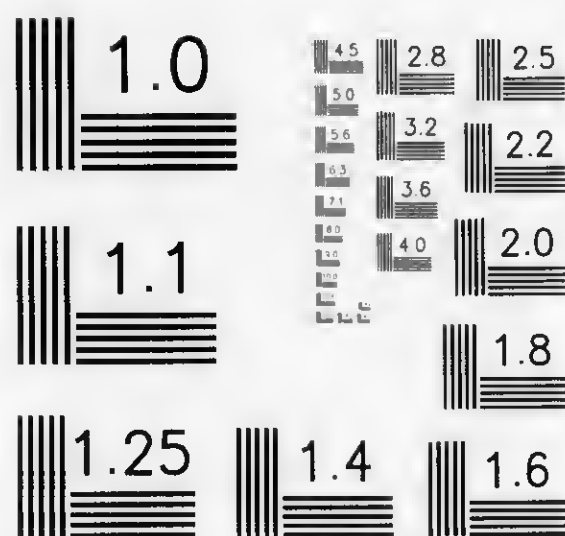
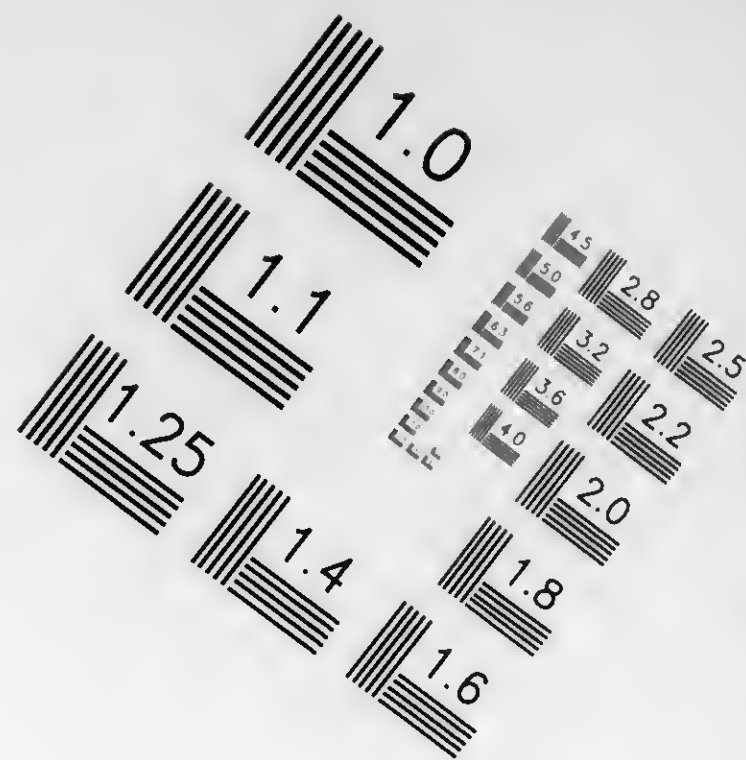
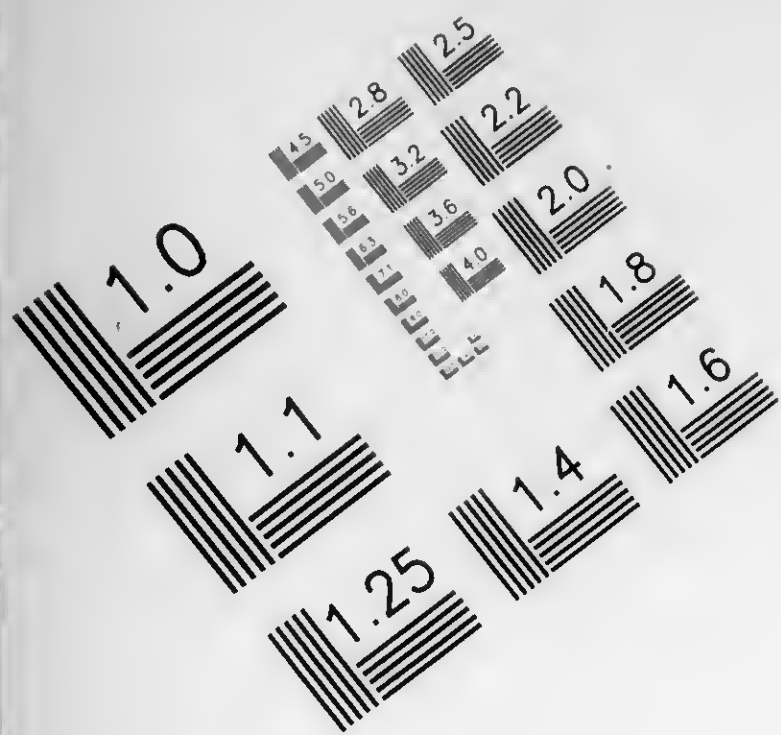
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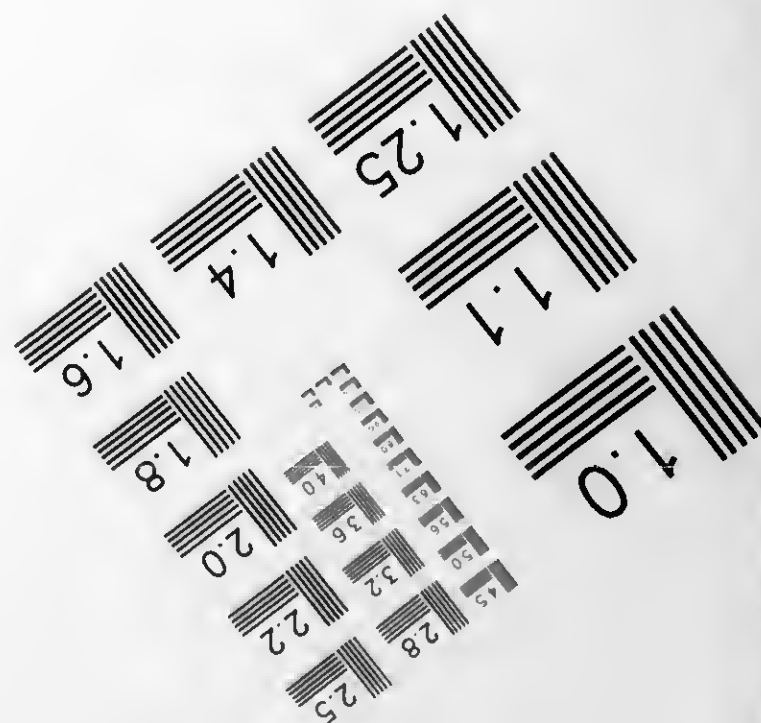


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Guide to the Papers of Rabbi Robert L. Lehman (1927-2003) 1928-2013

AR 25598

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Descriptive Summary

Creator:	Lehman, Robert L.
Title:	Rabbi Robert L. Lehman Collection
Dates:	1928-2013
Dates:	bulk 1950-2002

Abstract:	The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.
Languages:	The collection is in English, German, and Hebrew.
Quantity:	9.75 linear feet
Identification:	AR 25598
Repository:	Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling. In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). There he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadash in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002

Series 2: Professional, 1942-2013

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LCJ Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011

email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)

Hebrew Union College-Jewish Institute of Religion

Temple Shalom (Chicago, Ill.)

Union of American Hebrew Congregations

Subjects:

[Fasts and feasts--Judaism](#)
[Jewish preaching](#)
[Jews, German--New York \(State\)--New York.](#)
[Jews--Education](#)
[Jews--Education--United States](#)
[Judaism and social problems--United States.](#)
[Judaism--Study and teaching \(Higher\)--United States.](#)
[Judaism--United States--Liturgy.](#)
[Judaism--United States](#)
[Kristallnacht, 1938--Anniversaries, etc.](#)
[Rabbinical seminaries--United States.](#)
[Rabbis](#)
[Reform Judaism--United States](#)

Places:

[Chicago \(Ill.\)](#)
[Heilbronn \(Germany\)](#)
[Schweinfurt \(Germany\)](#)
[Washington Heights \(New York, N.Y.\)](#)

Document Types:

[Clippings \(information artifacts\)](#)
[Correspondence](#)
[Essays](#)
[Lecture notes](#)
[Lists \(document genres\)](#)
[Notes](#)
[Photographs](#)
[Programs \(documents\)](#)
[Sermons](#)
[Transcripts](#)

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*([st 2895](#)); the LBI Archives hold an early manuscript of this work as well ([MS 502](#)). Included in the LBI Archives is the Berta Kuba Collection ([AR 11991](#)), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York ([AR 25385](#)), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*([F 128.9 J5 E4](#)), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights ([D 811.5 M27](#)).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbinical studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder Title	Date
1	1 Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2 Articles – Max Freudenthal	1928-1937
1	3 Books removed from collection	1923-1953
1	4 Correspondence	1989, 2002
1	5 Correspondence – Congregations and Personal	1956-1981
1	6 Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7 Correspondence – F-G	1954-1971
1	8 Correspondence – Jacob, Walter	1955-1969
1	9 Correspondence – Or Chadasch (Vienna)	2001-2002
1	10 Correspondence – S	1954-1970
1	11 Correspondence – W-Z	1961-1972
1	12 Graduation from Long Island University	1948-1949
1	13 Newspaper Clippings	1948
1	14 Taxes	1957-1961
1	15 Writings and Research	1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:

Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:

Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, will be found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:

Divided topically as follows:

- A) Hebrew Union College
- B) Student Rabbi Holiday Positions
- C) Temple Sholom (Chicago)
- D) Other Papers

Scope and Content:

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder Title	Date
1	16 Correspondence	1950-1953
1	17 Correspondence – Rivkin, Ellis	1954-1955
1	18 Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19 Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder Title	Date
1	26 Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27 Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28 B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder Title	Date
1	29 Correspondence	1952-1954
1	30 Plays	1952-1953
1	31 Religious School – Learning Materials and Forms	1953-1955
1	32 Sermons	1952 September-1953 March
1	33 Temple Sholom Bulletins	1952-1955
1	34 Workshops for Parents	1952-1952

D) Other Papers

Box	Folder Title	Date
1	35 Children's and Family Services – General	1944-1956
1	36 Essays and Sermons by Robert L. Lehman	1946-1949
1	37 Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38 Sermons, Addresses and Articles by Others	1953-1955
1	39 Sermons, Prayers, and Talks	1949-1954
1	40 Service Programs and Bulletins	1953-1955
1	41 Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955
Box	Folder Title	Date
2	1 Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

**Subseries 2: Temple Oheb Shalom,
Baltimore, 1952-1956, 1962**

**This subseries is in English and German.
0.4 linear feet.**

Arrangement:
Alphabetical.

Scope and Content:
Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder Title	Date
2	6 Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:

Divided as follows:

- A) Correspondence
 - a) Alphabetical Files of Congregational Correspondence
 - b) Topical
- B) Sermons
 - a) Chronological
 - b) Topical
- C) Other Congregational Papers
- D) Projects, Articles, and Research

Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburgh, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder Title	Date
2	18 L-W	1974
2	19 C-J	1975-1981
2	20 K-S	1978-1979
2	21 T-W	1978

b) Topical

Box	Folder Title	Date
2	22 Adult Bar/ Bat Mitzvah	
2	23 Aufbau – Honoring Robert Lehman	1979
2	24 Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25 Circular Letters and Forms	1957, 1978
2	26 Circular Letters and Forms	1979
2	27 Circular Letters, Announcements, and Forms	1980
2	28 Circular Letters, Announcements, and Forms	1981-1982
2	29 Committees	1956-1969
2	30 Committees and Membership	1973-1974, 1989-1991
2	31 Covenant Temple Merge	1980-1981

Box	Folder Title	Date
3	1 Fiftieth Anniversary of Kristallnacht	1987-1988
3	2 General Correspondence	1974-1981
3	3 General Correspondence	1990-1994
3	4 High Holidays	1976-1979
3	5 High Holidays – Newspaper Advertisements	1975-1978
3	6 Organizational Correspondence	1974-1975
3	7 Planning and Finances	1985-1996
3	8 Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9 Union of American Hebrew Congregations – Finances	1971-1978
3	10 Union of American Hebrew Congregations – Finances	1994
3	11 Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12 United States Holocaust Memorial Museum	1991
3	13 Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons**a) Chronological**

Box	Folder Title	Date
3	14 Sermons	undated
3	15 Sermons	1956 September-1956 December
3	16 Sermons	1957 January-1957 June
3	17 Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December

Box	Folder	Title	Date
4	1	Sermons	1963 January-1963 May
4	2	Sermons	1963 September-1963 December
4	3	Sermons	1964 January-1964 June
4	4	Sermons	1964 September-1964 December
4	5	Sermons	1965 January-1965 June
4	6	Sermons	1965 September-1965 December
4	7	Sermons	1966 January-1966 April
4	8	Sermons	1966 September-1966 December
4	9	Sermons	1967 January-1967 May

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons – Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December
Box	Folder Title	Date	
5	1 Sermons	1974 January-1974 June	
5	2 Sermons	1974 September-1974 December	
5	3 Sermons	1975 January-1975 June	
5	4 Sermons	1976	
5	5 Sermons	1977 January-1977 June	
5	6 Sermons	1977 September-1977 December	
5	7 Sermons	1978 January-1978 May	
5	8 Sermons	1978 September-1978 December	

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder	Title	Date
6	1	Sermons	1984 January-1984 June
6	2	Sermons	1984 August-1984 December
6	3	Sermons	1985 January-1985 May
6	4	Sermons	1985 September-1985 December
6	5	Sermons	1986 January-1986 August
6	6	Sermons	1986 September-1986 December
6	7	Sermons	1987 January-1987 June
6	8	Sermons	1987 August-1987 December
6	9	Sermons	1988 January-1988 April
6	10	Sermons	1988 September- December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder Title	Date
7	1 Sermons	1994 January-1994 May
7	2 Sermons	1994 September-1994 December
7	3 Sermons	1995 January-1995 May
7	4 Sermons	1995 August-1995 December
7	5 Sermons	1996 January-1996 June
7	6 Sermons – High Holidays	1996
7	7 Sermons	1997-1999

b) Topical

Box	Folder Title	Date
7	8 Book, Movie, and Play Reviews	1957-1972
7	9 Children's and Youth Services	1978, 1991
7	10 Philosophy	1965-1966
7	11 Turbulent 1960s and Spirituality	1956-1975, 1987
7	12 Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder Title	Date
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7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle - Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990
Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003**This subseries is in English.****0.1 linear feet.****Arrangement:**

Alphabetical.

Scope and Content:

This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder Title	Date
8	8 Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9 Temple Israel (Lawrence, New York)	2001-2002
8	10 Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder Title	Date
8	11 Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12 Consultation on Conscience Conference	1989
8	13 Curaçao Trip	1988
8	14 Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15 Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16 Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17 Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18 Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19 Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20 Schweinfurt Trip – Correspondence	1990-1991
8	21 Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22 Schweinfurt Trip – Sermons and Services	1990-1991
8	23 Trips – Caribbean and London	1989-1990
8	24 World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25 World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26 World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27 World Union for Progressive Judaism – 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder Title	Date
OS 161	1 Diplomas and Certificates	1949-1997
OS 161	2 Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham
Collection

AR 25598

4/7

SERMONS

JAN. 1966 - APRIL 1966

ARCHIVES

THE MEANING OF OUR FAST DAYS.

My friends, last Sunday the orthodox Jewish community, if not we, was deeply involved in a minor fast day, the tenth of Teveth. Special prayers were said and especial piety was the order of the day while the community abstained from eating and drinking although it was permissible for them to engage in other physical pleasures or necessities such as washing, shaving or cutting of the hair. Fasting in the Jewish religion is not now, and never was, a major aspect of our faith; indeed, the rabbis time and again discouraged their people from engaging in this practice which they considered to be foreign to the teachings of Judaism. Indeed, the time has come when such minor fast days as last Sundays' ^{are} ~~is~~ losing more and more of ^{their} ~~its~~ power and ~~it~~ ~~is~~ hold over the adherents of the Jewish religion; even so important a fast day as the 9th of Av, observed during the summer when most of us are in vacation, is no longer of such a nature as to deserve the highest priority. And, one is always forced to realize, none of these fast days are to be found in the Torah; the only such day, which calls for the affliction of soul, ~~which~~ ~~is~~ mentioned in the Five Books of Moses ~~as well~~ is Yom Kippur. What, then, is the meaning of these fast days, what is their origin and why is there such a wide variety of practice associated with them? ² ~~and~~, just as important, what is the ^{iv} proper and relevant place in our modern, contemporary religion? The closeness of this Sabbath to the 10th of Teveth last Sunday permits us to examine these questions in greater detail.

First and foremost, we must understand that the exact origin of the practice of fasting is not known to us; the experts disagree completely. Yet, certain theories are, of course, available, ~~and these tell us that the practice might have begun in these various ways.~~ For example, it was the custom of the ancients to place refreshments, food next to their dead as they prepared them for burial; this to make their way to heaven more pleasant. On the other hand, those who prepared the remains and the food abstained from eating and drinking so that the evil spirits might not confuse the living with the dead. Other theories tell us that people fasted on days of sacrifice so that they might the better enjoy the sacrificial meat or meal; also, it was a practice ^{much as Cath. fast before com. of Mass.} ~~practice~~

instituted by those who sought to humble themselves before God in order to arouse His sympathy for their particular need or wish. This reason for the fast is mirrored in our time as young people especially, but older ones as well, fast for days on end in order to draw attention to a particular point of view. Finally, much as in the spirit of the Yoga, people fasted in order to test or strain their nervous systems so that the physical body might lead them to a finer appreciation or sensitivity to the spiritual. It was, we might say, a mortification of the flesh and, incidentally, all of these reasons for the practice of fasting were just as frequent among non-Jews as they were among our own people. Still, the rabbis, sages and prophets insisted at all times that the withholding of natural food from the body should be for moral and religious ends alone.

But while the origins of the practice ^{were} ~~was~~ and still ^{are} ~~is~~ disputed, the reasons for calling a particular fast are known to us and appear logical in the light of the origins. Fasting was always instituted as a sign of mourning, ²⁾ ~~also~~ when danger threatened from an enemy or natural phenomenon, or ³⁾ ~~even~~ when an important act was about to be carried out such as the crowning of a head of state, or when a seer would prepare himself for a divine revelation. Fasting, indeed, was at one time ~~carried to such a degree of intensity~~ combined with covering oneself with sackcloth and sitting amid a heap of ashes, ^{on the other hand,} ~~that~~ if a woman made a ¹⁾ ~~voew~~ ^{vow}, for any reason, to fast and it was against her husband's wishes, this fast could be nullified by him whether she approved or not. The reason for this was, ~~of course~~, that women who could not bear children ^{often} fasted at great length; thus, instead of strengthening themselves for the eventual birth of a child, they weakened themselves further. Without the benefit of medical advice the rabbis upheld the husband who sought to force his wife to eat for they saw the irrational aspect of the woman's actions. All this was a part of our tradition but fasting really took hold of the imagination of the people with the destruction of the first Temple in Jerusalem and was emphasized by the destruction of the second Temple by the Romans and the loss of the land of our fathers. The people fasted as a substitute for the sacrifice and, thus,

considered themselves not only closer to God but fulfilling a Mitzvah.

This destruction of the Temple by the Babylonians in 586 BCE was truly a turning point for our people, especially in the light of the practice of fasting. All of the four minor fast days in our calendar, as a matter of fact, ^{are linked} ~~date to~~ ^{do that event} ~~that very time~~. The 10th of Teveth, which we observed this past Sunday, commemorates the siege by Nebuchadnezzar of Jerusalem; the 17th of Tammuz tells us of the conquest of the city; the 9th of Av is associated with the destruction of the Temple itself and the 3rd of Tishrei speaks of the assassination of Gedaliah, one of the chiefs and protectors of the Judean king who was being led into exile. These ^{are} ~~were~~ the four minor fast days ~~and the major ones, aside from Yom Kippur with which our people associated~~ ^{with} the history of our people. In addition, however, there grew up the custom of fasting in the month of Adar around the time of Purim, which we know as Taanis Esther, commemorating her fast prior to going before the King in order to plead for ^{the} ~~her~~ people threatened by Haman. This would appear ^{to be a sufficient number of} ~~to us to be enough reason for having~~ fast days for five, in addition to Yom Kippur, made it already a full year of such practice. However, tradition has brought down to us no less than 20 more fast days, all of them associated with some particular occasion in the lifetime of the Jew. Furthermore, in addition to these 25 fast days, individuals could keep their own days of fasting, communities could institute them, and even individual Synagogues could propose a one time or yearly fast in order to commemorate some special event or incident in the course of their existence. For instance, if we were living a thousand years ago, it would be very likely that the administration of the tragedy stricken Jewish Community Center of Yonkers would declare an irrevocable fast days to mourn for all time the 12 individuals who perished there last December. This then was the practice and the custom -- ^{these} with very few exceptions: 1) The Sabbath could never be a fast day and if one fell on it, the fast day would have to be postponed until the following day. ²⁾ Also, neither scholars nor teachers could afflict themselves through extended or frequent fasts for their energies were required to further their own studies and not to weaken in their task of teaching the young people of the commu-

nity. ^{3/} In fact, the Talmud, perhaps in a bit of humor, tells us that even if a man has vowed to fast on a particular day he is released from this vow if he finds himself pursued by robbers and needs his strength in order to escape.

Fasting, then, while not always approved of was very much a part of the picture of Judaism and each fast had a very definite reason or cause. The only note of real outrage against this practice was Isaiah but his voice, although loud, clear and speaking in the name of God, was not heeded for centuries. Isaiah said, in the 58th chapter, "Is not this the ~~fast~~ that I have chosen? To undo the fetters of wickedness, to undo the bands of the yoke, to let the oppressed go free and that ye break every yoke. Is it not to deal thy bread to the hungry, that thou bringest the poor that are cast out to thy house, that thou clothe the naked and hide not thyself from thine own flesh?" If this passage sounds familiar to you, no wonder for it is the very verses we read on the greatest fast day of all, Yom Kippur. In one of the great contradictions of our faith, while the Haftorah usually complements the message of the Torah, on this one, the greatest and most sacred occasion in our calendar, the exact opposite holds true. The Haftorah portion speaks in the exact reverse of what the Torah has told us; we read of fasting and affliction of soul from Leviticus but discourage this normal way of fasting in Isaiah. It is the ^{custom} ~~practice~~ we follow for we have learned that fasting, of and by itself, does not bring to pass the betterment of mankind, nor our own salvation in the light of our sins. Rather, the passage of Isaiah tells us that we can serve God best not by afflicting our own soul but by caring for the welfare of others, and we have, then, an early indication of the social justice vision so prevalent in Judaism in our own day and age. That is the reason for our reading this passage for we do not want our people to afflict themselves needlessly especially when far more can be done for their moral welfare as they learn to give of themselves for the good of others. Self affliction and self destruction is not what God demands of us; it is not now and has never been a major aspect of the worship of Judaism. That is why we, as liberal Jews, have discarded all of these minor fast days in addition to ^{rejecting} their historical ^{founda-} ~~founda-~~ ^{cluse}

which no longer seems of relevance to us. If we want a reason to fast, in this context, ~~we~~ should take the cause of the six million rather than the destruction of the Temple in Jerusalem more than 2500 years ago.

These, then, are the reasons, history and purpose of our fast days; most are not observed any longer except by the orthodox element of our tradition. Whether this is to the good is a matter of individual judgement but from our Reform point of view, the answer has already been given: the fast days, especially if linked to some long-ago historical event, is no longer of great urgency for the events of yesteryear have long ago been superceded by new tragedies and triumphs. At the same time, if the fast day serves the purpose of bringing man to the point of humility before God, as is the case with Yom Kippur which is solely based on moral and religious reasons, then the actions of our people, whether orthodox or liberal, are to be encouraged. The fast, of and by itself, may not make us any better as human beings but it will, at the very least, through affliction of spirit make us more aware of Gods presence. This awareness, coupled with the message of Isaiah that our true fast should be to help those of our fellow men who are in need, will bring us to that ~~true~~ spirit of reverence which shall link our tradition to the present, ~~and thus,~~ ~~unite us with God.~~ Therefore, because of our willingness to abstain from the pleasures of life, we shall fast not for our own needs but for His sake. This reason, for us of the 20th century, will and does make all the difference.

Amen.

Heb. Tab., Friday evening, January 7, 1966.

HOW TRUE THE PLAGUES?

Friends, if a man were to stand at the foot of the George Washington Bridge, stretch forth his hand and command the ~~rivers~~^{waters} of the Hudson River~~s~~ to turn into blood, what would be our reaction? ~~It~~^U would, of course, be a catastrophe with dire consequences. But after the first shock wears off we would have to think along practical lines; for instance, while the water of the river is bloody here, how about the river's water further upstate? That is to say, is the water which runs by Albany also bloody~~x~~ red? And this conjecture is no idle thought but applies as well to the subject of the plagues with which we come into contact, this week and next, in our Torah readings. You may recall that the very first plague was "blood" and covered the waters of the river, the Nile. But as in our ~~case~~^{illustration}, the questions which arise from this subject are more difficult than the story itself; for example, the Nile ~~as we know~~, is 3473 miles in length! Were all the waters red with blood? In terms of another plague, all cattle died at one time as a punishment but a few verses later, in a later plague, we read that the cattle were afflicted by boils. How could this be if all the cattle ~~were~~^{had} already ~~dead~~^{died}? Such conflicts and inconsistencies have plagued scholars and laymen for many centuries for while the story may be illustrative of a lesson, to believe this same story ~~as it is told~~ verbatim is another matter altogether. This becomes ever more confusing when we note that in two of the Psalms (78 & 105) the ~~ten~~ plagues are mentioned again although in the one instance there are only 7 and in the other there are 8 ~~plagues~~ and in neither instance are they given in the same order as in our Torah portions. ~~for these next two weeks~~. The later commentators even went so far as to actually date the events of the plagues: they decided that each plague lasted exactly 7^{7:25} days and that 24 days intervened between plagues; thus, the ten plagues afflicted the Egyptians for almost a year. But, ~~what is~~ even more unusual, ~~is the fact that~~ in a later and totally unrelated episode, ~~almost stranger than fiction, it is Moses who,~~ ~~this time~~, threatens the Israelites with the plagues; just as in former days he threatened and actually applied the plagues to the enemy, ~~the~~ Egyptians. We have no explanation for this action and it only occurs once but we can sur-

Deut.
18:27

mise that Moses, who was confronted by a stubborn and stiff-necked people, used the threat of the plagues as a good object-lesson; the Israelites had seen ~~their effect~~ ^{how they worked} some time ago, and they were not willing to have this harshness visited upon them.

And, as we know from the story, the plagues were a harsh punishment but they were never intended as anything but to serve as a symbol of God's power and, ultimately, His Judgement. ^{7:4} There is, even, a natural sequence to their application and one that makes sense even to us of modern times, after a lapse of thousands of years. At first, Pharaoh made no promises at all to Moses because the early plagues could be duplicated by the magicians and sorcerers of Egypt without difficulty. Then, as the plagues increase in intensity, Pharaoh promises to let the people go, but breaks his promise as soon as the plague is lifted. Then, he permits the people to sacrifice to their God but within the borders of Egypt and this causes another affliction. Thereupon he permits the Israelites to leave the land but not as far as they want to go, for Moses has asked that they be granted three days' journey. The next time, Pharaoh allows them unrestricted freedom of movement but only for the men and still later, Pharaoh changes his mind once more and now will permit freedom of journey to the men as well as the women and children but the flocks and herds must remain in Egypt. ~~until~~ Toward the very end, the objectives of Moses and Aaron are attained and all the Israelites, together with their possessions, and members of the families are permitted to leave. And, in another improbable situation, after all of this preparation and conflict we are asked to believe that the Israelites were caught by surprise as permission to leave is received; so much so, in fact, that in their haste they do not have enough time to bake provisions for their journey and must omit the yeast from their bread products. After all the events and the lapse of time in terms of the plagues, they are stuck with the undigestible Matzoh, and so are we!

Of course, I need not tell you that the more we dig into the basis of our story ~~as it relates to the ten plagues visited upon the Egyptians~~, the

greater and more difficult the complexities which arise. The way most of us recall the story the following sequence of events takes place: Moses stands before Pharaoh and asks that the people be let free. Pharaoh refuses and thereupon the plague is inflicted. Pharaoh repents, the plague is lifted ^{but} and once the affliction has passed, Pharaoh hardens his heart, withdraws his permission and the whole process starts once again. This happens ten times until with the last plague, the death of the first born, Pharaoh actually allows the children of Israel to leave the land of slavery. Unfortunately, a careful reading of the text, above the Sunday School level, will indicate that this is not ^{at all} the way it ~~all~~ happened. We have, as a matter of fact, three separate stories of the plagues, all interwoven and all playing on the one theme. In some instances, of course, it is exactly the way we have described it and Moses always uses the same formula: "Let My people go". Yet, ^{while G. does all the talking} it is God who sends the plague and ^{res}inds it. In other instances of the plagues, however, ~~there~~ is no interview with Pharaoh at all and no demands are made on him; the plague is simply visited upon the Egyptians without any previous warning! Furthermore, in this instance, the plague is very indirect for ^{now} ~~it~~ ~~God does not~~ ~~is now not God who~~ sends the plague. ~~but~~ God ~~secretly~~ gives His instructions to Moses who, in turn, tells the command ~~of God~~ to his brother Aaron ^{Thus} and, it is implied, in this context, ^{that} ~~it is~~ Aaron ~~who~~ brings on the plagues. This, of course, is in keeping with the earlier story that when God chooses Moses to become a leader of the enslaved people, Moses refuses because he can not speak properly; he is a stutterer. God, you will recall, then tells him to take his brother Aaron with him at all times and the words will come if not to Moses, then certainly to Aaron. This, then, is a second example of how the plagues work and there is yet a third example. In this ^{last} case, there is again an interview with Pharaoh but God is not directly concerned with the plagues at all; instead, Moses simply stretches forth his hand, in which is his rod, and the plague happens. As a consequence, we eliminate the problem of Moses' speech defect! That God is not mentioned in this context is something we can not explain.

"J"
ll 4+5

"P"
ll 3+6

"E"
ll 9

Reasonable and logical explanations of the plagues were, however, never a strong point. Many have tried over the centuries to explain the plagues in terms of natural phenomenon but each argument brings with it its own weakness and all are open to sustained and logical attack. The bloody river may merely have been tinted red, a phenomenon which occurs when the topsoil of the mountains washes down and infiltrates the river; but, if this occurs in Abbysinia would the river still be red in Egypt? Also, the darkness may have been the well known Chamsin which, as a storm of dust and sand, obliterates all in its path. However, the Chamsin is known throughout the eastern world and we find no comparable situation anywhere else by means of which the plague of darkness can be compared to this natural phenomenon. The whole problem, therefore, takes us to the same dead end at which we found ourselves at the very beginning; that is to say, the plagues are to us a story which bring with them a definite and specific point of view but do not allow us an insight into their realism with any degree of objectivity. We are, perhaps, caught up as much by the mysticism and the superstition of the plagues as were our ancient ancestors; with no rational solution available.

This, then, is the problem of the plagues! But, whether true or false is a question which fades into insignificance in comparison to the lesson associated with them. This lesson is simple and obvious! It is an answer to the question of Pharaoh: "Who is the Lord, that I should hearken unto Him to let Israel go? I know not the Lord, ^{nevertheless, I will not let Israel go} ~~that I should hearken unto Him~~." The answer, therefore, is not merely the humiliation of an unrepentant tyrant but is the vindication of God's presence in the midst of men, of His ^{great} power and ^{of} His ^{awesome} judgement. This, in the final analysis, is all we need to know for in the knowledge of this point of fact, we shall derive a lesson and a moral for our own way of life. To reject God is to suffer ~~plagues~~ punishment, the plague and death; to accept and revere Him is to be rewarded with the gifts of freedom, blessing and life.

Amen.

A RABBI CRITICIZES THE RABBINATE: AN ANSWER.

Friends, when the title "rabbi" was first came into vogue some two thousand years ago, it ~~could be~~ ^{was} translated as "my master". This did not make the term synonymous with domination, or make the person an "overlord", but referred to the fact that a man's teacher was his master. The individual who taught was not even, or necessarily, a leader; this position of dominance was left to the members of the priestly class or the Levites. It was quite possible to be a "Moreh", a "teacher", without being a priest, or a Levite, ~~or a leader in any dominant position~~. It was the custom, however, for the student to call his instructor by this title: "Rabbi" for, at least in the intellectual realm, the teacher did have dominion over the student. And what did the rabbi teach? Politics, social ideas, anti-poverty idealism? Indeed, not; the rabbi was, first and foremost, a "book reviewer" in that he taught the values, ~~and~~ ideals and lessons contained in ~~the~~ ^{THE} book; not just any volume but the Book of Books, the Bible. He taught the lesson by word of mouth from generation to generation and, in so doing, expounded on the text, enlarged it, commented upon it, and made it come alive and relevant to those who listened to his instruction. The rabbi, it might be said, did not ~~mainly~~ teach children; indeed, this came at a much later stage in the development of his place within the ~~Jewish~~ ^{Jewish} framework of community life. On the contrary, the rabbi taught adults primarily. ~~and~~ ^{He} began his lessons not with Genesis but with Leviticus for his primary duty was to teach the adult members of the Jewish community the lesson, ^{application &} ~~and~~ value of Jewish law! This was his most vital duty for in this way only could the Jewish community function in accord with the word of God. It is in ~~this~~ ^{his} context ~~outlined~~ that the rabbi took on his second function: that of a Judge. Because he knew the Law better than anyone else, he could render judgement on any issue brought to his attention; ~~for settlement and~~ he decided on the basis of the Written and Oral Law. And this is the function of the orthodox rabbi to this day: he judges the disputes of his congregants and he teaches them, particularly, twice a year: on the Sabbath prior to Pesach ~~when he outlines and comments~~ ^{on the laws pertaining to that holiday}; and on the Sabbath prior to Rosh Ha-

Shono, when he comments on the rules and regulations applicable to ^{those} ~~that~~ holy season. For the rest, he does not even conduct the religious service but merely attends it; he spends his time studying Torah, Talmud, Shulchon Aruch and all the other important books relating to the development of law in our ancient tradition.

On the other hand, the rabbinate of the Conservative and Reform rabbis is far removed from this legalistic standard. We preach every week, sometimes twice a week, and at holiday time four or five times a week. We are active on community boards, care for the sick, cater to the bereaved, must be up-to-date as is our congregation, and must be alert to all the elements of change which occur all about us either within the Jewish community or in the secular world at large. I have no time for extended study and neither do my colleagues; we do our reading after the 11 o'clock news for we are at meetings in the early part of the evening and the concept of "meditation" is a catch-as-catch-can process which is far more elusive than real. And now, with all this in mind, Rabbi Arthur Hertzberg of Englewood has written a devastating critique of the American rabbinate in a Jewish magazine "Midstream" which, unfortunately, was picked up by the leading news-services throughout the country. I have seen excerpts of his remarks in the N.Y. TIMES, in NEWSWEEK, in a local newspaper coming out of Denver, ~~and~~ in the National Jewish Post and there must surely be many other excerpts with which I am not familiar. Rabbi Hertzberg decries the attitude and ^{diversions} ~~occupation~~ of the rabbis in our time and ^{he} ~~accuses~~ us with irresponsible conduct in terms of our traditional obligations ~~for~~ having surrendered to the cult of consensus rather than affirming our former positions of leadership. The trouble with this accusation is twofold: first, that we have never been leaders in the modern sense of the term and, secondly, that the people whom we used to teach the lessons inherent in our tradition, no longer care to learn. We stand before the congregation only because of superior knowledge in one field: Judaism, and not because we are qualified to discuss the events of our world ~~any~~ more fully than any one else. We do not teach ^{piety} ~~Judaism~~ to our people because for them religion has become

a byproduct of life rather than the essence of their daily experience. Jews, ~~both~~ men, women and children, no longer relate their lives to God in the personal, intimate and meaningful manner as was the case some generations ago.

Rabbi Hertzberg, continuing ~~in his vein~~, accuses us also of being mere beaurocrats, administrators and institutional executives. He maintains that we have become higher salaried and less powerful than the rabbis of a generation ago. ~~and~~, Finally, ~~that~~ no one leader for Jewry is visible while this was not the case a generation ago when we had Silver of Cleveland, Wise of New York and Goodman of Chicago. Again, one must take sharp issue with Hertzberg for while, superficially, his words ~~may~~ have a ring of truth, it is a far cry from ^{the} reality ~~in the workings of every day concerns within the framework of the Jewish community~~. *which exists today, a generation later.* For example, it is absolutely necessary that the rabbi must be an executive or an administrator for in terms of our present Synagogue complexes, we are no longer dealing with the little "stieble" of former years; this congregation has over 500 families, it has five active affiliate groups, we have a budget of over 90,000 dollars and we deal, all told, with more than a thousand individuals of all ages and covering every area of interest and Jewish concern. In our congregation, for example, there is only the rabbi and cantor who are available full time to deal with the issues at hand; each and every member of our secular leadership group gives of his time to the Temple on a voluntary basis since all of them still have a job to do by means of which, during the daytime hours, they must support their families. If the Cantor and I do not do the work, who will? Perhaps Rabbi Hertzberg has an executive director and an assistant; this, of course, helps matters considerably. *P* And we can argue the other accusation also: that there are no dominant national leaders ~~present~~ in our generation. First of all, this is not true, especially when I think of such individuals as Freehof, Weinstein, Olan, Wittelsolm all of whom are congregational rabbis and not the heads of organizations. Secondly, the great local issues of the last generation, in which for instance Stephen S. Wise made his name in New York or the large international issues such as brought Silver to the forefront are simply

no longer in effect. The current and recurrent crisis of war and peace overwhelm all else and the rabbi who expects to obtain ^{recognition} ~~publicity~~ on the basis of his interpretation of Torah, even if the congregation would be willing to listen to him, is as obsolete as the bow and arrow. Furthermore, if we look back in all honesty, we can see that the great national leaders of former years did not gain their fame as religious leaders, ^{either} but as political figures. ~~They~~ ^{They} were involved in a struggle for survival as far as Jewry was concerned; Silver fought for Zionism on an international level and Wise for the ^{refugee} ~~worker~~ and working man ^{at the critical local level} when Unions were still in the infant stages. We were then where the Negro is today; but one can not draw the conclusion that just because the Negroes have a Martin Luther King, we ought to have a parallel figure as well. The cause, purpose and issue is simply not available to the Jew now, as it was then. If anything, our issue is self-preservation, Jewish survival, and this issue ~~must~~ be fought on a ^{individual} local level, ^{rather} than through publicity in the national press.

But, in the final analysis, ~~our~~ position as rabbis has changed over the past two thousand years because the essence of the Jewish community has changed. I have been in the rabbinate for almost 12 years and have not once been asked to solve a ~~xxx~~ dispute on the basis of religious doctrine, and I do not envision such a happening for the remainder of my active ministry. If people, ^{discontent or non-obedient Jews} ~~be they Jews or not, observing or not,~~ have a dispute in our time, they will quite naturally go to their lawyer but not to their rabbi, ~~and I can't blame them~~. And, the only reason why Jews come to their rabbi as psychologist is because they do not want to pay the price of the psychiatrist. Furthermore, rabbis are no longer scholars because the congregation does not encourage them in this vein, does not have need of the scholarship, and does not give the rabbi the time necessary for this pursuit. The deadline of an 8:15 Friday evening sermon, each and every week, is like a Damoclean sword which hangs over us all. And, in addition, there is the devastating comment made some years ago by Rabbi Sidney Regner, Executive Secretary of the CCAR, who told us at a convention that in all of his years in that position he has never had a congregation ask him to recommend for its pulpit "a scholarly

rabbi. They are only concerned with his pulpit manner, outward appearance, and frequency of smile, as well as ^{his} ability to speak to the Gentiles but are totally oblivious to his wisdom, sensitivity and depth of knowledge. "Will he get along with the Board of Trustees?", that is the dominant question; not, "How much Torah does he know?"

When all is said and done, therefore, I find Rabbi Hertzberg's critique of our mutual profession distasteful, erroneous and offensive. Granting the fact that I have a vested interest in this matter, I do hope that I can be honest enough to say that while our position and work and attitude is often far less than perfect, we are with it all, doing a good job. For no matter what techniques we use, our one and only aim is still the same: to teach Judaism to unwilling and ^{often} unresponsive Jews, ~~and~~ to make relevant to careless congregants the lesson of our faith as it applies to daily life. Therefore, in view of this paradox, I feel that we shall survive Rabbi Hertzberg's onslaught and we shall continue to plod, day after day, in the great hope that someday soon, because of our efforts, Jews will see the beauty of their faith and will be inspired by it to tie themselves ^{more firmly to a personal God.} ~~to the lesson, teaching and~~ ~~usage of the Word of God.~~ This may be an ideal but it is also a task and it is to this task that we have dedicated our lives.

Amen.

Heb. Tab., Friday evening, February 4, 1966.

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THE HANDS OF MOSES: "BESHALACH"

INTRODUCTION

A General

- 1 in T. fr ths S., child of Asr. finally lv Egypt.
- 2 plagues left them untouched; Phar defeated & promise of Gds bless. & revelation anticipated
- freedom beckons, Mt. Sinai before them; Chosen People concept about to be realized

B SPECIFIC

- 1 it is in this type of context that we come into contact with a remarkable situation; one that needs further examination & analysis by us
- 2 of a sudden, in several sep. episodes, hands of M come into dominant position
- 3 it is as if they were the extension of God's power on earth & through them flow the command of Deity

BODY

A HANDS

- 1 in our partic. portion, Beshalach, have two such instances: a) E. pursuing them & Moses stretches forth his hands & sea parts, as if magic; and, b) when Amalekites attack, M. raises his hands & win
- 2 situation is so very special, indeed, that when M lowers his hands, bec. they grow tired, Is. lose! Thus, Joshua & others, hold up M. hands, for Israel to win the battle at hand.
- 3 other times, for both good & bad, same power but not as startling as this time, with raised hands: slew Egyptian = resistance to tyranny; stretched forth hand = plagues; toward rock & heavens = food & water; hands = killed man, hold 2 tablets of 10Cs!
- 4 see, then, that they appear to Israelites to be an extension of God's power among them, to protect them & to infuse faith into the people.

B ACTION

- 1 thus, in this indirect manner, come into contact with one of cardinal principles of Judaism: prayer alone does not accomp goal, must have action.
- 2 indeed, action a paramount virtue in our faith, as the concept of "mitzvoh" indicates: to do something for someone, is the highest good & by our degree of Service to others will we be judged.
- 3 thus, as M needed his hands & as they are symbolic for us as they were for our ancestors, realize we must work, contrib & toil toward a partic. goal in order to be successful in our endeavors.
- 4 health, for instance; must aid to keep healthy or recover & prayer alone can't accomplish it. Must have action, help, "a helping hand", if you will on our part in order to bring goal to reality.

C HELP

- 1 thus, as with M., our hands must be active too not bec. they represent Gds power but bec. this is the lesson & value of our faith's teachings,
- 2 we must, in short, enlist in causes worthy for the welfare of our fellow man; whether cause ~~be~~ local, natl or internatl; our help is vital as our hands reach outward to help alleviate trials of others.
- 3 Great Society, for example, can be helped along wth money but, also, not without huge army of volunteer workers who make project & policy come alive
- 4 there is, as a matter of fact, something available for every age group, men & women, who are desirous of using their hands in order to help fellow man.

D FAITH

- 1 we have emphasized work, activity, hands & help bec. of Torah example but there should be no misunderstanding, no mistake about basic lesson.
- 2 while Jud. emphasizes action & service it does not do this to exclusion of faith, belief & presence of Gd.
- 3 hands of M conveyed Gds power; ours convey His influence and inspiration for good & meaning.
- 4 in final analysis, it is from Deity that we attain inspir, incentive & determination, perhaps we ought to say "strength" as well, in order to do task.

CONCLUSION

A GENERAL

- 1 T. teaches us a vital & dual lesson; faith, prayer and action is of vital importance
- 2 both are needed & both are nec. and neither one to the exclusion of the other.

B SPECIFIC

- 1 thus, if meaning is of value to you, let your hands serve as well, in any number of causes, both local & beyond immed. area of concern
- 2 opportunities abound, I'd be willing to advise & guide but the choice to do, to act, to help is up to you.
- 3 may we, as were Is. before us in that early time, be inspired by the meaning & power of what hands can do.

AMEN.

HEB. TAB., SAT. A.M., FEB. 5, 1966.

OR 4-8877 -- W17-8193

TIZAVEN.

INTRODUCTION

A GENERAL

- 1 this S. rd from Tizave which spks of Eternal Light
- 2 while all of these chapt. tell of furnishings of Temple, very little has survived for modern Synagoge except those aspects which deal wth light:
- 3 Menorahs/candelabras and Eternal Light

B PROBLEM

- 1 difficulty, however, with short phrase in T. portion which tells of EL is that no reason for its existence is given
- 2 we are simply told to burn a light continually; as a matter of fact, T. tells us to burn it only from eve to morning, does not command us to burn it at all tm
- 3 rabbis have tried various explanations: that Sanct. was without windows and thus needed light to see; that fires of sacrifice never quenched; &, most favored: Isa: shalt be a "light" unto nations.
- 4 in short, must make our own reasons & purpose.

BODY

A GD DWELLS HERE

- 1 a more modern way of interpretation suggests that we burn this light at all times to indicate that Gd dwells in this holy place; light is always on, lit, bec. He never leaves His dwelling place on earth.
- 2 thus, the Sanctuary, with His presence, a place of value, meaning, awe and, above all, holiness.
- 3 in this vein, suggested that while we engage here in a great variety of activities, these are all secondary to the main purpose of our being here: ~~and having~~ established this ^{as} place of His dwelling!
- 4 Gd is to be found here in our midst; what is most important, and that is why Light is placed where it is, what is most vital is Torah: its content, place and value in terms of Jewish identity.
- 5 Gd and Torah are linked and without them, no Judaism and that is why the Eternal Light burns on and on.

B ATTITUDE

- 1 a second reason, which grows out of the first, for the presence of the Eternal Light is seen in the concept that when we come here, we should have certain attitude.
- 2 must learn to recognize and bow to authority as contained in our faith and to recognize its values & id
- 3 bec. of what we are doing here in the first place, must allow ourselves to be indoctrinated, must bow to, must accept and permit ourselves a spiritual surrender
- 4 else, the Et. L. and what it symbolizes is of no value to us as Jews and as dedicated human beings.

TIZAVE (con't.)

5 as we are influenced, then, must live accordingly;
then Et L. will have done its task.

C SHABBOS ZOCHOR

- 1 finally, Et. Light serves to remind us of our oblig just bec. it signifies Gds presence & ideals of Jud
- 2 this proper Sabbath to speak in these terms also fr this is Shabbos Zochor, always precedes Purim; it is Sabbath of Remembrance.
- 3 we remember then, in terms of holiday before us, the past; at same time, for our purpose, remember the great place & ultimate purpose of Syn which contain the Eternal Light. *A 3 fold purp!*
- 4 House of Prayer, House of Study, House of Assembly. and in this context, Et. Light takes on real and added significance for our rel. commitment in our own day and age.

CONCLUSION

A GENERAL

- 1 In this context, and with all this in mind, Et. L. will never lose its luster, brightness or essence.
- 2 and even though no reason is given for its presence in the Torah, we have discovered our own reason and it is valid and of value.

B SPECIFIC

- 1 furthermore, it is a symbol of remembrance and because of it, we shall never forget.
- 2 Gd dwells here and we are a part of His House on earth; we bow to His imperatives.
- 3 the flame illumines our lives and that symbol, so ancient and yet so modern, becomes a reality by virtue of the lives we live.

AMEN.

Heb. Tab., Sat. A.M., March 5, 1966.

SHABBOS CHOL HAMOED PESACH.

INTRODUCTION

A GENERAL

- 1 this AM instead of the usual Haft. selection heard a reading from a book which we cite but this one time of year.
- 2 Song of Songs is trad assoc. with the season of Pesach; partic on this Sabb. Chol Hamoed Pesach
- 3 we read it now, among other reasons, bec. it speaks of the rebirth of nature; the springtime; as at the season when sun warms us again, leafs come forth & buds on flowers make their appearance.

B Specific

- 1 Song of Songs is known in our lit. as one of the 5 Megillohs; it is to be found in the third division of our Bible.
- 2 the Bible is divided into three parts: Torah, Proph and Writings; all of the 5 Meg. are in the Writings
- 3 the Five Meg are: Ruth, Sh'ev; Lament, 9th of Av; Esther, Pur; and Eccles at Succos; and, S of Songs.
- 4 what is this Megilloh we read from and what can we learn from it?

BODY

A HISTORY

- 1 have no way of dating it except that Sol assoc with it by name but no evidence that he wrote it. If he did, a very early composition; some 3000 yrs old
- 2 scholars do not believe it to be his; some of the very strange words in it, taken from the Greek, indicate that it is very late and only uses name of Sol as an attention-getting device.
- 3 it is frankly a love story or song or poem; very frank in its physical descriptions & sensual nature
- 4 for this reason, not accepted into sacred body of our lit. until very late; this we know for certain.
- 5 the philosopher Philo & the New T st never refer to the book at all; early Church Fathers and some rabbis of Talmudic times saw it as spiritual love relationship between Gd and Church or Israel
- 6 the poem, as a matter of fact, was rarely commented upon or cited bec. of its sensual content and only when the famous German poet, Goethe, translated it in 1776 did he bring the beauty of its language into modern usage.
- 7 On Pesach we read it depending on custom of Sephard Ashkenazim, E or W before T. service, on eve of Sab after Seder and today
- 8 we read it bec. of rebirth of Nature, Gds love for His people; bec. we wedded to Him, bec. of Exodus.

in symbolic sense

B INTERPRETATION

- 1 there are, of course, many ways in which to interpret and apply the words and sentiments of S of S either in the context of ancient times or in modern
- 2 the most vital, however, and the one most meaningful for us relates to the relationship between Gd & Isbael.
- 3 He is the groom; Israel is the bride; a type of allegory already found in Hosea and in Jeremiah
- 4 we are, therefore, wed one to the other in love because of what has been done and what will yet be
- 5 Gd has given us the Covenant at Sinai; we have pledged ourselves to fulfill it not because of any type of special reward but out of love.
- 6 that is special relationship between us: there is the Promise of the Land, or the Greatness of our People or our Chosen People concept but all these are never intended to be certainties. BUT
- 7 the covenant exists, as the covenant of marriage, out of the love and harmony in our hearts, one for the other.

CONCLUSION

A GENERAL

- 1 this, then, is the reason and purpose of Song of Songs which plays so vital a role in our liturgy at this season of the year.
- 2 it is not only literature, it is religion; it is not merely a book to be read, it is faith in God & in our relationship towards Him.
- 3 there can be no question of the fact that he who reads and knows this book is ennobled & enriched

B SPECIFIC

- 1 Rabbi Akiba said, many centuries ago, that he who reads this book or quotes from it in the company of idlers, forfeits his share in the world to come
- 2 this is the Jewish attitude towards it: serious, profound and full of meaning; its wisdom ties us one to the other and in fullest measure to God.
- 3 what better book to read at this season of the year when we raise our voices to Gd above in gratitude for taking us out of the land of Egypt, out of the House of Bondage.
- 4 may we always take the message of this Megillah to heart and, thus, may we always be free.

AMEN.

PESACH YISKOR: 1966.

Friends, Judaism is a marvellous and rewarding faith. It has given its people burdens to bear but, at the same time, has given them the staff of life. Take this occasion and the reason for our being here. We are all aware that this is the time for Yiskor and all it implies; at the same time we often tend to overlook the ^{main virtue} ~~chief aspect~~ of this Yiskor observance ^{we remember him that} ~~that~~ we are all here together, as one, in terms of a united, unified religious family. ~~For~~ Judaism teaches us, indeed, demands of us, that we commemorate our dead in the presence of a Minyan; or, by extension, within the realm of the community. It assures each and every Jew that no matter how bereaved, he is not alone. The entire community is ^{afflicted by} ~~prostrate with~~ ^{shared} grief. At the same time we are all reminded of our common mortality, that death comes to each of us. ^{our being together} ~~It~~ encourages the expression of our sorrow for repression ~~is~~ the wrong way to deal with bereavement. It is not wholesome to bottle up one's grief. The rabbis make a point to tell us that even in the darkest hour the gates of Heaven are never closed to tears. Thus, as we mourn, we mourn together; we take comfort in the physical, spiritual and emotional presence of our fellow Jews.

But death and the ritual of sorrow teaches us another aspect of Judaism: sadness is related intimately ^{to life} ~~with joy~~ and the wisdom of living. The Kaddish prayer does not dwell on death; it affirms life and reaffirms our belief in a Living God. As a consequence, we are led to think of our loved ones in terms of their days among us and we are told to turn to ^{there} ~~our dear ones~~ yet by our side to do for them the very best we ^{can} ~~have to offer~~, while there is still ~~the~~ time! True wisdom, in other words, lies in doing for our dear ones ^{from omissions} now what should be done, rather than being sorry after they are gone from us. True life is to follow the commandment: Do it now! If you have anybody to love, love now. If you have duties to perform do not delay. If there is goodness in life and beauty in the world to share with your parents, husband, wife and children, do ^{so} ~~it~~ now. If there lies within you the possibility ^{for} a contribution to make the world a better place, do not postpone it. We Jews have never made a fetish of the grave nor have we counselled the bereav-

ed to shrink from life at the moment of ^{cut} his great sorrow; just the opposite. Because Judaism has so much to offer, we have always advocated that the mourner ^{friend} ~~mourner~~ in the midst of the congregation and never miss a single opportunity to affirm the blessing of life ^{toward} ~~for~~ all those still within his reach.

We ask you this day to follow this advice to the full extent of your ability. You have come to share your sorrow in the midst of Israel; we look to you to reaffirm life among the living. If you shared good and blessing with your loved one: husband or wife, mother or father, brother or sister the consequence is always the same. What good will it do to withdraw, to hide, or to grieve in lonely hurt when the world is still meaningful and Judaism still a dynamic entity. Indeed, do not neglect your dead; ~~and~~ pay tribute to them but never cease to be a part of the world which is characterized by ^{ever} life, after your loved one is gone and even after you and I are no more. Life never stops; we sometimes think that ^{it can} ~~life can~~ not go on without us but we know, in the true nature of our heart, that this is not the case. If, then, we want to enter the world of the living and leave a heritage of good and blessing, then we must build and hope and dare to dream again. Look at the Synagogue, this one and all others; over the centuries, the House of God has been declared dead many a time. Yet, life goes on, here we are, and we continue to make our way in a world often antagonistic to the highest ideals we advocate out of the tradition and heritage of Israel. If you wish to help us in our endeavors, for we embody life, then we ask for your contribution; by so doing you will be a part of life as well, you will help to build and renew. ~~for~~ the efforts which motivate us here are the symbol and the substance of all that a human being has ever striven for in the course of centuries. We speak of him whom you lost, ^{as} ~~we~~ speak of him who is still by your side; ^{and,} we refer to ourselves conscious of our own frailty. Join us, then, in building, in affirming our devotion to life, in making our sorrow a pathway through the wilderness towards a meaningful and blessed existence with its roots in Judaism. Give to our support, help us in our worthy work and give to the very best of your ability. ^{Thus, will you build} ~~for you are building~~ a new life. Will the ushers please come forward... 8th day - Yizkor - Resach; Tuesday AD7; 12/12/66

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SERMONS

1966

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SHEMOS.

INTRODUCTION

A GENERAL

- 1 ths Sab. begin read 2nd of 5 Bks, "Shemos", Exodus.
- 2 basis of our people's history formed in Gen; now r ready to begin wth actual historical process
- 3 in so doing, come into contact with Moses; grt figr of our ancient heritage

B SPECIFIC

- 1 Moses' story makes fascinating reading but it is within context of his discovery of Gd that we can find some of scientific evidence of ~~discovery~~ *diff strands in history*
- 2 there are, in terms of Moses, diff versions: one fr J (Jahweh), one for E (Elohim) & 1 for P (Priest)
- 3 each version re M is sep & distinct and each one contributes something of grt worth to totality of mess.

BODY

JAHWEH

- 1 ths is oldest version, tells of burning bush, *Sach: 'So*
- 2 sacred ground, takes off shoes
- 3 Gd knows of people's hardship before He is told
- 4 people, however, will not believe Moses; thus, rod to perform miracles/magic & hand becomes leprous
- 5 Moses not eloquent; Gd will inspire his speech so that "I will be thy mouth"
- 6 people believed

B ELOHIM

- 1 humble sheperd who finds Gd on or at Mt Horeb, from which Gd calls to him
- 2 here there is no burning bush, no sacred ground but Moses hides his face in awe
- 3 problem now is that M wants identification of Deity What is Thy name? & Gd answers "I am that I am!"
- 4 it is in terms of this designation that Israelites will listen *and there is no problem here in terms of Moses' eloquence as compromise reached betw J & angel*
- 5 the identification of Deity is sufficient; He is the Only Gd and knowing this there is no need of anything else.

C PRIESTLY

- 1 again, quite different version and much later in time
- 2 here we are not even told where interview takes place
- 3 Gd identifies Himself right away but again in diff terms than in two previous versions: here He is /"Y" and links H, mself with Abe, Isaac & Jacob.
- 4 major source of identification here is Covenant idea which dates back to Abe but does not take final shape until the revelation at Mt. Sinai.
- 5 M speaks without preliminary preparations such as

SEHMOS (CONTINUED.)

rod or hand or Name, etc. but people will not listen why? bec. "there is no spirit in them by reason of their cruel bondage."

if Israelites will not listen to him, how about Pharaoh now comes introduction of Aaron as spokesman; good from priestly pt of view bec. this implies that Aaron, who was to become chief priest, was in on process of history from the very beginning.

in final analysis, Aaron will convince Pharaoh and process of history, as signified in terms of Covenant, will be fulfilled.

CONCLUSION

A GENERAL

1 see different versions of same episode part of our religious heritage

2 see ~~there~~ different ideas, concepts and values brought to the fore.

3 scientific analysis can do much for us and can help us understand process of history much better

B SPECIFIC

1 but this analysis does not detract from the essence of our story whatever

2 Moses still remains that one individual who led us out of slavery toward experience of freedom

3 situations may vary but essential characteristic is always the same: ours is a heritage of freedom and moral right which ought never be forsaken by any of us.

4 it is this lesson, no matter what scientific background, which remains vital for us even in our day.

AMEN.

HEB. TAB., SAT. A.M., December 31, 1966

"THE JEWISH MESSIAH."

21 Friends, at this season of the year when the general, non-Jewish public is concentrating on its great religious holiday, we Jews can survey the context and meaning of this season in a relaxed and objective manner. We note, of course, first and foremost that the non-Jewish world is faced with a major problem in terms of emphasis: should this be a ~~season~~ ^{holiday} with a purely religious approach as it was primarily intended or should it be the major commercial season of the year as it has become all over the world? We know from the facts and statistics that the "Xmas season" as it is euphemistically called, extending as it does from the day after Thanksgiving until this very day, is the major economic support of our retail stores and for many, if not most, commercial outlets it is the season of the year which either assures them of ~~survival as an economic enterprise~~ ^{economic survival} or it plunges them into bankruptcy. This state of affairs is true not only of our own country but of Europe as well; and, only recently newspaper articles highlighted the fact that the same buying fever for the Xmas holiday had made significant advances in Asia, notably Japan. In a further dilution of the essential message of the holiday one notes the many musical programs which are announced for this time of year but almost all of them outside the context of the religious service. They surely add to the warmth and beauty of the season, which are undeniable, but they surely do not add to the religiosity of spirit which should be associated with the holiday. ~~of Xmas.~~

The essential characteristic of the season in its most profound sense is missing, ~~of course~~ ^{as most}, as all devout non-Jews readily acknowledge and bemoan. The average Gentile has forgotten, or unfortunately neglects, that Christmas means, in its simplest and most precise definition, the "birth of Christ" and those who are Xians are, again by definition, "believers in Christ" in the most specific sense of that word. As a consequence, then, what should be for them the most holy, sacred and awesome time of year has lost its significance; ~~it~~ ^{Dec.} ~~ought to~~ ^{25th should} be recognized as ~~a time of year~~ ^{The day} when all those who are not Jews and yet part of the western stream of religious life, ~~ought to~~ ^{should} acknowledge and reaffirm their faith in him who had come to earth some two thousand years ago

and who, by virtue of his death, had presented to the non-Jew an opportunity for vicarious atonement. "Believe in me and ye shall live; accept me and ye shall be saved; acknowledge me and ye shall be reborn to Eternal Life:" thus goes the refrain, and in the realm of theology there is no more awesome or sacred message for the Xian. ~~and~~ **I** it ought surely to touch his heart and soul. Thus, as we survey the commercialization of the season we can readily see and appreciate how far from the center of commitment the non-Jew has strayed.

For, in no uncertain terms, the essence of this season of the year is to be found in the thought that Jesus was the Messiah and that those who believe in him shall obtain the grace of salvation in the world to come. ~~and shall live in a state of holy peace in this world.~~ And yet, more often than not, just what the concept of "Messiah" means to both Jews and non-Jews is not readily understood; indeed, one can say that if anything, it is misunderstood perhaps more than any other theological concept of vital importance to modern man. In terms of seeking an explanation for the meaning of the word "Messiah" from the non-Jewish point of view, I recently spent several hours in the library seeking an adequate and workable definition of this term; notably, I ~~concentrated~~ ^{concentrated} on the wording of the Catholic Encyclopedia but also referred to other works. These few hours of concentrated research, on a subject which I had not touched in many a year, were a revelation. Aside from a few generalities, it was impossible to connect, except in the most loose sense of the term, the concept of Messiah as understood by the Catholic in his official Encyclopedia ~~and~~ the very same concept as it is understood by us. One readily understands that these are two radically different religions but one must also never forget that ~~it was the one which~~ gave birth to the other; naturally one would expect a certain divergence of emphasis but one would also hope to find a great many similarities. To make a long story short, to read the article on "Messiah" in the Catholic Encyclopedia was as if one were entering another world; not even the biblical references were the same! Such words as "faith", "belief", "future" or even "religion", let alone "grace" or "salvation" simply do not mean the same things, theologically speaking, although both we and they use

^{same} these words in the context of the English language. The frame of reference even to the Bible is also completely dissimilar: Psalms is linked with Isaiah, Daniel with Genesis as well as the usual vague connections between the major prophets and the four books of the Gospels. And, finally, ^{as} ~~when~~ all else fails the official encyclopedia attempts to reconcile the various descriptions of the prophets in terms of the "anointed" with ~~this~~ ^a sentence which surely borders on the mythological: "The full light of the Xian dispensation revealed their reconciliation in the mystery of the Incarnation". In short, the answer to the one mystery is a second mystery.

This vague approach to one of the key areas of Xian religion is all the more amazing and puzzling when one encounters the Jewish approach to the Messiah. In the first place, the very word means something different to us than it appears to indicate to others: "Messiah" strictly translated means "anointed" and there is no supernatural sense attached to this whatever. In fact, "anointed" refers in most instances to human beings; not only the kings but the priesthood as well, all of whom derived their special place within the community of Israel by virtue of their having been anointed with a small amount of oil, much like the King or Queen of England is anointed at their coronation still in our own day and age. We even have the example in Isaiah ^{45:1} where Cyrus, King of Persia, is ~~considered and~~ called an "anointed one" because after the Babylonian exile he issued permission ~~to have~~ ^{for} the Israelites to return to their homeland under Ezra and Nehemiah. At that, Cyrus was neither anointed by a Jew, nor was he a Jew but tradition attached such importance to his deed that we called him by the very name which we later applied to one of the House of David, although Cyrus, of course, was considered a pagan. The concept of a "savior" or a "Messiah" in the sense that we understand the term in our own day did not arise until much later and certainly had nothing in common with Isaiah's prophecy ^{that} a child will be born of a virgin and his name was to be called Immanuel, "God is with us!" Not only was the Hebrew word for a "young woman" translated erroneously but the prophet who was most instrumental in framing the picture of a personal Messiah or one on a national

^{scale} ^{not the but} was Ezekiel. He spoke to the people of a new era which was surely to dawn for them once they had returned to their homeland from captivity and it was this ^{seen} ~~man~~ who set up, as a standard for incentive and conduct, the type of man who was to ^{reflect} ~~resemble~~ the kingship of David, one of the great heroes of our ancient history. There was no reference to a divine personality, to vicarious atonement, to a redemptive role, to a suffering servant, or to a kingdom of God on earth; all these were later non-Jewish additions to the basic Jewish cry ^{during days of persec & oppression} for a representative of the House of Judah, David's heritage, to renew the glory of old during which time the nation of Israel was recognized for its leadership, its power, its prosperity and even for its military might. The capital was Jerusalem, the Temple was our central place of worship and the rulers were the kings and priests. In short, there was nothing mystical, divine or vague about the Jewish conception of the Messiah; he ^{would be} ~~was to be~~ a man who would restore our people to their former place of prominence among the nations of the earth. It went so far that even in centuries to follow, if the Jew would not believe in the concept of the personal Messiah he was never persecuted, or accused of heresy, or excommunicated for his non-belief. Judaism, in contrast to Christianity, does not fall with one's acceptance of the Messiah concept.

We can see, therefore, that the duty of the Messiah, on a personal and national level, as far as we Jews are concerned is ~~a~~ totally different ~~con-~~ ^{from} ~~ception than~~ that which makes so meaningful a pattern in the life of the non-Jew. Our Messiah is to lead us back to the land of our fathers, he is to reestablish the sacrifices in the Temple, ^{meaning he} ~~that~~ is to institute again the Temple worship in its entirety, and he is to bring that measure of peace to our earth which will see all men living together as brothers. Later, in an apocalyptic vision, at the end of days, the dead will rise again but this has nothing to do with the original concept of our "anointed one". For all intents and purposes, ^{due to his efforts} ~~ours~~ will be a better world in which to live, nations shall not engage in war anymore, peace will reign to such an extent that the lion will lie down with the lamb and a little child, in all his simplicity,

will be able to lead us toward a brighter and better future. Indeed, as ⁺sai-
iah characterizes him, he shall be above all, a man of wisdom and kindness,
a man of love and ~~of~~ peace, a man of reverence and a man of God. Would such
a man not be welcome in our day as well; do we not have need of him? The
commericalism of this season is appalling when we note, for all faiths, the
strength of the man here described: *Isa 11:1/2*

"And there shall come forth a shoot out of the stock of Jesse, and a twig
shall grow forth out of his roots.

And the spirit of the Lord shall rest upon him, the spirit of wisdom and un-
derstanding;

The spirit of counsel and might, the spirit of knowledge and of the fear of
the Lord.

And his delight shall be in the fear of the Lord; and he shall not judge

after the sight of his eyes, neither decide after the hearing of ears.

But with righteousness shall he judge the poor, and decide with equity ~~in~~ for
the meek of the land;

And he shall smite the land with the rod of his mouth, and with the breath
of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the
girdle of his reins...*

And it shall come to pass in that day, that the root of Jesse that standeth
for an ensign of the peoples, unto him shall the nations seek
and his resting place shall be glorious." *ADREN.*

(*They shall not hurt nor destroy in all my holy mountain; for the earth
shall be full of the knowledge of the Lord,
As the waters cover the sea.)

Heb. Tab., Friday, December 23, 1966

JOSEPH'S MATURITY: VAYIGASH.

INTRODUCTION

A GENERAL

- 1 there are 2 truly heartbreaking, dramatic moments in Bible & both in Gen which we rd at ths time.
- 2 the one occurs earlier in narr. when Jacob has taken bless away frm brother Esau & approaches father to cry out of depth of despair: hast thou but 1 bless?
- 3 the other dramatic & shattering experience comes in T. port ths morning in Vayigash, when we read the story of Joseph & his dealings with brothers.

B SPECIFIC

- 1 he has been in Egypt for some time, brothers come to him for food but only now ready to reveal himself
- 2 second dramatic occurrence: does my father yet live? out of depth of heart wants to reestablish bonds of family life
- 3 but in this small quest see not only concern of a son who has been wronged but growth, maturity of J as a person in his own right.

BODY

A BROTHERS

- 1 we can well imagine consternation of brothers when J. reveals himself.
- 2 since days of their youth, reviled and ridiculed their young brother, even went so far as to sell him into slavery and caused untold anguish to father
- 3 this, perhaps, aside from personal hurt to Joseph, is their greatest sin: needless sorrow to father.
- 4 one wonders as to their feelings over past years; remorse, guilt, soul-searching but now retribution had really caught up with them
- 5 they knew that whatever would follow would be deserved because of their shameful actions; now they were exposed to their own souls and one wonders what they found.
- 6 one can imagine the fear in their hearts not knowing what action Joseph would take; one would not have misunderstood had J. thrown them into prison as the very least of their punishment.

B JOSEPH

- 1 but, bec. of type of person J was, revenge was not an integral part of his make-up; just the opposite
- 2 time and again we have evidence that he was a very sensitive, feeling individual whose outcry for his father came from the very depths and in its intensity stirs us as well.
- 3 in story, we see him as a genuinely sympathetic man; after fellow prisoners had their dream, which he later interprets, he asks "why do you look so sad

VAYIGASH: CON'T.

- today?" He wanted to help them in their difficulty. 2
- 4 when he was taken before Pharaoh to interpret his dreams, he responds "It is not in me, Gd will give Ph an answer of peace". Again, he leads away from h8m-self
- 5 It is in this context that Ph recognizes him as a man "in whom the spirit of Gd is"; a far cry from tge selfish, egotistical & egocentric indiv we knew of his earlier years.
- 6 as a consequence, when his brothers face him, he reveals himself and he sees the fear in their faces which reflect the anguish of soul in their hearts, he knows that these men are repentant
- 7 in response, he does NOT say, I am J and I have the authority to crush you; rather, he says, I am J, is my father yet alive! or, earlier, I am J, yr brother

CONCLUSION

A GENERAL

- 1 the lesson is all-too obvious as far as we are concerned for the chance to adjust our reaction comes all too frequently to all of us, sooner or later.
- 2 we have all been faced with similar situations; we have had the choice to respond: I will crush you or I am yr brother
- 3 it is a matter of individual personality traits; are you sensitive, feeling, perceptive; do you recognize the turmoil, anguish, heartache, repentance in others or do you insist on getting your due no matter the degree of heartache and hardship you impose?

B SPECIFIC

- 1 the lesson of this Torah portion tells us plainly & simply what our response should be & how vital our attitude is for the welfare & wellbeing of fellow man
- 2 to acknowledge with gratitude the gift of unity, of family love, of decency within us & others, this is the highest goal and virtue, as exemplified by J.
- 3 with him, let us never seek to hurt or crush those who have slighted us but let us be forgiving and honorable so that with Joseph we will be able to say
- 4 I am J. your brother and we shall live in peace.
- AMEN.

Heb. Tab., Sat. A.M., Dec. 17, 1966.

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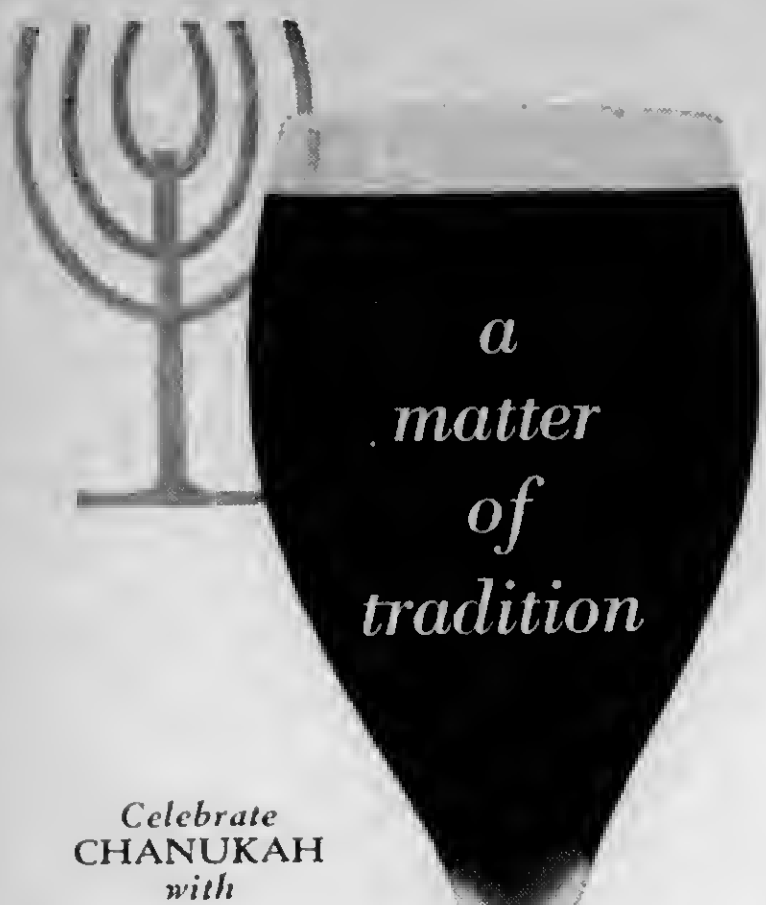
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chairman of Westchester County for BB for 10 years.

Allan Tarshish, Columbus, O., a past president of District No. 2, has received Zion Lodge's top honor, the Sanford Lakin Award . . . Actor Peter Leeds, a charter member of Eddie Cantor Lodge, Los Angeles, received his lodge's "Chainmaker Award" for helping in the formation of seven new lodges.

Robert T. Brown, of Pennsauken, N.J., has received a \$500 scholarship, it has been announced by Mrs. Leo Blumberg, Wilmington, Del., chairman of the Philip M. Klutznick Scholarship Committee of the BB Women of District No. 3 . . . Jack H. Levin, past president of New York's Cinema Lodge, and member of the BB Vocational Service Commission, was honored by leaders of the film industry at a luncheon on the occasion of his 50th year in the business. He is president of Certified Reports, a film industry enterprise. . . William G. Thompson, of Miami's Sholem Lodge, has been named the outstanding volunteer worker in Dade County. He has long been a leader in B'nai B'rith's program to aid handicapped workers.

Irving Schneider has been CVS chairman of Yonkers (N.Y.) Lodge since he joined it in 1949. Then and now his slogan has been, "Don't live for yourself—help people." For 16 years he has served the FDR Veterans Hospital, and in addition has been Westchester County hospital chairman for BB for 10 years. Even before he joined Yonkers Lodge, Mr. Schneider was serving hospitalized veterans. An enthusiastic philatelist, he organized a stamp club at the V. A. Hospital in the Bronx—and attracted more than 100 members. He met with them every Friday. He also takes patients fishing. He now visits the Hospital every Wednesday and every weekend.

The death of J. Irving Oelbaum is being widely mourned throughout B'nai B'rith, and especially in Canada. In Toronto he was known as "Mr. B'nai B'rith," and "The Dean of Canadian Jewry." Many years before District No. 22 was formed, he was president of District No. 1. A tract of land in Israel's Negev is named for him; he received an award by the Canadian Council of Christians and Jews; and Queen Elizabeth presented him with a Coronation Medal "for distinguished service." He was active in Beth Tzedec Synagogue, Mt. Sinai Hospital, Home for the Aged, and the welfare agencies. He was a founder of the Joint Community Relations Committee of B'nai B'rith and the Canadian Jewish Congress. According to Montague Raiman, a friend, neighbor, and BB colleague for more than 30 years, Mr. Oelbaum "had many loves, but none took precedence over his passionate devotion to B'nai B'rith."



Mr. Oelbaum

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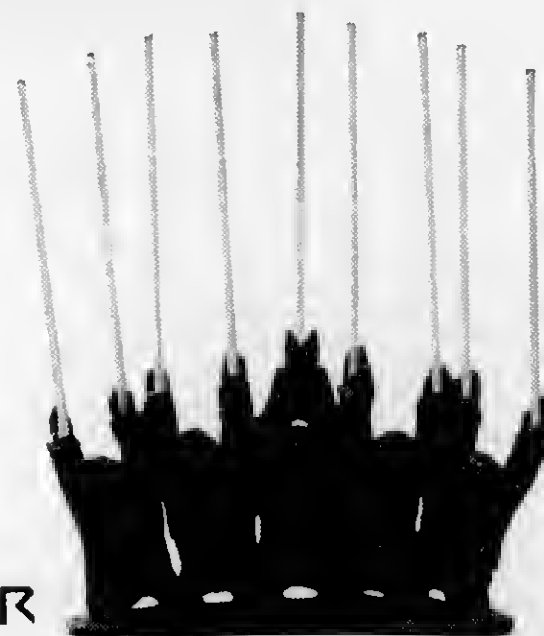
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What's This Jewish Book Craze All About?

by HAROLD U. RIBALOW

THE OTHER DAY I READ an ad in a New York newspaper for something called "Kosher Comics." The ad asked, "Is Tarzan Jewish?" This isn't very different from Israel Bond, the "hero" of "Loxfinger" and other adventures emulating those of James Bond. The serious literary critic, aware of the phenomenal success of Saul Bellow's "Herzog," Bernard Malamud's "The Fixer," Herman Wouk's and Leon Uris's fat novels, cannot help asking himself, "What's this Jewish book craze all about?"

In a way, I'm worried. I remember the days when, as a Jewish literary reviewer, I had to fan the interest of book editors to carry short reviews of Jewish novels and short stories. More, I remember when I had trouble selling book ideas to publishers who, when they "had done" their "Jewish book of the season," thought they had fulfilled their quota for the "literate minority" and that was that. Today, the flood of Jewish novels has inundated the book market. It almost seems as though the critics, the book review editors, the publishers and, yes, the readers, can hardly wait for the next Jewish best-seller. I'm a bit sympathetic to James Purdy, a talented "Protestant" writer, who complains that he can't break into the best-seller market because he's not a Jew. Behind his joke, there's a bitter commentary—at least for the non-Jewish writer.

IT BEGAN WITH WW II

It all began with the end of World War II. Immediately prior to that, novels on Jewish themes by Jews were read by a hard core of "professional Jews," rabbis, social workers, synagogue leaders, and literary critics. These books made no money for their publishers and had small impact on the general reading public. Only since the end of that war have Jewish works of fiction gained acceptability among non-Jewish Americans and, unfortunately, too many of such works have been shoddy, slick,

Harold U. Ribalow is an author and public relations executive who lives in New York. He is the author of "The Jew in American Sports," "This Land, These People," "These, Your Children," "120 American Jewish Novels," and other books, and the editor of a number of anthologies.—EDITOR.



commercial jobs, laced with violence and sensationalism.

It was during World War II that tens of thousands of American non-Jews met Jews en masse, in the armed forces. This was reflected in fiction. Irwin Shaw's "The Young Lions," Norman Mailer's "The Naked and the Dead"—these were by Jews and contained Jewish soldiers as well. James Jones, in "From Here to Eternity" and John Horne Burns in "The Gallery," had their Jewish soldier. Suddenly the Jewish character, previously "odd" and alien in the novels by Ludwig Lewisohn, Ben Hecht, and Meyer Levin, became part and parcel of the American literary scene. The fact that a group of Jewish literary critics began to write about these books also helped: Alfred Kazin, Irving Howe, Leslie Fiedler, Maxwell Geismar, Harvey Swados and others wrote about these "Jewish" books just as they did about others. The breakthrough had come.

Fortunately (and unhappily to some), these writers and books were followed by Harry Golden and Leon Uris, popular writers who appealed to millions of American readers. Golden and Uris (and, of course Herman Wouk, the creator of the "Marjorie Morningstar" type) made the non-Jewish American conscious of the American Jew.

Has it done any good, or much good? Well, it depends on which authors and books were read. Surely, if the American reader had dipped into the novels of Lewisohn, Myron Brinig, Meyer Levin, Anzia Yezierska, Ben Hecht, and

that group of 1920 and 1930 novelists, the Jewish personality that emerged might well have been the disturbed, self-hating, intermarrying, neurotic American Jew. Lewisohn's Jews were probing their own psyches; Brinig's "Singer" and other novels about Jews in Montana did not make the Jew seem part of the American scene. Levin was read by Jews who were, sometimes, shocked by his realism, and by non-Jews who were curious about "modern" Jews.

SOME DISTURBING WORKS

But after World War II and the new interest in Jews, we had all kinds of "Jewish" books: Myron Kaufmann's "Remember Me to God" in which a Harvard boy hates the idea that he is Jewish and tries to "pass" as a Christian; Philip Roth's short stories in "Goodbye, Columbus" and his novel in which the "Jews" disturbed the Jewish defense organization book-watchers, and sometimes for good reason; Bruce Jay Friedman's "Stern" and "A Mother's Kisses" in which Jews were as neurotic as ever (or more so) and Jewish mothers were almost monsters; Irwin Faust's short stories, Joseph Heller's "Catch 22" (never mind the Armenians in it; it is a "Jewish" book), Jeremy Lerner's "Drive, He Said" and other "Black Humorist" Jewish writers. What is the "image" of the Jews in these books? Better not ask. Clearly, they would disturb the public relations-minded Jewish reader, for the Jews are a bit nutty, drug-takers, and often self-haters. So this is good? It is, if the Jewish writer feels completely free to write of himself, his fellow Jews and others with complete social and artistic freedom.

On the other hand, the so-called more "proper" Jewish novels haven't made the critics happy, but they seem to have amused and interested the general readers. One such novel, "The Rabbi," has become a runaway best-seller in paperback, although it is indifferently-written and is a soap opera in book form. Yet there are those who would say that it is "encouraging" that a book about a rabbi and called "The Rabbi" should attain such great popularity. Of course, the rabbi in this novel has his love affairs, marries a *shiksa* (who, I hasten to add, becomes a loyal Jewess and an excellent *rebbitzin*) and has plenty of adventures

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and experiences. He's a "real American," never mind that he is also a rabbi. To my taste, this "image" is no better, and perhaps a lot worse, than Kaufmann's "passing" Harvard student or Philip Roth's goldbricking Jewish soldier.

While on the "rabbi kick," we also have the phenomenon of Harry Kemelman's detective tales about Rabbi David Small ("Friday the Rabbi Slept Late" and "Saturday the Rabbi Went Hungry"). These are readable books, and popular, too. They are shrewd, and Kemelman knows how to use his Jewish knowledge and his insights into Jewish communal and religious life. Hurray for Harry Kemelman, but his books, pleasant as they are, should not be mistaken for Literature.

There are, however, many disappointments in this new and continuing trend. If the American reader is prepared to enjoy "The Rabbi" and Herman Wouk's books, why not those of Charles Angoff, who is engaged on a series of novels to encompass the entire American Jewish experience in this country? From "Journey to the Dawn," through "Summer Storm," Angoff has produced large, ambitious, constantly interesting novels about an American Jewry instantly recognizable to the Jew who belongs to Jewish organizations, who attends synagogues, who supports Israel and sends his children to Jewish schools. But Angoff has not made the major breakthrough. (In non-fiction, Maurice Samuel suffers the same fate.) Still, Isaac Bashevis Singer and Elie Wiesel, both of whom write in languages other than English (Singer in Yiddish and Wiesel in French) have won critical attention and also have enjoyed a substantial measure of commercial success.

SOME OTHER GOOD NOVELS

Other writers are also in Angoff's situation. Seymour Epstein, author of a number of novels and short stories, including a very fine book entitled "Leah," is respected by the followers of fiction, but he is not "popular." Edward Lewis Wallant, dead in his thirties, won an admiring audience, largely after his death. His novel, "The Pawnbroker," is better known, now that it was a successful film, than it was when it was issued as a book. His three other novels, slender, thoughtful, painful reading, have won a cult for him, but not a wide or major audience. Yet "The Human Season," his first novel, and "The Tenants of Moonbloom," are superior to most of the merchandise heavily praised in the Sunday supplements week after week.

The interest in Jewish writers and writing is not as superficial as I sometimes imply. There are writers worthy of attention, who fail to get it. None-

theless, miracles may happen. One occurred with Henry Roth's "Call It Sleep," and I attribute this development to the wide appeal of Jewish novels, shoddy or otherwise. "Call It Sleep" is a remarkable novel, but for years the book's admirers were talking only to themselves and each other. But with the new climate, it became possible to arrange for a re-issuance of this fine work. It later appeared in paperback and went into 13 printings, with sales of more than 750,000 in the United States alone! I had something to do with the re-issuance of this novel and have followed the Henry Roth case closely. I am convinced that "Call It Sleep" could have gained a new audience and new acceptance only in this period of Jewish book interest. Simultaneously, it stimulated even greater attention to Jewish novels. Is it possible, some critics and readers must have asked, that there are other great Jewish books we have overlooked? And publishers kept looking; academic critics began writing about "the Jewish novel" and now books have been written about Jewish fiction. I remember when no publisher would have agreed to invest money in such literary studies.

Finally the "Jewish book craze" has yielded some extraordinary riches. It has brought to the forefront of world literature two writers who, in another time, may have had great difficulty in earning the recognition they deserve. One is Saul Bellow; the other, Bernard Malamud. Bellow's early novel, "The Victim," was published in 1947 and it had the fate of the standard "Jewish" novel; that is to say, it received good reviews and sold poorly. Less than two decades later, Bellow produced "Herzog," which was received as though the author were the successor to the mantle of Hemingway-Faulkner. The earlier novel, a study in Christian-Jewish relationships, is a dense, thoughtful, sometimes brilliant work of fiction. "Herzog," a rambling non-narrative about a Jewish intellectual is, to many, inferior to "The Victim," yet in the mid-1960's it created a storm, while "The Victim"

hardly made a ripple. Not that "Herzog" lacks its own brilliancy, but had it appeared in 1947, it would have been received quietly, while "The Victim" might well have won the acclaim later reserved for "Herzog."

MALAMUD'S EXPERIENCE

Almost the same is true of Malamud. When his second novel (and his first on a Jewish theme) "The Assistant" was published in 1957, the book, extraordinary as it was, was welcomed by Jewish critics and noted with some enthusiasm by the general press. It did not, however, become a major commercial success and, when it appeared in paperback, the first printing remained on the stands for a very long time. To those of us who read "The Assistant" when it was first published, Malamud was a great new discovery, one we cherished and doubted would ever be enjoyed or admired by the general—or non-Jewish—reader. Little did we imagine that he would later win the National Book Award; that he would become recognized as perhaps the finest of American novelists and that his latest book, "The Fixer," would earn some of the most extravagant praise given any American novel and surely more review space than any of recent memory. *Time* magazine was irritated because Malamud had chosen to write about a Russian Jew held on a blood libel charge, thus being an "American" novelist who elected not to write on an "American" theme. It was, said *Time*, un-American of Malamud. On the other hand, George P. Elliott, writing for the *New York Times Book Review*, rejoiced that "The Fixer" was really not Jewish, but universal! How any intelligent reader could call "The Fixer" not a Jewish book is beyond explanation, yet Malamud's latest novel, which is in line with "The Assistant" in its depth and scope, has attracted a degree of attention absent when "The Assistant" was published a short decade ago.

So while we may take no pride in some of the Jewish titles of the past ten or fifteen years, and regret that Charles Angoff and other sensitive Jewish writers (like Michael Blankfort) have not received their due, we can be grateful that Bellow and Malamud, I. B. Singer, and Elie Wiesel have benefitted from this "craze," which should last so long as talented Jewish authors, writing with intelligence, imagination and sense, get their books published. Not all the Jews in their books will please all readers, but Yakov Bok of "The Fixer," Moses Herzog, and Morris Bober of "The Assistant" bring only dignity to the Jewish people and an understanding of the Jew not always enjoyed by those who are not Jewish. In all, a "craze" to bring us joy.



22

Friends, as Harold Ribalow pointed out in the November 1966 issue of ~~the~~ B'nai Brith's "The National Jewish Monthly", ~~fifty years ago~~ it is more than likely that ^{50 years ago} ~~none~~ would have paid any attention at all to Shmuel Josef Agnon. Not only does he belong to a minority group religiously speaking but he writes in a minority language, lives in a relatively insignificant ^{country} ~~land~~ and has been translated rather sparsely; more than this, however, no one would have paid any attention to him ^{since} ~~for~~ his message, the content of his writings, is certainly not on a universal plane. To the contrary, it is highly specialized, difficult to understand and of deep meaning only to Jews.

Today, however, this writer who was born on the ^{ominous} ~~evil~~ day of the 9th of Av 1888 has gained international literary recognition and only ^{one} ~~this last~~ week ^{ago} was awarded, at the age of 78, the Nobel Prize for Literature by the King of Sweden. In addition to this matter of dates and facts, he becomes the first Jew, let alone the first Israeli, to be so honored. This, more than anything else, is a most interesting fact for Agnon is not the first Hebrew writer or the first Jew to be nominated for this ^{prize} ~~honor~~; Bialik the great poet and Buber the outstanding philosopher-author were so honored some years ago but it fell to Agnon, whom unfortunately all too few of the general public can understand, to actually receive the ultimate honor. What, then, is the difference between the time of Bialik and Agnon; what happened in the meantime and why is ~~it that~~ Ribalow's comment ^{correct} that such an award could not have been presented to one of our own fifty years ago, ^{is} ~~is so very true?~~ All these questions must be considered ~~quickly yet firmly~~ if one is to arrive at a ~~firm~~ appreciation of Agnon's award of the highest international literary prize.

First and foremost, let it be understood that there have always been highly readable and translated Jewish writers on the literary scene, particularly in America. Ludwig Lewisohn, Ben Hecht and Meyer Levin were the truly great authors of an earlier day but they ^{spoke to} ~~told~~ the American reading public of a group which did exist but which was somewhat strange and above all "different"; ^{unlike} ~~from~~ the average individual who was part and parcel of A-

merica. Only after the war, as Americans and Jews came to know each other on intimate terms both on the homefront and on the battlefield in a joint defense of their country, only as the struggle of the Jew became public property in terms of the land of Israel, and only after the terrible tragedy of European Jewry became a commonly known fact did the literary Jew make inroads into the large market of the average reader. It all started with reflections on the war years in novels by Mailer, Shaw and Jones who depicted Jews in the outfits and actions they described; it reached full acceptance with Wouk's classic description of middle class Jewish Americana in "Marjorie Morningstar". By contrast with an earlier year, Laura Hobson's "Gentlemen's Agreement" was read but not understood until Gregory Peck appeared in the movie! From that point on, the Jewish writer was not to be stopped and we all know the names: Roth, Malamud, Bellow, Kaufman, Friedman, Uris and, let us not forget, ~~about~~ Harry Golden. All of a sudden, to read about a Jew or the Jews in general became not only acceptable but the height of sophistication; all of a sudden, every Gentile knew of at least one Jew with whom he worked or lived or rode on the commuter train ^{so with whom he could identify.} ~~who easily fit into one of the stereotypes under discussion and who was~~ ^{we were} now easily recognizable. It has even come to the point where such special ^{authors} ~~writers~~ as Eli Wiesel or Isaac Singer found a measure of acceptance by the intelligentsia and a writer such as ~~our own S.Y.~~ Agnon ^{is} ~~can~~ now ~~be~~ cited in all of the small, but highly literary ^{is} ~~magazines~~. The point at issue is such, again as Ribalow pointed out quite correctly, ~~in his article~~, that no major magazine is being published today which does not have at least one reference to Jews or Judaism and, conversely, a new non-Jewish writer who tells of Americana in terms of his own experiences has real difficulty in ^{reaching} ~~making entry into~~ the best seller ^{lists} ~~circles~~. The war years and their aftermath, in short, have brought a revolution to bear on Jewish literary circles and, in addition, ^{have fostered} ~~in terms of~~ a better understanding of Jews by our fellow, non-Jewish, American citizens. Today, to be Jewish is to be "in" while fifty years ago the Jew as a recent immigrant greenhorn was beneath contempt and certainly not worthy of literary consideration except perhaps as

as a subject for a sociological study. ~~by some esoteric scholar.~~

It is in this context that we can best understand the Nobel award to Agnon while Bialik and Buber, ^{Though} ~~may have been~~ ^{were} nominated, but never seriously considered. ~~for the actual prize.~~ Also, in the light of the past Agnon most probably never considered himself even as a candidate for such an honor and, as a consequence, no one was more surprised than he when the news of the actual award was announced. It was and is an extraordinary honor not only for him but for the State of Israel and, by inference, for all Jews the world over. The history of Agnon is classically Jewish; born in Galicia he was influenced by the Zionist cause from infancy and at the age of 15 already had published some of his early works in local Zionist periodicals, writing both in Hebrew and in Yiddish. In 1908, at the age of 20, with the various early Zionist Congresses behind him and Herzl already dead for the past four years, he began his journey toward the land of Palestine where he settled first in Jaffa but later moved to Jerusalem. However, he felt unfulfilled and in 1913 he returned to Europe with specific residence in Berlin; there he lived through the first World War, until 19²⁴~~19~~ when he returned to Jerusalem. During his stay in Germany, however, certain major encounters took place: he met and married (in 1919) the daughter of a German professor, he met and studied with Buber and was greatly influenced by the philosophers' love of Chabadism, and he had the opportunity to immerse himself in the major literary activities of the time as these were ^{an emerging force in} ~~the highlights of~~ the western world. These were all to have a profound influence on his later writings and after the Arab riots in 1929, when his house was destroyed, ~~by them,~~ he returned again to Berlin, left his wife ^{to recuperate from the shock with her father} and he used ^{The next} ~~this time,~~ ^{in order} ~~almost three full years,~~ to travel extensively and to study the life and ways of his antecedents ~~as he found them~~ deep in the heart of Galicia and Poland. He finally returned to Jerusalem for good in 1932, never moved from there and still lives in the same house that he occupied first 34 years ago. There is only one other vital aspect of his journeying to be discussed, and it is of the greatest importance. When he was first in Germany he met the head of

the Schocken publishing company and formed a lasting partnership with him. His works were accepted by this firm, and a major agreement was reached: Agnon was to receive a small but adequate stipend for the rest of his life so as to be free of economic worry. ^{Consequently, he} and, ~~as a consequence~~, could devote his entire life to writing. Schocken held exclusive publishing rights, first in German, then in Hebrew and now in English and their years of investment, stretching back to the days of World War I find fruition and reward with the Nobel Prize in 1966. After more than fifty years of subsidy, their ^{faith} ~~reward~~ is being ^{recognized} ~~realized~~.

On the part of Schocken Publishing House the investment was really never more than an act of faith; very few people throughout the world even knew of Agnon and only a very few actually read his work in the original. This was due to the fact that Agnon's writing is something special; it is full of Biblical and Talmudic allusions throughout his traditional Hebrew style. A non-Jew might well be able to understand the superficial message of the story but it takes the knowing Jew to truly appreciate his depth of Jewish perception. Every sentence has something novel, different and unique about it; there is constant reference back to ~~the~~ tradition, Chasidism, Talmud, the rabbis and, of course, to the basic sentiments to be found in the biblical text. As a consequence, his writings while not in time, nevertheless in substance, span approximately six generations: from the early Chasidim of the 18th century to the creation of the modern State of Israel in the 20th century. In this he is more than ^{special} ~~unique~~, he is ^{unique} ~~special~~ and his knowledge of Jewish ways and life is superb. His writings have a constant yearning and longing for the roots, the origins of our faith as a people, he seeks out a continuity which links the past with the present and searches for the proper path toward the future, and with it all he never forgets to give adequate honor and attention to the center, the core, of our tradition from which all references flow and to which all ways of Jewish life are tied. He is, in other words, not everyone's writer; his stories do not have proper beginnings, proper middles and proper conclusions. If you are looking for this direct and almost static type of presentation then Agnon is not your kind of author but if you are willing to let him lead

you through the maze of contradictions~~sm~~, mystical allusions and fanciful fantasies which make up the strangeness of the mind and the inner workings of the Jewish lifeblood of our people, then by his devious and yet direct means Agnon will lead you not necessarily toward man or even yourself but, by indirection, towards Judaism and God ~~and only then toward a better understanding of yourself~~. Above all, he will teach us of the faith of our fathers.

For all of his depth of perception, Agnon although recognized as one of the leading writers of our time and winner of many prominent awards, has not founded a school and has no imitators, nor are there likely to be any. If he is compared at all, it is to Kafka and more recently, and perhaps more correctly, toward Faulkner ~~on the American scene as he too attempts to find a core through the media of his southern families~~ ^{since he also} ~~for in him, as well, there is a concern for the figures of old world~~ ^{Faulkner} and their positive, ~~or~~ negative or indifferent response to the challenges of a new world. This, it seems to me, characterizes Agnon best and through this gift of authorship he demonstrates ~~best~~ the depth and perception of Judaism's old and tried values in the realm of contemporary needs. His winning of the Nobel Prize for Literature has not only won honors for his own person but for each of us, ~~for~~ ^{for what he represents} is the Judaism of the past as we live it ~~in our day and age~~ ^{today in the most noble sense}. In these terms and in tribute to S. Y. Agnon we say: may his strength and his years increase, and may he live ^{~ 17 CXL DEN 2Y.}

Amen.

Heb. Tab., Friday, December 16, 1966.

3) UD - dream here too

2

- 1) honorable true, valid fair
- 2) freedom of r/wr, justice, mercy brought values, principles
- 3) dream That world may be made better place because of it
- 4) we are Jews: feeling of pride.

PEPS - are so too old for dreams for ourselves - Certainly NOT

- 1) kindness, concern, interest, friendship, peace in our lives & in those around us
- 2) know: little things most vital box left striving behind us want smile, handshake, word of encouragement, love & quiet
- 3) dream That this may be true. Similarly & act accordingly forward others
- 4) learned in life: let that you put in: let us get sample in our words, deeds, actions, outlook: be given dreams of a good - setting life
- 5) May the dreams as I, become true, may you also be young in spirit.

AD EN.

Tomorrow here is it: dreamer
Lonely & meaningful story
It's approp: of young: dreamer
of future, goals, ambition, fulfillment.

But, can't old people dream also?

Have passed point of dreaming
in power, accept, perhaps, matter.
goals, success, but does that
mean no more dreaming?

NO: if stop, die! Phys d. decreed by
God, no one can help it whether
young or old, child/adult

BUT: spirit d, within, is a crime for
no one, no matter what age, should
in cease to open mind & heart
to dream.

What is there left for you?

FAMILY: their welfare & future

① health, contentment, decency
honor

② education for growth & success
in their endeavor

3) In all, dream & hope for their
satisfaction in & with life
So, not bec. bitter & dissatisfied.

4) values, ideals of our part of them

TENTH ANNIVERSARY RESPONSE.

INTRODUCTION

A GENERAL

- 1 feel like just been Bar M! Sometimes hard to realize that not only been r. here 10 yrs but was BM frm the pulpit a little over 25 yrs ago.
- 2 did not think, 25 yrs ago, that occas such as this would come to pass; am happy it did & am delighted that you have come to share this Simcho with me.

B WM. ROSENTHALL

- 1 am very grateful to RABBI WILLIAM A ROSENTHALL fr his expression of freindship; we were contemp already at H.U.S. & have known each other more than 15 yrs.
- 2 have always valued his high intellect. caliber & depth of perception
- 3 as personal friends, who have shared ^{occasin} joy & sadness which have touched our fam., delighted he could be here today as my colleague.

C KURT SCHLOSS

- 1 extend my heartfelt thanks to MR. KURT SCHLOSS, 1st VP of this cong for his words of praise. I hope he represents sentiments of congregation as well.
- 2 am not certain that I deserve all he has said but assure him, as friend of family for more than two decades & as offic of this Syn, that I'll try to live up to high ^{caliber} ~~caliber~~ of his warm assessment of my achievements and capabilities.

BODY

A SADNESS

- 1 perhaps since he speaks of cong, this the proper time to mention that this eve of joy is also mixed with sadness
- 2 am acutely aware of all those NOT with us today: the offic, Brd memb & memb of cong who have answered a higher call, ~~they are in my heart as well~~ ^{during my 10 yrs of service here}
- 3 I say to their families partic: they not forgotten!
- 4 am personally deeply grieved at the emptiness of 2 seats: a) my father, MICHAEL LEHMAN a former VP of this cong; whose untimely d. & early illness robbed our family of source of true insp. & blessing; and b) MRS. MAXINE SHAW, an extraordinary personality whose memory I will always cherish, ^{humbly} & sincerely
- 5 lastly, deeply regret that our Pres. MR. MORRIS A. ENGEL not with us due to illness but we extend to him, thru memb of fam present, our heartiest good wishes for a full & speedy recovery.

B VAULE OF JUDAISM

- 1 while, as I say, the speakers this eve have been all too extrav in their words of congrats & prais I do feel that they are guilty of an omission
- 2 the real contrib of these past 10 yrs finds ex-

one could find a more noble person upon whom to pattern ~~one's~~ ^{his} dreams, hopes, ^{aspirations} ~~as a yearn as a rab~~. As a rabbi, teach, friend & as a person he exemplifies the very best which one human being can offer another. He has been good enough to share our joys & our sorrows, our hopes & our dreams, our failings & our shortcomings; we know that as a family ~~we~~ have been truly enriched & ennobled because he part of our lives!

3 his wonderful message of this eve will be heeded & we are better because of it. I am deeply grateful to him for his kind words.

4 my yrs in Balto, prior to coming here, were ^{full} happy & satisfying ones & I count them as among the happiest of my life; those who made those yrs memorable are the friends I ^{joined} ~~made~~ there & who are here this eve.

4 I welcome them thru the rep on our pulpit, MR. SAMUEL S. STROUSE, a past pres of Temple U.S.. My prayer is that this friendship will continue & sustain us for many more years to come.

D FAMILY

1 perhaps you will permit me just a personal word as I extend my gratitude to members of my own family who have given me loyalty, love & understanding over the course of these many years

2 in particular I refer to my wife, my mother, my parents in law. To them all I say a simple but sincere: Thank You!

CONCLUSION

A GENERAL

1 it is an accident of time that this observance falls on Sh. Chanukah but it is, nevertheless, more than appropriate. Chan = Ded & that is ^{the} one word, one concept, one characteristic which ties us all together:

2 RABBI ROSENTHALL in his dedication as a friend; CANTOR EHR in his dedication as a servant of his people; RABBI SHAW in his dedication as a rabbi transcending limitations of city, special congregation or particular membership; & this congregation's dedication to God.

3 in addition, I hope you will accept ~~this~~ my pledge for my continued dedication to welfare, continuity & strength of you the congregation of H.T., in the community of Israel.

4 in this spirit of dedication & with this pledge ~~in~~ tied intimately to this joyous festival, let us hear the chant for lighting of Chanukah candles & sing together the Chanukah hymn

5 to be found in your prayerbooks on pages 91 & 92; as we all rise...

Heb. Tabernacle; Friday Evening; December 9, 1966.

Tenth Anniversary Service; Rabbi Shaw: speaker

+ Rabbi M. Rosenthal: speaker, reader.

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pression in thought that here at HT have never sold Jud cheaply.

- 3 that is to say, with forces of Vulgarity, ostenta, triteness & superficiality all about us, in this cong never surrend. to lowest common demon; have not made of this Syn a social center, have not permitted entrance to forces of irrel & irreverence,
- 4 & have not made of Jud a weak & crude instrument for personal satisfact or gain
- 5 to contrary, have always upheld trad of faith of r fathers, have always striven for highest, most noble & most sacred expressions of ideals of Judaism. X
- 6 Have not made of this a "Band-Aid Rel" which seeks to cure, haphazardly, this ill, or that cut or bruise but have done our best to religiously serve whole man with benefit & bless of our ancient & holy fath
- 7 anyone who says that "Gd is Dead" has not seen this cong at prayer, has not felt its mood of worship & has not sensed its aura of worship & sacred dev. which has made of this a truly Kehilah Kedosha.
- 8 result of this affirmation can be seen in realizat of v:
"Behold how gd & how pleas it is for breth to dwell"
- 9 If anyone doubts my words or if anyone questions the analysis of the strength, longevity or vitality of this 60 yr old cong, need only to look around them:
- 10 see here dev, attentive, believing, good & above all young people; a solid cong which stands for gd & the name of which stands for honor in community.

C TWO MEN

- 1 of course, emphasis on positive orient re; Jud & the strength not to surrender to forces which seek to weaken cords of faith which tie us together, do not grow out of a vacuum
- 2 for resolve to meet challenge fully & well, am deeply indebted to two individuals:
 - a) CANTOR EHRENBERG who has been my friend & friend of family for ~~more than~~ ^{almost} 25 yrs, who has shown qual of dev & ded, qual of humanity & ~~love~~ ^{cheer} which are not only a joy to behold but an inspir to us all. To him & to Mrs. EHRENBERG I express my deep respect & gratitude for their friendship both in my name & that of my ~~family~~ loved ones. I am grateful to him for his wonderful words but I know that + personally, & we of H.T., are except fortunate to have some one of his caliber at our side!
 - b) secondly, my heart goes out to RABBI SHAW who, at grt sac & in the midst of deep personal affliction has made the trip to be with us this evening. He was & still is my primary teacher in the rabbinate & no

X11/25/65 - SR.

Trade Winds



In the 1965 Sears Christmas catalogue, which is now about to dissolve into history, the action begins along about page 486. Here that enlightened shaper of our future citizens' minds known as Remco Industries, Inc., which is reported to be a toy maker, offers for our children's edification and delight a seventeen-piece set known as "Hamilton's Invaders." It sells for only \$8.97, mind you, and when you read the catalogue copy you will readily understand what a bargain it is. Because in one tidy package you'll have a lifetime supply of an "Invasion of the monstrous insects . . . Their claws ready to snap, 11-in. Horrible Hamilton, 9-in. Hamilton Spider and 3 mini-monsters crawl from their cave to grasp for the very lives of your 9 men. Whirling above,



special helicopter drops its deadly plastic bombs . . . your mighty tank rolls in, shells the invaders. Battle-tough plastic lets you, your men and Horrible meet again and again. Shipping wght. 3 lbs."

Waiting for you on page 488 is "Battle Action," a creation of another institution dedicated to the improvement of your child's mind, known as the Ideal Toy Corporation. Here a "bridge explodes, tree falls, machine gun chatters. . . . Truck in rear rumbles onto device that explodes mined bridge into 2 flying sections." The remainder of the next two pages is antieliminative. There is only a machine-gun team in the burned-out ruins of a house, letting loose "scathing bursts of gun fire. Machine guns actually vibrate and chatter when fired." And what could be duller to a child than a booby trap road that explodes, while rocks fly, at only \$1.99—even if the 24-by 18-inch vinyl terrain is "showered by feather-light rocks"? The twin howitzers that fire a continuous barrage for only \$4.99 (without battery) are certainly not even in the running. Conspicuously absent in the 288 plastic figures available in the above packages of magic wonderland are *dead* soldiers. In light of the military hardware supplied with these sets, and the captions for the pic-

tures which include five "BOOMMS!," nine "IAT-A-TATS!," two "BANG-BANGS!" and two "HOOMMMS!" this seems to be a lack of consideration on the part of the toy-makers in satisfying the child's genuine desire for realism. It can only lead to total frustration.

Comfort and quiet is at last reached on the next two pages, where we can return to the placid civilian world. For here we have a "Complete set . . . packed with action and intrigue: James Bond and the World of 007." Peaceable citizens will be relieved to know that all the grateful moppet will find here on the joyous Christmas morning will be: 1) a laser-beam torture machine; 2) a flame-shooting Dragon Tank, which spews out plastic flames when you press the turret; 3) a customized Aston-Martin car, with a bullet shield that rises, a license plate that rotates, and a deadly, whirling knifelike shaft (plastic) that comes out from the hubcap; 4) a bullet-proof office desk; 5) a pool table that flips open to reveal a map of Fort Knox. "Oddjob," the villain's henchman, is of course included, with his celebrated top hat, a weapon capable (in the film version) of decapitating a victim at a considerable distance.

From page 492 on, there are only G.I. Joe, with his twenty-seven-piece Machine Gun Emplacement Set; a jeep with four rocket projectiles; a 106mm recoilless rifle; a battle at Fort Apache, where cannons shoot play shells; a Europe battleground with land mines, barbed wire, shell-shooting cannon, machine guns, howitzers, grenades, rifles, bayonets; an eight-piece outfit for small gunslingers; a "lightnin' fast double-holster set"; a "spittin' image Winchester"; a Marx Telescope Cap rifle that smokes and ejects cartridges; a Gung Ho Commando Outfit; a Johnny Seven gun that launches a grenade, fires an anti-tank rocket, an armor-piercing shell, and an anti-bunker missile, shoots ten bullets, chatters like a Tommy gun, and fires a cap like a pistol; and the "Screaming Mee Mee-E" by Remco, which shoots a grenade and five big plastic bullets.

The adventure section of this Christmas catalogue comes to an end with a tank that "explodes when it hits a hidden mine as you guide it by remote control over a 4x3 foot battlefield." By page 507, we are back to educational toys, led off by Remco's "Duffy's Dare-

devils." Here all the child need do is to send a car zooming from the jet launcher, up the ramp, and through the flames and ". . . see it roll over and crash into barrels."

When we spoke about all this to a gentleman representing the Toy Manufacturers of the USA (who understandably preferred to remain anonymous), he seemed relieved to have just received an official statement of policy by the toy-makers. He read the statement in measured tones: "Common experience shows the use or acceptance of violence among adults is not caused or contributed to by earlier play with toy guns and military toys, but by sociological, economic, political, and other factors far removed from childhood play and toys.

"Today it is impossible to keep news of individual and mass violence away from children. When they hear about violence, or see it, they are compelled to act it out in play for they have only one model—the adult world around them. In these circumstances, children are not even slowed down if there are no toys handy. They may use a stick for a gun, or simply point a finger and go 'Bang!' They are acting out violence as surely one way as another. If elimination of military toys assured an absence of violence, then much of the world should be peaceful, for many children never have manufactured toys of any kind. But individual and mass violence are commonplace in every corner of the globe. The fallacy of trying to minimize violence by eliminating toy guns and military toys is this: Such toys are a result, not a cause."

"The real causes of violence are the forces that have always bedeviled mankind, such as hunger, greed, fear, and oppression. In view of this, it is an unfortunate misdirection of energy to attack the effects, when the causes continue."

The spokesman defined "common experience"—which is the fountainhead of this entire statement—as "experience that everybody has." He went on: "The manufacturers met to go over the situation, and felt that this was their attitude, and the proper answer." Peace.

—JOHN G. FULLER.

SOLUTION OF LAST WEEK'S
KINGSLEY DOUBLE-CROSTIC (No. 1654)

(WINIFRED) WILLIS:
I'VE GOT HOLIDAY ALLERGY

(From N.Y. Herald Tribune,
Dec. 19, 1964)

Oh, what a merry, merry thing it will be when the holiday season is over, and we won't have to be merry again for almost twelve months! This feeling comes over me every year about this time—a holiday allergy, an affliction quite common among women.

Top of My Head



Old Movies Are Newer Than Ever

THE OTHER evening I was watching an old movie on TV. Van Johnson was a soldier in World War II and Elizabeth Taylor was a girl he met on a pass in Paris and they fell in love and were having dinner in a bistro one night and Van got a message that he had to get back to the war for fifteen minutes and he had to leave quickly.

It was raining and he tried to find a taxi that would take Elizabeth home while he was tending the war, but there were no taxis and Elizabeth said, "You go ahead, darling. I can get a taxi myself. I'm a big girl now." So he dashed off and we saw Elizabeth start up the rainswept street. She hailed a taxi but it skittered right past her. Off duty, no doubt.

This faded to the next scene, in which Elizabeth was taking the nasal test for cold prevention and she said it had miraculously cleared her nasal passages right through the cotton in the glass tube through which she had inhaled. I looked more closely and realized it wasn't Elizabeth at all, so adroitly had the fade been made from the movie to the commercial.

Not being a habitual old-movie watch-

er, I haven't acquired the knack of separating the message from the movie, or the flam from the film. But I better get with it if I'm going to be a TV viewer because the networks these days are buying up old movies just as the old movie theaters in their day used to buy up popcorn. And you don't buy an old movie for peanuts. A network recently bought three old Sam Goldwyn movies for \$750,000 apiece, with permission to show them for only two years, and then only twice a year. So you can readily see it takes a lot of mouth and hog wash to amortize these senescent cinamae.

A typical opening for such a movie is: The first half of this movie is brought to you by 007, the hair tonic that gives a man the license to kill, and Winston, the cigarette that tastes good as a cigarette should, and Carnation, the instant balanced breakfast, and Vicks cough cure, which now comes in lozenge drops. Well, that's OK. I'll buy all that. It's an expensive deal and the networks are not in business for their health, no matter how many cures they show us. But instead of demonstrating one of those four, they suddenly showed us a bottle of blue rinse Halo and a scene at a boys' camp

where the little chap used anti-cavity Colgate.

Well, after two and a half hours the old movie you're watching begins to take on a new story concept. Subconsciously the characters begin to blend with the players in the sponsors' vignettes until they form a kaleidoscopic montage of story lines the producers of the old movies had never in their wildest Hollywood conferences contemplated.

Which brings us back to Van and Elizabeth in Paris. When last we left them, Elizabeth was taking this nasal test—no, that was another girl. Van had gone back to his war and Elizabeth was trying to find a taxi in the rain. After a deluge of commercials we find Van returning from the war and tiptoeing into a hospital room clasping a small bouquet of flowers in his hand. I didn't quite know the occasion and suddenly I thought "Good grief, she's having a baby!" But then I remembered this was an old movie and the code was pretty strict in those days. They must have gotten married through those commercials.

But no, Van tiptoed to Elizabeth's bedside, where she lay, wan and pale, except for the heavy makeup around her eyes. He stared unhappily at her. She stared at him. Then she smiled prettily and said, "Well, don't be so conscience-stricken. It wasn't your fault I couldn't get a taxi in the rain and I got the flu."

"It serves you right, Elizabeth," I said to my set. "If you had taken that nasal spray test instead of that girl who I thought was you, you wouldn't be lying in a hospital looking pale and wan except for the heavy makeup around your eyes."

Well, the story moved apace with the commercials moving at double apace. They first quarreled, I think, when Van lit a cigar and Elizabeth wondered if Van would offer it to a lady. To her chagrin he didn't. Recriminations followed. He taunted her blotchy skin and she reciprocated and brought up his oily hair. One shouted lovers' quarrel followed another until one day they discovered the headache tablets which turneth away wrath. By this time I got the feeling they were hurrying their performances to make way for the next batch of commercials that were becoming intertwined with their plot.

But the movie picked up as this Parisian idyl of Van and Elizabeth hotly developed into a wedding. And this was followed by the sponsors' messages in the second half. There was a slew of them. About nine months of them because when we got back Elizabeth had a baby.

I was wrong. It wasn't the nasal spray test Elizabeth should have taken. They have another one for *that*!

—GOODMAN ACE.



"I can't wait to see daddy's face when we come walking into the Christmas party."

BUYING CHANUKOH GIFTS FOR OUR CHILDREN.

23
Friends, in a recent issue of the New Yorker magazine there appeared a cartoon which is symbolic of ~~our~~ ^{the} subject ^{for} this evening: Buying Chanukoh Gifts for our children. The scene depicts the office of a toy manufacturer and on the wall-shelves are typical gift items: a tank, large guns, soldiers, rocket ships and airplane carriers. At the desk the boss is seated and he is looking at his salesman demonstrating his latest toy invention: a mechanical dove with an olive branch in her mouth, and she is strutting up and down the desk. The reaction of the boss makes the cartoon appear funny but the message is to be understood only half in jest; he shouts at the salesman: "What's the matter, are you crazy?" In short, in our day and age, doves with olive branches in their beaks are not welcome, are abnormal within the context of our times and have no place in a ^{toy} manufacturing concern. The cartoon, I believe, aptly ~~matches~~ ^{reflects} the tenor of our time as we parents ~~find it as we~~ prepare or did already buy the Chanukoh gifts for our children. Indeed, ~~I hope~~ it reflects the complex task ^{of} for all parents, both Jewish and non-Jewish, who buy gifts at this season of the year for their youngsters. ~~Furthermore, the example of~~ ^{understood} The appalling answer of the boss in our cartoon is readily paralleled by all of us who have had the opportunity to venture recently into a ~~toy store~~, or who have watched some of the ~~toy~~ advertisements on television, or who have seen some of the toy descriptions in the catalogues which are being circulated at this time of year. One of these catalogues has ^{come} into my hands; ^{recently} ~~and~~ for your information I would like to read ^{some of the advertising copy for} ~~to you some descriptions of~~ toys available to your children and grandchildren.

You may, for instance, purchase a 17 piece set known as "Hamilton's Invaders" for the reasonable price of \$8.97. You can set it up to represent "an invasion of monstrous insects, their claws ready to snap; a 9" Spider and 3 mini-monsters crawl from their cave to grasp for the very lives of your men. Whirling above, a special helicopter drops its deadly plastic bombs and your mighty tank shells the invaders." Then there is the example of the Ideal Toy Corporation which is intended to improve the engineering skills of your children: "a bridge explodes, trees falls, machine guns chatter, a truck rumbles

unto the mined bridge which then explodes, causing the bridge to break into two flying sections". There are other, equally worthwhile toys available: "a machine gun which actually vibrates and chatters when fired", "twin Howitzers which fire a continuous barrage", a "booby trap that explodes and causes the men to fly in all directions" and all of these delightful gift items are available for a mere \$4.98, batteries not included. Of course, if the foregoing is too mild for your boy or girl, it is suggested that you allign yourselves with the James Bond craze; a complete kit is ~~also~~ available ~~to you~~. It includes the following vitally necessary items: "a laser-beam torture machine, a flame throwing tank which spews out plastic flames when you press a button, a custom built car with a bullet shield that rises, a license plate that rotates, and a deadly whirling knifelike shaft of plastic that comes out of the hubcap, a bullet proof office desk and, lastly, a pool table that flips open to reveal a map of Fort Knox." Suppose, however, that this modern arsenal does not appeal to you, you might wish to go back a few years to the era of the second World War and buy for your youngster a Gungello Commando Outfit which features: a gun that launches a grenade, fires an anti-tank rocket, an armor piercing shell, and anti-bunker missile, shoots ten bullets, chatters like a tommy-gun and fires caps automatically in a pistol. Understandably, this might well be too tame for our modern youths and therefore, you are advised to consider a "tank which explodes when it hits a hidden mine which is controlled by you as you guide it by remote control over a 4x3 foot battlefield." The beauty of the game is to see the tank being blown into several pieces, the soldiers being killed and those caught inside the tank as it explodes, being burned to a crisp. Of course, if for some reason your child is abnormal and does not care for these war games, the REMCO Corporation manufactures a game based on racing and here all the child needs to do is to send a car zooming from the jet launcher, up the ramp, through the flaming hoop and then see it roll over and over as it crashes into the barrels and bursts into flames. The cost of this item does not include the necessary batteries; these, incidentally, are of vital importance since now the youngsters

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will not have the task of connecting their games ~~with~~^{to} an electrical wall outlet. ~~and~~, consequently, their chances for hurting themselves, are lessened!

I might add, incidentally, although I am not at all sure that it is necessary, that while I am telling you this with an ironic twist, the various announcements in the catalogues and on television are in deadly earnest. ~~and~~ the fact that the child can not hurt himself with an electrical outlet while, of course, he is exploding men and tanks and seeing his soldiers burn alive, is used as a vital selling point with the children for the benefit of the gullible parents. It appears that anyone who is interested in peace or the striving for peace or in toys which reflect that inmost desire on the part of man to live out his days without tanks, guns, grenade launchers and flames spewing out of some turret or other is hopelessly obsolete. But, all this evidence to the contrary notwithstanding, one is forced to wonder whether there are not other items of lasting interest available to youngsters; after thinking of this theme for some time prior to the actual writing of the sermon, my family and I went to watch the Thanksgiving Day Parade and we did not see one solitary item of military significance. Strange to relate, I must report to you that the children all around us never missed the Batmobile nor the rocket firing rifle but had a wonderful time watching Smokey the Bear and Donald Duck. Where, then, does the contradiction occur and in what ~~area~~^{area} of concern does the conflict come into focus? A statement recently issued by the toy manufacturers, in answer to accusations of this kind, stated that the toys which are being put on the market merely reflect the environment of our time. They maintain that it is impossible today to keep news of individual and mass violence away from children. When they hear of it or even see it, they are compelled to act it out in play for "they have only one model: the adult world around them". One can, of course, argue with that statement in great detail; especially with the thought that when children hear about violence they are "compelled" to act it out. Personally, I am not in the habit of ~~showing my~~^{discussing our} child ~~how she can~~^{to} duplicate the terror and turmoil of warfare and violence which she might see on ~~television~~^{the news} or

recognize from a front page picture in the newspaper or on a magazine cover. In fact, the ^{idea}~~trend~~ is to lead the child away from such matters rather than to emphasize them.

But, the toy manufacturers are not satisfied with this excuse; there are more instances of their philosophizing. They say, "The real causes of violence are the forces that have always bedeviled mankind, such as hunger, ^{greed}~~greed~~, fear and oppression". In view of this statement, and knowing now that the manufacturers only use the adult world as a model for children's toys, one might guess that on this year's shelves we would find, accordingly, ~~str~~^{str}aving men, terrified human beings, oppressed individuals and greedy monsters. Of course, these are not in evidence because, no matter what the degree of rationalization, the toy merchants know that these ^{Jews}~~are~~ are not in the holiday spirit! In ^{truth}~~short~~, they appeal not to the mirror of an adult world ~~in the children~~ but to that ~~which~~ makes the child most responsive: something that makes noise, has action, is colorful and allows the youngster ^{a sense of}~~to~~ participate. A Bible, naturally, will not fill this bill of fare but one must look long and hard to find appropriate toys which will fill all of these basic children's requirements and still ~~will~~ not lend themselves to the picture of men being burned alive in their overturned tank as soon as the youngster pushes the appropriate button. If that were the only ~~problem~~, of seeing ourselves as a mirror of society, the merchants would sell us models of neighborhood houses aflame, ~~people~~ sick of cancer, children deformed and people broken up into pieces with the accompanying models of cars wrecked in automobile crashes. But we have none of these; on the contrary, war is exciting to the youngster, the parents are gullible enough to ~~buy~~ the toys and above all, by long experience, the merchant knows that the rifle sells while the mechanical dove carrying an olive branch does not. It is as simple as that.

We as Jews must be concerned with this matter especially at this ~~season~~ of the year for were ours the dominant culture we might find ourselves having to endorse this warlike culture of the children's world. After all, let us not forget that the celebration of Chanukoh is due to a military victory won by

Judah the Maccabee and only as a result of this victory in the field, did the miracle in the Temple take place. What then should our symbol be for this time of year? A guerilla fighter or Mattathias with spear in hand ready to thrust it into the body of the pagan? We all know that the symbol is the "Menorah for as Jews, in this instance and in so many others, we have chosen to emphasize that which is beneficial to man and what is good for his moral well-being rather than allowing ourselves to be misled by the supposedly glamorous tricks of the toy trade. We light the candles, and we sing the songs, the family gathers and we emphasize the blessings of peace; and we do not so much as hint at the terrible and urgent struggle, of a military nature, which preceded the lighting of the lamp, ~~with enough oil for but a day and which lasted for a full eight days.~~

This, then, is the difference in terms of our approach to what we should buy our youngsters for Chanukoh. There are still those toys available which bring a message of decency and ~~well-being~~ ^{humanity} to our children and they too mirror the environment of our time. Indeed, if our children see only violence and know nothing of the good in this world of ours, then it is the parent who has sorely neglected his duties as a teacher of right, of principles and of ideals. Let us, then, echo the admonition of ~~the Torah~~ ^{Zechariah 4:6} so vital for this time of the year: "Not by might nor by power but by My word shall ye live, saith the Lord."

Amen.

Heb. Tab., Friday evening, December 2, 1966.

24
THE STORY OF EMMA LAZARUS; in commemoration of
the 80th anniversary of dedication of St. Liberty.

Friends, On this weekend of ^{the} Thanksgiving holiday it is good for us to look back at the history of our nation and to pause for a word of genuine thanks; one which is not merely tied to the process of eating an unfortunate Turkey but an ~~expression~~ ^{expression} which gives voice to our gratitude as it comes ~~from~~ the heart. Surely, we have a great deal to be thankful for: we live in the land of freedom, we dwell here in safety and security, ~~and~~ the prospects for the future are good, meaningful and point to peace. We too, as individuals, have a great deal to be thankful for: our lives, our health, our homes and families. But, Thanksgiving is really a national rather than an individual holiday observance; it is proclaimed by no less a personage ~~than~~ the President of the United States. The holiday dates back to the Pilgrims to be sure, perhaps even to the Succos festival as it is described in the Bible, but it has its validity and relevance for each and everyone ^{of} us as Jews and as Americans in our own day and age. Indeed, this merging of the Jewish and American is ^{meaningfully} ~~best~~ illustrated when we look at that symbol of our nation which best expresses our ~~tradition~~ of freedom, of welcome to the oppressed, of liberty for all: the Statue of Liberty. She stands with her torch held aloft facing the harbor entrance to America and there are countless thousands, if not millions, who will always recall with a thrill of pleasure the first sight of her upon their arrival at these shores. To speak ~~X~~ of the Statue of Liberty at this season of national thanksgiving is, therefore, no idle thought; at the same time, she deserves special mention since this year, 1966, marks the 80th anniversary of her dedication by President Grover Cleveland, on Oct. 28, 1886. ^{Jewishly} ~~Indeed~~, with the Statue we always associate the poem "The New Colossus" ^{by} ~~of~~ Emma Lazarus ^{which} ~~For it~~ is to be found on ^{her} ~~the~~ base ~~of the statue~~ But the story and the association of these two facets of ^{our} history is not as simple as all that.

First of all, the Statue itself was commissioned as a gift by France to the United States on the occasion of our country's first centennial in 1876. At the centennial exposition in Philadelphia in 1876 the arm and torch were shown first and in 1878 the head was unveiled in Paris but it was not until

1884 that the complete statue was shipped to America. Now, however, a problem developed for while we had the statue, we found that there was no base to place her on. As a consequence, some of the leading citizens of New York and Boston banded together to raise the necessary sum of \$125,000 for the erection of a pedestal. This ^{goal}~~total~~ was met but the huge weight of the statue required a base ^{of} 149 feet and the original sum was not nearly enough. Therefore, work was halted on the project while another group of men sought an additional \$175,000 largely from public subscription. This effort failed at first until Joseph Pulitzer, ~~the~~ editor of the "New York World" entered the campaign. ~~and~~ By means of his newspaper stories ^{he} helped the drive attain its desired ^{total}~~goal~~. This fund raising campaign took many forms: school children sent it pennies, benefit concerts and sports events were held, raffles were sold and rallies were held in Wall Street. But one of the most ingenious ways devised for the raising of ~~the~~ money was to solicit the leading writers and artists for original ^{manuscripts}~~materials~~ which were then to be auctioned off to wealthy bidders. Among those who contributed were some of the great names of the day: Mark Twain, Walt Whitman, Ralph Waldo Emerson, William Culling Bryant and ~~the~~ great author Henry Wadsworth Longfellow.

However, and now we come to the second phase of the dedication story, one of the writers also asked to contribute an article or poem for the purpose of auctioning it off so that the necessary money might be raised for the pedestal, was a young 34 year old woman, Emma Lazarus. Her history is most interesting in many ways: she was only 38 years old when she died of cancer, she came of Sephardic lineage, and neither her life nor her early poems ^{contained}~~had~~ any concept of Judaism in any way or form. She was totally divorced from her religion and was, what we might call today, an assimilationist. She was first and foremost a poet ^{of} some rank and recognition and while ~~all of~~ her poems have lost their fame and luster in our day, in the last half of the 19th century, she was a highly respected writer and author counting as her friends some of the great literary names of the era. How, then, did it come to pass that the unJewish poetess wrote so feeling a poem for the Statue of Liberty?

Her first rude awakening in terms of her Jewishness or, one could say, the first real blow to her complacency as a Jew, came about in the early part of 1881, when she was already thirty years old and just seven years away from death. She took to visit ~~the~~ Ward Island where the Jewish victims of the Czarist persecutions of 1880 and 1881 were awaiting ~~their~~ permission to enter our country. She spoke to them and learned to appreciate their fate and, thus came to an understanding of their and her own faith. The second blow came soon after the first awakening: ~~a magazine~~ ^{an} article appeared in the Century magazine of April 1882 which repeated and even stressed the anti-Jewish charges of the anti-semites and ~~even~~ ^{which} attempted to justify the Russian persecution. To this attack, Emma Lazarus wrote a stinging reply and from that time onward, she was in the forefront of Jewish activity both here at home and in England. Now, almost all of her works were a proud defense and an affirmation of her Jewish heritage; she began to study the Hebrew language and she busied herself translating the German versions of the Judeo-Spanish poets into English. She supported Palestine as an ideal home for the Jews, she pressed for industrial training centers for immigrant Jews and, thus, was a founder of the Hebrew Technical Institute of New York. In short, the turning point of her all too brief career had been reached.

As a consequence, when she was asked to contribute a poem to help pay for the pedestal she wrote "The New Colossus" in a few short hours, ~~and~~ ^{sent} it in to the committee. ~~and it was finally~~ ^{the poem was enhanced as her poem was} auctioned off for the top prize of \$1,500. She wrote the words with the full realization that hers too was a heritage of immigration; ~~and~~ she wrote it in a spirit of gratitude for America ~~which~~ had allowed her family to attain a position of wealth and prominence. It was an ideal she now appreciated and cherished; so much so that she often spoke at public rallies in behalf of Russian Jewry and she valued greatly the fact that members of her family had been patriots of the American Revolution. ~~and that~~ ^{indeed}, in later generations, she was related ~~to~~ ^{to} the founder of Barnard College, ^{U.S.} Justice Benjamin Cardozo of the Supreme Court. In short, she had found her Judaism and was proud of it; the poem she wrote for the auction was

a true reflection of her inmost sensitivities in terms of all immigrants who had, like her own forebears, suffered under the yoke of persecution & oppressn

It would, of course, be delightful if we could end our ^{history} ~~story~~ at this point and say that the ^{statue and the poem were now merged} ~~story now merges the statue and the poem~~ and all lived happily ever after. But, this was not to be. In the first place, Emma Lazarus had merely written a poem for the auction; there was never a promise that it would be affixed to the base. Secondly, she was not ~~even~~ invited to the formal dedication ceremonies in 1886 and, ~~even~~ had she been invited, she could probably not have gone since ~~she~~ was already ill and weak with the terrible ^{side-} ~~ill-~~ ness which was to take her life the following year. What happened has the quality of a fairy tale. The poem was forgotten and was not ^{even} read at the dedication ceremonies. It remained ^{buried} ~~unread~~ in a souvenir journal until 1903 when a New York sculptress, interested in the history of the statue, ^{rediscovered} ~~came~~ across the poem and was deeply moved by it. She had the last stanza inscribed on a bronze plaque and obtained permission to have it affixed on the inside of the base of the Statue. There it remained for almost forty years! ~~and it~~ was ^{was} not until 1945 ~~that~~ the plaque was removed and placed next to the main entrance of the Statue of Liberty. There it ^{is} ~~remains~~ to this day and, we hope 80 years after the Statue's dedication, that there it will remain as long as the message of the poem and Statue reflect the true mood and belief of all Americans. The poem is, in reality, a sonnet and we might add as an important postscript, ^{it} ~~the sonnet~~ has found such acceptance that a portion of it is now also inscribed in marble at the entrance to the international terminal at Kennedy International Airport. Thus, at both entrances to America, by air and by sea, does the ^{new arrival} ~~newcomer~~ come face to face with the words of our Jewish poetess Emma Lazarus.

We who observe ^{the} Thanksgiving holiday at this season of the year might well rethink her lines as a fitting tribute not only to her, or to the Statue but in terms of all the blessings for which we would do well to give thanks. Here then are her 14 lines, 104 words long, which reflect her Jewish feeling and, most vital, her compassion for all the people of the world who are in

need and who look to America as their haven of refuge, safety and peace.

"Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land,
Here at our sea-washed sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon hand
Glow world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free;
The wretched refuse of your teeming shore--
Send these, the homeless, tempest-tossed to me
I lift my lamp beside the golden door!"

Amen.

Heb. Tab., Friday evening, November 26, 1966.

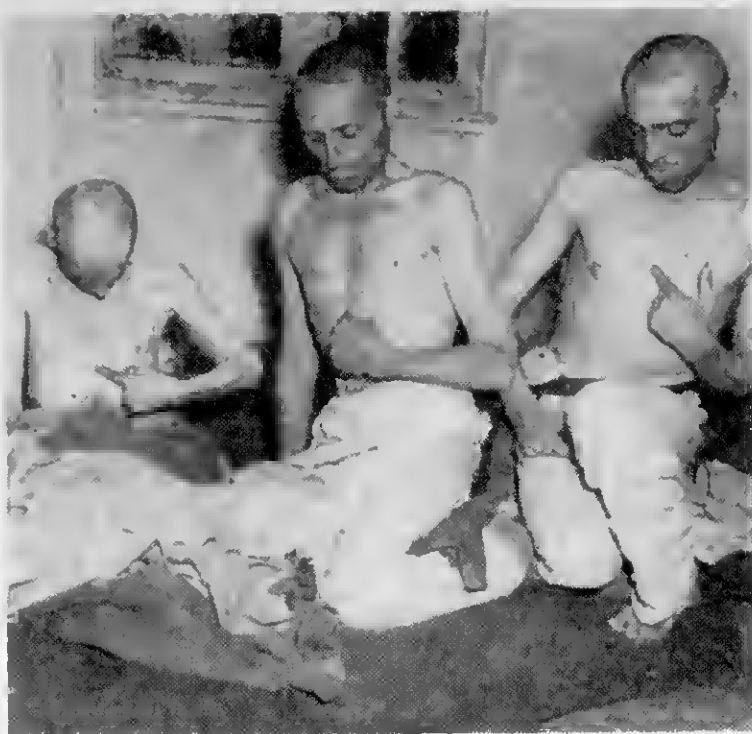
marched to an area known as the "Execution Pits." Their hands were tied, they were forced to their knees, and shot through the head with a revolver. The bodies then were transported to the "drainage" rooms before cremation.

We had now been in the camp for three hours. We asked our guide to tell us more about what happened when the camp was overrun by the 42nd and the 45th Divisions. He said that the S.S. camp guards, refusing to be taken prisoner, resisted to the point of death. The marks of machine gun and small arms bullets were noticeable in many places as we walked about the camp, but there was no evidence of bombing, although Munich, only a few air-seconds away, had been flattened by Allied saturation air attacks.

The U. S. Seventh Army Headquarters, which had taken over complete control of Dachau from the 42nd and the 45th Divisions, ordered only guarding remnants of the 45th to remain. A medical evacuation unit called, in military parlance, a field hospital, consisting of hundreds of officers, doctors, nurses, chaplains, administrative personnel, guards, drivers, medical aides, and soldiers had been sent to Dachau. Their mission was to rehabilitate the 32,000 survivors who were not fatally ill. The task of classifying and evacuating the groups of mentally and physically ill and dying had been the field hospital's priority assignment.

Our guide again impressed upon us the need of more time to complete the tour of the gas chambers, the body-draining morgue, the assemblage of dead bodies, and additional cremation ovens. It was lunchtime, so we were directed to an impressively large, beautiful, three-storied, red brick building, the former Gestapo headquarters, now used to house and feed Allied personnel and visiting parties. As we entered the lobby we were introduced to a major who was our luncheon host.

He told us about the functions of the evacuation field hospital, and indicated



Three emaciated prisoners point to serial numbers on their chests.

that the American Army mess at Dachau had to expand its facilities in order to accommodate the increasing number of official military, political, and religious inspection teams. An American Congressional party had already arrived at Dachau, to inspect the place, verify the rumors and press reports about it, and to see how they might aid in the rehabilitation of the survivors. Red Cross nurses also came to offer their help.

Our host added that when the liberation of Dachau became known, numerous visiting parties had come from many Allied countries. He pointed out a pair of French priests and nuns, who represented the Vatican. He mentioned the presence of several rabbis, a group of Protestant pastors of various denominations, and several sisters of a Lutheran order.

After lunch, I noticed an inmate, in striped prison garb, sitting on a small wooden bench, near the corpses. I walked up to him and addressed him in German, which he understood. He was a Czech political inmate, not a military prisoner. He told us how the last ounce of human energy and the last bit of work had been wrung from the inmates before they were murdered. Their hair

and gold teeth were salvaged by the guards as standard procedure. Although we could see what this man was doing, he told us he was sketching the horrors of Dachau. The American camp authorities had supplied him with art materials. He showed us 50 different sketches which he intended to offer to some firm who would reproduce them, not so much, he said, for the money he would get to start life again, as to tell the world the story of Dachau. We offered him a handful of cigarettes and asked him to accompany us on the remainder of our tour of this factory of death.

From the morgue we walked into the adjacent crematory, with its seven ovens, made of brick, steel, and stone. The designer had efficiency uppermost in his mind—the morgue must be right next to the crematory, where the axes and the "pushers" were handy to crush and crowd the blood-drained bodies into the ovens. Directly behind these ovens, yet a part of them, were the fuel chambers.

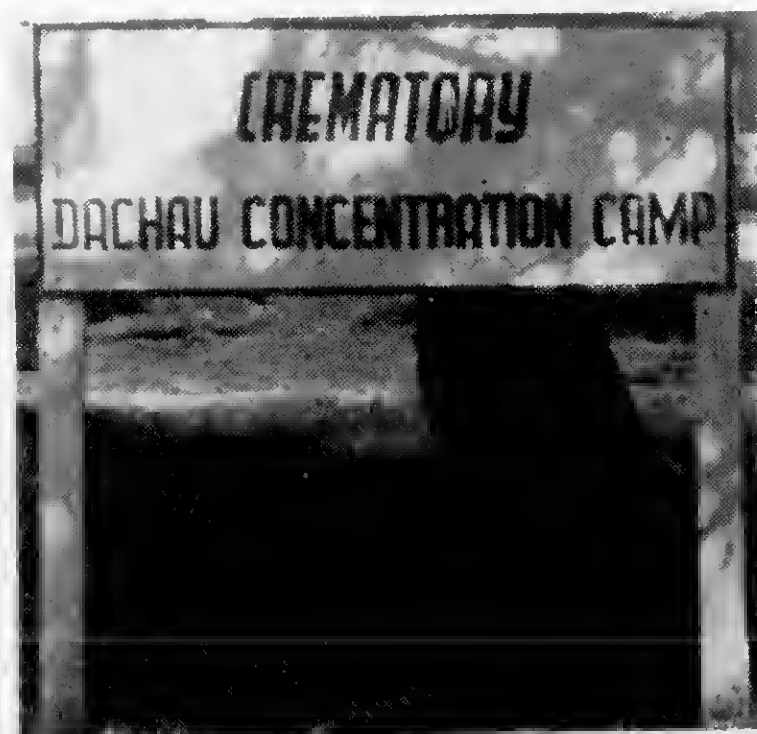
Our Czech next directed us to the "bleeding" or "drainage" room. It was located between the crematory and the gas chamber. He said that the gassed victims had to be drained of all fluids before they were burned. In this draining room, the corpses had been stacked, leaving marks of dried blood on the walls. This room, too, was efficiently designed, for the floor sloped to the center, where there was a drain hole.

The Czech guide wanted to return to his sketches, so our Belgian friend took over again and all of us entered a large community shower room—actually a gas chamber—40 by 30 feet. It had no windows, but was provided with one glass covered peep-hole, about three inches in diameter. The door was fitted with rubber gaskets to make the place airtight and soundproof. The guide described how hundreds of inmates at a time, of both sexes, were led to the outside of this room, obliged to shed

(Continued on page 11)



Moats and electrically charged barbed wire surrounded the camp.



This picture tells its own story.

MISS LIBERTY and MISS LAZARUS

On the 80th anniversary
of Statue's dedication

by BERNARD POSTAL

EACH YEAR A MILLION VISITORS come to Liberty Island in New York Harbor to look, to wonder, to sentimentalize, and even to pray at the Statue of Liberty. All pause to scan the three plaques affixed to its base.

One of them tells of the group of Frenchmen, under the leadership of the historian Edouard Laboulaye, who conceived of the Statue as France's gift to the United States on the centennial of American independence in 1876. Another recalls the thousands of voluntary contributions by Americans toward the fund for building the huge pedestal on which the Statue stands.

On the third plaque is inscribed a poem entitled "The New Colossus." Below the brief verse are these words: "This tablet, with her sonnet to the Bartholdi Statue of Liberty engraved upon it, is placed upon these walls in living memory of Emma Lazarus."

In the 80 years since the Statue of Liberty was dedicated by President Grover Cleveland on Oct. 28, 1886, the 107 words of "The New Colossus" have become inseparable from if not synonymous with the greatest man-made symbol of freedom they so passionately describe. Yet few of those who have viewed the Statue and been inspired by this sonnet ever heard of its author, and not one in a million knows how her verse came to be associated with the Statue.

It was a strange combination of people and circumstances that linked the poetess to the giant statue. It all began with the efforts of a distinguished group of Americans to raise \$125,000 for the construction of the pedestal. The American Committee for the Statue of Liberty Pedestal, headed by former Secretary of State William M. Evarts, had begun to solicit funds while the Statue was still being worked on by



its sculptor, Frederic Auguste Bartholdi. The arm of the Statue carrying the torch had been exhibited at the Centennial Exposition in Philadelphia in 1876 and then returned to France. The head was shown at the Paris World Fair in 1878. The completed work was presented to the United States in Paris on July 4, 1884 and then disassembled for shipment to New York.

By the fall of 1884 the Pedestal fund had met its original quota, but only 15 feet of the 149-foot base had been completed when construction came to a halt because an additional \$175,000 was needed. Public indifference to the campaign made the additional sum difficult to raise. At that point, Joseph Pulitzer, publisher of *The New York World*, took up the crusade and in a three-month whirlwind campaign persuaded the people of New York to provide the money needed to finish the pedestal. The fund went over the top in August, 1885.

Pulitzer's fund-raising campaign included penny collections among school children, benefit concerts, sports events to which admission was a gift to the fund, direct mail solicitation, raffles in churches, rallies in Wall Street, and a variety of auction sales. In the closing stages of the drive, someone proposed a Pedestal Art Loan Exhibition to be held at the National Academy of Design. Distinguished writers and artists were invited to contribute an original sketch or finished work of art, an original manuscript or autograph. All of these items were to be auctioned off for the benefit of the Pedestal fund.

Walt Whitman, Mark Twain, Bret Harte, John Burroughs, John Greenleaf Whittier, and William Dean Howells contributed manuscripts; the heirs of Henry Wadsworth Longfellow, Ralph Waldo Emerson, and William Cullen Bryant also donated manuscripts; and autographs came from Henry Irving, Ellen Terry, Joseph Jefferson, and Mme. Modjeska, reigning stars of the theater. Only two authors wrote something special for the occasion.

One of them was 34-year-old Emma Lazarus, a New York poetess who had achieved considerable fame for her verse, essays, and translations from medieval Spanish-Jewish and German poets. Daughter of a wealthy sugar refiner, her ancestors had fled to the New World from the Spanish Inquisition in the 15th century. Kin to patriots of the American Revolution and, in later generations, to the founder of Barnard College, to Justice Benjamin N. Cardozo of the United States Supreme Court, and Arthur Hays Sulzberger, publisher of the *New York Times*, Emma Lazarus had become well known for her efforts on behalf of Jewish refugees who were pouring into New

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THE NATIONAL JEWISH MONTHLY

York from Czarist pogroms in Russia.

On her return from Europe in 1884 she had found awaiting her an invitation from Evarts to contribute a poem for the Pedestal Art Loan Exhibition. Later Evarts called on her. He had met her in 1882 at a public protest rally against Russian pogroms at which he had been a speaker. She told Evarts she was ready to help, but "I really cannot think of anything I have written that would be appropriate." When Evarts gently suggested that "perhaps then you will write something specially for the occasion," Miss Lazarus was aghast at the idea. "I could not possibly write verses to order," she said. "I suppose not," Evarts agreed politely. Besides, the auction was only a week away.

Mrs. Constance Cary Harrison, a popular novelist who was married to the former secretary of Jefferson Davis, president of the Confederate States of America, was planning to publish all the literary contributions in a portfolio, the 19th century name for a souvenir journal, and was not to be put off so easily. She too called on Miss Lazarus and sought to persuade her by asking her to "think of the Goddess of Liberty standing on her pedestal yonder in the Bay, and holding the torch out to those Russian refugees you are so fond of visiting at Ward's Island." This approach was effective.

During her visit to Paris earlier in 1884 Miss Lazarus had seen the Statue of Liberty, although her diary makes no mention of it. But its form was familiar to her from drawings and published sketches. She saw the Statue not in its dreary surroundings in a Parisian working class quarter—without a base, half-hidden by scaffolding, but high and free on its chosen site, which she had seen from aboard ship as it steamed into New York Harbor.

In a few short hours after the visit from Mrs. Harrison, Emma Lazarus completed her sonnet, "The New Colossus." At the bottom of the page she marked in parenthesis "Written in aid of Bartholdi Pedestal Fund." Two days later the verse reached Mrs. Harrison.

The auction was a huge success, and "The New Colossus" stole the show. When it was read aloud it created a sensation because Emma Lazarus's words had not only added \$1,500 toward the Pedestal Fund, but had given the Statue of Liberty a spiritual base. James Russell Lowell, then the United States Ambassador to Great Britain, sent her a note of congratulations in which he said: "I liked your sonnet about the Statue much better than the Statue itself. But your sonnet has given its subject a true reason for being which it wanted before, quite as much as it wanted a pedestal. You have set it on a noble one, saying admirably



EMMA LAZARUS and her "NEW COLOSSUS"

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land,
Here at our sea-washed sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon hand
Glow world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free;
The wretched refuse of your teeming shore—
Send these, the homeless tempest-tossed to me—
I lift my lamp beside the golden door!"

just the right word to be said, an achievement more arduous than that of the sculptor's."

Strange to say, however, Miss Lazarus was not among those invited to attend the dedication of the Statue. Even if she had been asked she probably could not have come, because she was already fatally ill of cancer. She died on Nov. 19, 1887.

The sonnet also played no part in the dedicatory exercises. It had been buried in Mrs. Harrison's souvenir journal. There it remained, a forgotten love song to America as a land of freedom and a haven to the oppressed, until 1903. Then, Georgiana Schuyler, a New York sculptress, came across a copy of Mrs. Harrison's portfolio in a New York bookshop. Deeply moved by "The New Colossus," she had it inscribed on a bronze plaque and obtained permission to have it affixed

inside the base of the Statue. In 1945 the plaque was moved from the second story landing to the main entrance of the Statue.

There it remains. Part of the sonnet is also inscribed in marble at the entrance to the international terminal building at Kennedy International Airport. Thus, at both entrances to America, by sea and by air, Emma Lazarus's words greet the new comer to America or the native son returning to his homeland.

THIS WAS DACHAU

(Continued from page 9)

their filthy clothes, and were then marched naked into the "community bath." The gas was formed by a mixture of potassium cyanide and water; it asphyxiated the victims. No inmate knew when his turn would come.

Our guide told us that prisoners were forced to labor in the crematorium, to remove the bodies from the gas chamber to the "draining" room, and to participate in other grisly activities.

The worst was yet to come, but it was the last. We left the building, and walked to the other end of it, where there was a concrete unloading platform. Our Belgian friend told us that each morning, during roll call, S.S. troops and their inmate helpers emptied the sleeping quarters of the dead or those too weak to drag themselves from their beds of soiled straw. They were taken by trucks to their last rest, that concrete receiving platform of the crematorium. The dead were taken to the morgue. Anyone who resisted in any way was shot or clubbed to death.

Those who were too weak to stand or speak, were promptly hung on an "S" shaped heavy wire hook, which was fastened to the clothing or to a short piece of rope around the neck. They were then hung on a heavy steel rod and pushed into a small gas chamber, holding about 30 bodies. There were four of these chambers across the width of this platform of the crematorium.

Dachau not the largest, but merely one of the 100 concentration camps in Germany and 48 other camps in Nazi-occupied countries. Through these 148 factories of slave labor and death, according to the "American Peoples Encyclopedia,

"12 to 20 million nationals of overrun countries, in addition to Germans, were sent. A systematic extermination policy was aimed at college and university professors, and other intellectuals, former army generals of other countries, political and religious leaders, businessmen, craftsmen."

BG at Eighty

by ELIEZER WHARTMAN



THE SOLDIER, ARMED WITH a machine gun, standing in front of the green hut, moved toward me as I alighted from my car. At the same time a member of the Security Police stepped from his parked car and stationed himself in the middle of the path.

"I've got an appointment with the Old Man" I told them. The security officer took my name, disappeared into the hut for a moment, and then motioned for me to enter. I picked up my tape recorder and walked in. I received a warm greeting from Paula Ben-Gurion (I'm an American, too, you know") and then was ushered into the study. "BG", looking as spry as ever, was working at some papers. "My new book," he explained.

I had come to Sde Boker, a small agricultural settlement in the middle of the Negev wilderness, to interview David Ben-Gurion who, on October 16 will observe his 80th birthday.

For the next 90 minutes our conversation ranged all over the world.

"How do you like retirement?" I asked.

"Retirement?" He looked at me quizzically. The mound of papers on his desk was mute evidence of his inability to retire. Though he rarely attends Knesset sessions any more, his influence is still strong there, and every now and then the old lion ascends the rostrum to roar in the direction of the Government, headed by his hand-picked successor, whom he now describes as "unfit" to lead the people.

The crowning achievement of BG's stormy life was the creation of the State of Israel. He more than any other living man could be properly described as the architect of the Jewish State; but many tasks remain unfinished. Would he care to list a few?

Eliezer Whartman is the Middle East correspondent of the Mutual Broadcasting System. As a youth—more years ago than he likes to recall—he was a member of AZA.—Editor.

Predictably, he began with the need to reduce the economic and cultural gap between immigrants from backward Moslem-dominated countries, and veteran Israelis. The second unfinished job, he noted, was the completion of what he described as "the ingathering of the Exiles." Waving a hand in the direction of the desert round about us, he announced that the third great challenge was the settling of the Negev. "There's room for a million people right here," he emphasized. "The Negev is Israel's future."

It was the past that concerned me at the moment. Former German Chancellor Konrad Adenauer had visited Israel and had left behind a storm of controversy. I mentioned that it was he—BG—more than any one else who had fought for the "normalization" of relations between Israel and Germany. Did he really believe that a new Germany has emerged, a Germany untainted by Nazism?

"The Germany of today," he declared hotly, "is not the Germany of Hitler. The present Government is anti-Nazi." Besides, he added, "Judaism teaches us that we must not punish children for the crimes of their fathers."

"But," I persisted, "we are not talking about the children, but about the fathers. The evidence indicates that almost all of the Germans in power today were witness to Hitler's crimes, indeed some of them were accessories. All but a handful remained silent. Couldn't normalization of relations between the two countries have been delayed at least until the present generation has died off?"

BG had a ready answer for that, too. "Israel," he said, "must cultivate the friendship of all peoples. We cannot

afford not to have relations with a key member of the Common Market and NATO."

We turned our attention to the United Nations. There Israel faced an inevitable Russian veto at the Security Council. In order to over-ride it, she needed a two-thirds majority in the General Assembly. In view of the size of the Russian and Arab-Asian blocs, the achievement of that majority, as experience has shown, was improbable. Did he believe that Israel could really receive justice at the hands of the world body?

No, was Ben-Gurion's prompt reply. It was futile to put much faith in that organization. Israel had to look to its own defense. The UN had neither the power nor the inclination to bring peace to the Middle East. "The only way in which we will get peace is for the cold war to end. So long as Russia and America are at odds, we shall have conflict here." But, he added, he believed that the cold war would come to an end "within ten or fifteen years" with the establishment of a "united Europe" in which Russia would be a partner together with the western democracies. It is China, he insisted, which is the key to world peace. As long as China is excluded from the family of nations it was useless to talk about disarmament.

"Can you picture a situation," he asked, "in which America and Russia would be disarmed and the only nation possessing arms would be China?" He went on to belabor the U. S. State Department for its attitude toward China, pointing out that of all of the great powers, only the U. S. had never taken anything from China or humiliated it. Coming back to the U.N., he noted that

(Continued on page 22)

Investig by Peter Weiss a play
①re Aus. Unrelieved agony fr
2½hrs; depicts tragedy of a
life without hope.

Annals of world's inhumanity
to man can't find more vivid
example; no other horror = it
Yet, strange feel as list to
documentation unfold; somethn
amiss, gone wrong, look fr so
methng; feel uncomfortable...
word "JEW" not mentioned once!
P.W. strives for universality
he describes a horror vs all
but neither we nor Aus talking
about "humanity" in univ. sen
nor about Ethiop, Austral, Irs
or Jap; they OUR people, Jews
That is why we are here; bec.
we know what P.W. is all abt
that it is NOT univrsal &
even if message is to apply to
all men, the content does not
it applies to us, as Jews!

Again, that is why we are here
& why we must never forget fr
in the interest of Art, drama
lit, humanity, P.W. authored
a vital document but in his
striving for expression as an artist, he

has left out ^{our heart} essence,
core; but we will not! (2)

Can we think of Aus., Germany
without word "JEW" shrieking
at us, out of minds, souls &
hearts of survivors? That is
why y r here; can't be other-
wise. Recall yr existence:
burn of bks, exodus, immigr, re
build of lives, burn Syn, boy
cott, proff life interrupted,
childhood stunted; mind seard
People not only hurt phys but
mentally; growth delayed due
to memories which are still
embedded in psyche two decads
after the fact & will remain
part of thr existence to end.
Consequently, although P. Weis
spks to us in lofty terms of
humanity, there are ~~still~~ ^{yet} Jws
who 20 yrs later still wake
up screaming or blankly stare
into daylight of high noon.
What to do then? Come here yr
after yr; wet graves, real or
symbolic, wth reality of tear
make sure by virtue of our me
mory or by an act of faith
subh ^{to} this That "universality" of
Aus. never misunderstood. There are NOT

Eth, Jap, Irish, Austral who
suff in context of r being
here but we Jews.

That is one word which world
ought never to forget for we
have earned right to be re-
membered directly, specificall-
ly, & without artistic license

That is why our being here is
in itself, & in t of what I
have mentioned, an act of fth
a prayer, a new committment
to life, *a better future for all Israel.*

We know what we have lost, we
know our reason fr being here
and we pledge ourselves that
the lesson learned from horro
of past shall never be forgot

Thus can we, in honor, echo w
of Psalmist: *וְיִשְׁמַח ה' בְּעַמּוֹ*

וְיִשְׁמַח ה' בְּעַמּוֹ

"Out of the depths I cried unt
the Lord; He answered me with
great deliverance."

Amen.

New World Clob; Annual Cem.

Memorial Service. *Nov, 6, 1966*

C.P. ± 15

E. L. A + d 1849-1887: 38 yrs - NYC -- d of Cancer
was of Seph lineage
early poems (1st publ 1867) no rec of his thought
Edmund C. Stedman, poet, reproached him for lack of interest in our people
John Burroughs shared Hebrew gift in heart with them &
Thomas Carlyle to her: motivated.

Follow to Complicity = visit to Ward Is. where J. victims of Cz
persec 1880-1881 awaited adv. to US
and: way article in Century Mag of April 1882 which reported &
addressed anti-J charges, attempted to justify Russ persec.
To this she wrote a reply publ in May.
This turning pt + now all her works in proud defense - affair of Jud.
Learned Hebrew as a help
Grand German version of Judas - sp poets (Redical) - by
supported Hebrew as ideal home for Jews
opened industrial training of young Jews: Heb Tech
nical Institute of NY.

1893 - fund raised for pedestal of St of L + EL presented -
sonnet "The New Colossus" - at auction brought
in \$1500.

In 1903, sonnet's last stanza inscribed affixed in
plaque on base of statue

Thanksgiving
80 yrs since died 1886 - Oct 28
107 w poems, 14 lines in ep
and few know story

TRADITION & PROGRESS.

INTRO

A GENERAL

- 1 have grt love story in T read today: Jacob re Rachel
- 2 works for her 7 yrs but when time to obtain wife, f-law, LABAN, refuses to give daughter bec. she is younger of two & older, LEAH, must be m first.
- 3 when Jacob objects, citing his work for 7 yrs, Laban responds by saying "it is not so done in our country". *Gen 29:26*

B SPECIFIC

- 1 these words are echoed in every era, land, people
- 2 "we never did it before", "this is way always done" are the excuses and the answers against the onslaught of new ideas. New thoughts, choice not OK
- 3 there is value to this, of course to certain extent customs and ways and trad do not grow up without a reason!
- 4 represent slow maturing process, an evolving answer and there surely was once a reason for type of custom now in existence.
- 5 but, comes ~~time~~ *when* times and values change and r challenged; man & his spirit may feel secure in set ways but this can lead to bondage of spirit as well
- 6 when man & his spirit want to be free, must have a choice; and assert indiv. as with Jacob fr Rachel

BODY

A NEGRO

- 1 have same evolution in our time on several levels!
- 2 Negro: had "sep. but =" doctrine for over century and whenever anyone desired a change, the standard answer was "it is not so done in our country", just as Laban answered Jacob.
- 3 but we see what the free mind of man can do if the will is there; a choice is pressed on majority and whatever stands in way of change or progress falls by the wayside. Chains of bondage are broken
- 4 no longer will people of our country answer plea of Negro for equal rights with tired old phrase of Laban: "it is not so done in our country".

B RELIGION

- 1 see element of change in Religion as well and not only in terms of Judaism where orthodoxy has been under attack for centuries eventhough real breakthrough came only about 200 years ago, in 18th cen
- 2 refers partic. to Church and its followers when a whole group, huge in the population context, was guided by set rules and regul and no one ever veer
- 3 *ed from straight, proper path.*
"not so done in our country" - applies to all lands

TRADITION & PROGRESS: PAGE 2

- 4 now have Episc priest in nighclub, sisters on march
- 5 priests mingling with workers, Card meet wth rabbis
- 5 for them too the world has changed and basic issues
- will never be the same again; change forced and mind
- of man yearns to be free.

C SPACE

- 1 this last area of radical change for since centuries
- or even since dawn of humanity, bound to earth.
- 2 here evolvment changed at slower pace: some thought
- to fly, then actually built airplanes, now space to
- committ ourselves to the moon and, of course, beyond
- 3 how does old platitute "never tried this before" or
- "have always done it this way" stand up in this
- context?
- 4 when the time for change or revision is at hand,
- the old standards simply no longer hold true.

CONCLUSION

A GENERAL

- 1 same element or principle applies to music, poetry,
- lit, science where great changes taking place
- 2 man has to expresshimself anew in each generation.
- 3 this not rashness or license for yearning for free-
- dom is conditioned by sense of proportion, values
- 4 but itxix elem of change, true as Jacob felt it too

B SPECIFIC

- 1 we too must always keep mind open and not be influen
- ced by Laban's tradition or obsolete phrases as an
- excuse to thwart forces of progress & free choice.
- 2 newness not bad in itself; it must be understood &
- in so doing, we may find that measure of peace
- 3 which will make progress bearable, meaningful and,
- even, enjoyable.

AMEN.

Heb. Tab., Sat. A.M., November 19, 1966.

- 1) Military - govern themselves!
- 2) Cops run by police but
They don't run themselves
- 3) police own employees
- 4) new set up is policemen
not into cops' record then
before directly to trial: into
record. into record only
then Commissioner acts!
- 5) always natural fear re
Civ free to face police
our fear showing at bar at
station house
traffic court
cop stops us for speeding, etc
we would react & react
differently to someone with
no uniform.
Quoting groups always more fear
of uniform & rep. of suppression.
- 6) Lindsay - has kept crime rate
stable; point is - have rates
gone down is fewer complaints
by police - have they turned
their backs?
- 7) Minneapolis - H H H - diff world

F O R O R A G A I N S T
A C I V I L I A N R E V I E W B O A R D

AS A SERVICE TO THE COMMUNITY

INWOOD LODGE NO. 1717
OF
B' N A I B' R I T H
PRESENTS

PROMINENT REPRESENTATIVES OF THE
INDEPENDENT CITIZEN COMMITTEE
AGAINST CIVILIAN REVIEW
BOARD
AND

~~FEDERATED ASSOCIATIONS FOR~~
~~IMPARTIAL REVIEW~~

WHO WILL DEBATE THE CHALLENGING ISSUE OF:

THE CIVILIAN REVIEW BOARD

QUESTION AND ANSWER PERIOD

DATE : OCT. 12, 1966

TIME : 8:30 P.M.

PLACE: INWOOD HEBREW CONG.
111 VERMILYEA AVE. N.Y 10034
(near 207th Street)

I N W O O D L O D G E B ' N A I B ' R I T H
CORDIALLY INVITES ITS NEIGHBORS
AND FRIENDS IN THIS COMMUNITY
TO PARTICIPATE IN THIS
EXCEPTIONAL DIALOGUE

REFRESHMENTS SERVED

Pro-CRB

Idea goes back to Napoleon Code
US: Military Court Martial
are reviewed by civilians

1953 - J.B.H. called for it re
draft in NY City

1931 - H. Hoover

1958 - Conane (PBA) that
police commissioner have
his actions reviewed re
disciplinary activities by ^{your} ~~your~~
civilians re labor relations ^{etc}
should have it so people feel he
gets a square deal. Civil.
before civilians!

If you complain to police & bring com-
plaint before police, vested in-
terest is against you.

Final decision: Commissioner
CRB: only can recommend
that further action be taken
members are lawyers, civilians
∴ know what is admissible

Too many Civil Rights people
on CRB!
use a council leader

~~Rebuttal~~ Why is PBA so adamant?
Only leaders - as a smokescreen -
but ordinary policeman are
for it

People who confront CRB are
not in majority PR or Negroes
but our own, white people

VS Review Board

What will it accomplish

NO - add one of redress

serve to reduce tensions

But a) still have other ones in
out of Pol. Dept - outside:

Civil Crim Cts, DA etc

b) disall have needs: educ, housing,
navigations, schools, etc

CRB does not address itself
to these basic causes -

Police only secondary situation

2 studies of problems in imp.

in the CRB was # 17: 16 prior

problems, in end, not at all

No real ~~from~~ ^{not} sentiment

what will it cost?

Members are civilians: no experience

Police will hold back - that will

Civilians think of my actions

bec they do not have my back -

up or my police mentality

brice - diminished security

by population

Issue cuts across all sides of

politics, race, religion, etc

It is question #1

Basic Problem - hesitant

What Board has done so far is OK:

we have not done anything wrong!

Pro: we pay police!

we should have civ, impartial head on

with Army, Navy, AF, etc even

Military Court Martial

F O R O R A G A I N S T
A C I V I L I A N R E V I E W B O A R D

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C O R D I A L L Y I N V I T E S I T S N E I G H B O R S
A N D F R I E N D S I N T H I S C O M M U N I T Y
T O P A R T I C I P A T E I N T H I S
E X C E P T I O N A L D I A L O G U E

REFRESHMENTS SERVED

X/9/66

Emotions Cloud the Real Issue

By BERNARD WEINRAUB

The campaign over the Police Department's Civilian Complaint Review Board has now reached the jittery stage: Both sides appear nervous of the future and perhaps a little sorry about the past.

With the contest now fully under way, there is little doubt that the Lindsay forces are facing an uphill fight over the intensely emotional issue. The Mayor himself, was just a bit startled at the chilly reception he was given in two middle-class neighborhoods in Brooklyn last week—and chillier receptions are expected in Queens and the Bronx.

On the surface the issues are simple—almost too simple. The Patrolmen's Benevolent Association is seeking a referendum on Nov. 8

to kill the civilian controlled review board on grounds that the board will hamper the morale and efficiency of the 28,000-man force. The seven-man board is composed of four civilians and three police officers. Sparked by Norman Frank, a skilled and articulate campaign coordinator, the P.B.A. argues that the police will simply hesitate in the line of duty "because he fears the possibility of unjust censure."

The Opposition

Opposing the P.B.A. are an impressive number of labor, civil rights and religious groups gathered under the heading of the "Federated Associations for Impartial Review." (F.A.I.R.) The review board, they argue, will have no impact at all on police effi-

ciency. (In a review board city such as Philadelphia, they say, the crime rate has actually declined while the country's crime rate rose.) To its supporters the board will also help to restore public confidence in the Police Department since with civilians in the act, there would be less concern about a whitewash of complaints.

Behind the issues, however, is a more tangled, more emotional base of support. The P.B.A. is obviously picking up "white backlash" support that could be sizeable and it is quite clear that many persons will oppose the board simply because Negroes and Puerto Ricans want it.

The P.B.A., although denying that the racial issue is involved, has hardly helped the cause of intelligent campaigning—but neither for that matter, has the Federated Associations for Impartial Review.

John J. Cassese, the president of the P.B.A., said several months ago, (and the remark has haunted him), that he "was sick and tired of giving in to minority groups." More recently, Mr. Cassese told an American Legion group, (and this remark has haunted him, too), that "Communists are mixed somewhere in this fight" to retain the board. Coincidentally, Mr. Cassese's public appearances have been getting fewer and fewer.

Not All Bigots

On the other hand, the F.A.I.R. appeal says, among other things, "Don't be a 'Yes' Man for Bigotry, Vote No" on the civilian review board. (Because of the wording of the referendum, supporters of the review board must vote "No.") The F.A.I.R. slogan presumes that everyone opposing the review board is a bigot. Not quite.

Mayor Lindsay has also taken what appear to be several irrational steps in recent weeks. After seeking vainly to keep the issue off the ballot, the Mayor's Corpora-

tion Counsel staged a bizarre about-face when the Conservative Party which had filed a separate but virtually identical petition as the P.B.A. sought to withdraw its petition seeking a referendum. The party's aim was to prevent "confusion" among voters because the P.B.A. had already obtained a place on the ballot for a similar question.

No court fight was expected, until the Corporation Counsel cried that "We have a duty to the citizens who signed this petition to carry out their wishes." Mr. Frank replied: "It's fantastic . . . The city has now become an advocate of confusion."

One more bizarre City Hall move took place last week when the Mayor became embroiled in a controversy with the two key supporters of the review board, Senator Jacob K. Javits and Senator Robert F. Kennedy.

The Controversy

For days there were reports that the Mayor's campaign for the board was floundering, in part because of its late start, (the P.B.A. began making plans months ago), and in part because a severe shortage of funds. On Wednesday, Senator Javits said publicly what many people already knew—that the campaign had not yet gotten off the ground.

The next day, Mayor Lindsay reacted angrily and made some pointed barbs at both New York Senators, saying he would attend a weekend strategy meeting with both men if "Senator Javits promised he would physically produce Senator Kennedy." Mr. Kennedy, in turn, charged Mr. Lindsay with poor manners. By the evening, the fracas appeared settled—perhaps.

What the charges, the counter-charges and the personality conflicts obscure are certain basic facts which neither side wants to talk about. For the review board is not quite what either side says it is: it will certainly not hamper the police, nor will it do much for Negroes and Puerto Ricans—except perhaps to make them feel that the city cares about them.

All the review board can do, after all, is make a recommendation to the Police Commissioner that he bring charges against a policeman. If the commissioner accepts the recommendation—and he doesn't have to—the officer gets a hearing that is judged and prosecuted solely by the police. This is hardly what the civil rights groups want; nor hardly the instrument that will wreak havoc in the Police Department as the P.B.A. says.

Leary Assails P.B.A. Accusations

By BERNARD WEINRAUB

Police Commissioner Howard R. Leary accused the supporters of the Patrolmen's Benevolent Association yesterday of making charges in the civilian review board fight that were "totally without foundation."

In his strongest statement so far on the review board issue, Mr. Leary said:

"The suggestion has been made . . . that the existence of a civilian complaint review board reduces the effectiveness of the police and thereby threatens the safety of the people of New York. This suggestion is totally without foundation."

The P.B.A. announced yesterday the formation of a Spanish-language committee opposing the civilian board. The committee is headed by Oscar Gonzalez Suarez, a Lindsay-appointed member of the New York City Youth Board.

"The review board has been in operation now for some three months. During that time there has been absolutely no discernible rise in crime, nor has there been any discernible reduction in arrests."

"It seems to me to be the height of folly to impose such a [review board] system upon our city at a time when the crucial war against criminal elements is the imperative of the city," he said.

Mr. Leary's surprise statement was made public at 4:15 P.M., hours after Mayor Lindsay accused the P.B.A.'s supporters of waging an "offensive" and "terrible" campaign.

Both the Mayor and the Police Commissioner were referring specifically to advertisements that appeared in Monday morning's newspapers. The ads were sponsored by the Independent Citizens Committee Against Civilian Review Boards, a group working closely with the P.B.A. in efforts to kill the board in a referendum Nov. 8.

The advertisements depict a young girl leaving a subway

alone on a dark night. "The Civilian Review Board must be stopped," the ad begins. "Her life . . . your life . . . may depend on it."

The advertisement says at another point that the review board "can hamper a conscientious policeman's decision to act . . . With a civilian review board, it may be the police officer who hesitates, not the criminal."

Mr. Leary, who has remained generally cool to the board and has sought to steer a middle course in the fight, said at the conclusion of his statement:

"I know I speak for the entire New York City police force when I assure the people of this city that the policeman is a dedicated professional public servant who will perform his duty with equal zeal and determination regardless of whether there is or is not a civilian review board."

Norman Frank, the P. B. A.'s community relations counsel, in announcing that the Spanish language citizens committee had been created to oppose the board, said:

"This is the first of several

explosions of the myth that there exists monolithic minority group support for the review board concept."

Mr. Frank also announced the editorial support of El Tiempo, a Spanish-language daily with a circulation of 38,000. New York's other Spanish-language newspaper, El Diario-La Prensa, strongly supports the review board and has a local circulation of about 90,000.

The November referendum is for a "local law to require that all members of any review board . . . be full-time members of the Police Department, thereby prohibiting establishment of a review board comprised in whole or in part by civilian members." A "yes" vote is for that law, while a "no" vote supports the civilian-controlled review board.

Other members of the Spanish-speaking citizens committee include Stanley Ross, editor-in-chief of El Tiempo, Juan Bras, chairman of the Spanish-speaking Democrats for Rockefeller and an editor of El Tiempo, and Ramon Colon, president of the American Committee for Puerto Rican Civic Integration.

The Real Review Board

The Police Department's newly strengthened Civilian Complaint Review Board aids law enforcement by improving the climate of public confidence in which policemen work. Unfortunately, the opponents of the board have embarked on a campaign of misrepresentation that, despite some comic elements, is already undermining that confidence and exploiting fear.

Mayor Lindsay was justified in his denunciation yesterday of an advertisement of the "Independent Citizens Committee Against Civilian Review Boards," which pictured a lonely girl emerging from a subway station into the night. The caption headline screamed, "The Civilian Review Board must be stopped! Her life . . . your life . . . may depend on it." Presumably the board itself was lurking nearby to mug her. The text said that a policeman must not hesitate to act against a criminal "because he fears the possibility of unjust censure," or "feels his job, pension or reputation is threatened."

The leaders of the strange alliance of the Conservative party and the Patrolmen's Benevolent Association, who are seeking to cripple this board, know very well that the board is not in the business of censure, just or unjust, and that it cannot take away a policeman's reputation, much less his job or pension. The board does not inhibit any proper police action.

* * *

The Civilian Complaint Review Board has only a modest function. It advises the Police Commissioner on the factual merit of citizen complaints, and on the desirability of putting an accused policeman on charges for a departmental trial—the time-honored method of police discipline. The policeman is still judged only by police officers.

Until the Lindsay administration's reform, the Civilian Complaint Review Board was composed solely of police officials. Now it has a four-to-three civilian majority and a strengthened investigative staff. This assures an aggrieved citizen that his complaint will be fairly investigated without reprisal to him. It does not alter the mechanism of police discipline.

The new civilian executive director of the board, Harold Baer Jr., a former Federal prosecutor, said last week that "we've found about 85 per cent of our cases unsubstantiated or falling into our conciliation procedure." This exoneration of policemen has a credibility with the public that the same statement coming from a police official would not have.

The strengthened board is one part of the Mayor's program to improve community relations, especially in Negro and Puerto Rican neighborhoods, where policemen have found distrust of them high and cooperation low. Police should welcome any improvement in community relations, which greatly helps them perform their duties.

* * *

But the issue is hardly a racial one, even if Patrolman John J. Cassese, president of the Patrolmen's Benevolent Association, did say, "I'm sick and tired of giving in to minority groups." In this city "minority groups" means everyone. Most of the complaints received by the board have in fact come from white people, and some have been against Negro policemen.

It is Patrolman Cassese who has provided the comic relief in this drama by branding the review board a Communist plot. "If we wind up with a review board, we'll have done Russia a great service," he intoned. But the issue is not funny. A "yes" vote on the referendum to limit the review board would undo the progress that has been initiated. A "no" vote, which is supported by a broad spectrum of civic leadership including both United States Senators and the three leading candidates for Governor, would endorse good police work as well as proper civilian advisory review.

Mayor Starts Sidewalk Talks for Review Board

By BERNARD WEINRAUB

Mayor Lindsay began his city-wide sidewalk campaign in support of the Police Department's Civilian Complaint Review Board yesterday and was given a chilly reception in two middle-class neighborhoods in Brooklyn.

"Go back to City Hall," cried one middle-aged man at Flatbush and Nostrand Avenues in the Flatbush section.

"Why do you always cowtow to the colored?" a red-haired woman called moments later.

"I expected this," the Mayor said quietly shortly before driving off to another part of Flatbush, East 16th Street and Kings Highway, where a less hostile crowd greeted him.

P.B.A. Backs Referendum

The Mayor's campaign in the heart of Brooklyn came as five City Councilmen made an aborted attempt to convene a special Council session to act on the review board issue.

If such a special session took place, the entire City Council would vote on the review board referendum question that will appear on the ballot Nov. 8.

The Patrolmen's Benevolent Association is backing the referendum question, which, if approved, would bar civilians from serving on the complaint board, which reviews civilians' charges of police brutality and discourtesy. The board now is composed of four civilians and three police officers.

The Councilmen contended that if the present board were killed by the Council, a referendum would be unnecessary.

It was understood that all five men opposed the board and the move was made, in effect, to force other Councilmen to take a position on the highly controversial board.

The five Councilmen — three Republicans and two Democrats — drafted a letter to Mayor Lindsay asking for the special session. The move failed when one of the Councilmen, Julius S. Moskowitz, withdrew his support after meeting with Majority Leader David Ross, a Bronx Democrat.

"I went to him [Mr. Moskowitz] and asked him if he knew what he signed," Mr. Ross said. "I told him to let the Republicans do their own dirty work."

Teen-Agers Greet Mayor

Shortly after the sending, and later withdrawal, of the letter was announced, Mr. Lindsay left City Hall for a three-stop tour in Brooklyn.

At his first stop, in front of the Abraham and Strauss department store on Fulton Street, in downtown Brooklyn, the Mayor was greeted by 300 persons, mostly teen-agers.

"This review board," the Mayor said, "only advises the Police Commissioner. The Commissioner can accept or reject any of its recommendations."

Speaking animatedly and waving his arms, Mr. Lindsay said:

"It's been argued that the review board will mean a lessen-

ing of protection. Well, we've had the review board all summer, haven't we?

"And the Police Department, under Commissioner [Howard R.] Leary performed beautifully — with skill, mobility and restraint."

The Mayor then accepted questions, but only a handful concerned the review board. Bystanders asked him about poor subways, the fare rise and the barbiturate problems. "The lady over here is worried about barbiturates," the Mayor said at one point. "Well I'm very worried about barbiturates too."

At 5:45 P.M., the Mayor took off for Flatbush and Nostrand Avenues, an area that is heavily Irish and Italian. He was greeted icily.

Dozens of persons, stepping out of the IRT Flatbush Avenue station, stared at the Mayor and walked past. Mr. Lindsay, standing on a beige panel truck, was greeted with such cries as: "Why don't you go on the subway and talk?" "Talk in Bedford-Stuyvesant" and "Come on, let the people decide."

Questions Not Answered

After his brief speech, Mr. Lindsay stepped away from the crowd with an aide, Jay Kriegel, without answering questions. One man, who later identified himself as a policeman in civilian clothes, shouted:

"Why don't you have any faith in the Police Department?"

"I have faith in the Police

Department," Mr. Lindsay shot back.

"You're doing this as a political move," a man in overalls shouted.

Several persons in the crowd were wearing "Stop Civilian Review Board" buttons as well as "Adams for Governor" pins. Paul Adams is the Conservative party's candidate for Governor.

At his final stop, at East 16th and Kings Highway, in a predominantly Jewish neighborhood, Mr. Lindsay was greeted coolly.

"The Army, the Navy, the entire Defense establishment has a civilian in charge," Mr. Lindsay said. "These people [the Patrolmen's Benevolent Association and the Conservative party] want to cut off this type of control from the Police Department."

A woman standing near the Mayor's car, stared at him and shouted: "Why don't you let the police do what they want to do?" Then she walked away.

IRT Train Stalls in Tunnel

A northbound Seventh Avenue IRT express train was halted in the Clark Street tunnel under the East River from 8:08 A.M. to 8:23 A.M. yesterday when it developed a rupture in a brake pipe, according to the Transit Authority. Several hundred passengers remained in the train until the condition was corrected. Express trains of the West Side IRT line were rerouted to the tracks of the Lexington Avenue line.

ELECTION ISSUE: CIVILIAN COMPLAINT REVIEW BOARD.

25
Friends, next Tuesday, November 8th, will be election day and while this ~~phenomenon~~ ^{aspect} of the democratic process affects the entire nation, it has particular relevance for us of this city. We will, of course, also be busy choosing a Governor and a legislature; at the same time, there are two issues on the ballot as referendums which are ^{very} ~~highly~~ important to ~~our welfare~~ ^{us} as residents of this state and city. The one referendum ~~to which I refer~~ ^{Amendment #7} deals with a proposed state-wide lottery, the proceeds of which would go to benefit education in this state. This referendum has far reaching implications since, if approved, it would open our state to legalized gambling and, needless to say, there are many pros and cons in terms of this issue. We will not discuss it, however, since the question on the ballot is phrased in such a way that whatever its fate in Tuesday's election, the final disposition will still remain in the hands of the legislature, the governor and finally the multiple ~~political machinations~~ ^{invisible forces} which go to make up the total fabric of our state's political life. The other referendum, however, ^{Q #1} which is of prime importance to us of this city and ~~which is the one~~ ^{gaining} which has been ~~gathering~~ ^{no} all the ~~publicity~~ ^{publicity} is the one which deals with the issue of the Review Board. It has not been my custom, incidentally, to speak on such matters from the pulpit in years past since in this type of a ~~situation my opinion can not lead to a~~ ^{forum setting there is no opportunity for} debate of views; [you are, so to speak, a captive congregation.] On the other hand, I would want you to know my thoughts on the matter so that you may, if you wish, use them as guideposts for your own decision-making process. ~~I am not here to tell you, and I consider it an abuse of the pulpit to tell you~~ ^{would} for which man to vote next week; on the other hand, I consider this ~~issue~~ ^{issue} so terribly important to the moral welfare of ~~our~~ ^{the} city, that ~~I would~~ ^{in good conscience I} urge you to vote "NO" on question number 1. ^{in which we live}

^{To begin with}
~~In the first place~~, we ought to understand, especially in the light of all the adverse publicity given the proposal, that the proper and exact title of the so-called Review Board is "Civilian Complaint Review Board" and in this very title ~~there is~~ ^{we find} a great deal of meaning. ~~to be found.~~ ^{The civilian can not hurt, wear or discredit the policeman, the department or, as some advertisements would have us} ~~It is NOT merely~~ ^{Civilian Review Board} for the word "complaint" is vital; it implies that ~~here~~ ^{as has been implied but}

believe the entire law enforcement structure; we may only "complain". ii.

~~is an agency where civilians may complain~~ ^{although} ~~by this is a key word~~ ^{is} usually left out by the opponents of the referendum. The Board, as projected by our Mayor, will be composed of four civilians and three policemen; the civilians will all be lawyers and will, in part, belong to various minority groups. ~~and~~ Last, but certainly not least, a Civilian Complaint Review Board has already been in existence for the past ^{several} ~~four~~ months. In short, we are not dealing with a new, radical or revolutionary scheme which seeks to do away with the authority of our police department. The fact, ^{therefore} ~~however~~, that there is ^{already} ~~for us civilians~~ a place, a review board, where we may come to complain in terms of the unjust and often harsh treatment by the officers of the law is a fact worthy of note. ^{It} ~~and~~ should be advertised as widely as possible for, in the final analysis, we civilians also have rights, we also ought to have a place to air our grievances and, most important, when we do so we ought not to sit across a table from a group of men in uniform representing the Law but our own equals to whom we can speak as equals and who, as fellow civilians, will understand the grievance which motivated our complaint in the first place.

Of course, the Police Benevolent Association which has been most vocal in planning against the Review Board, has seized on this very point to urge its defeat. They have stated that in such instances, civilians do not understand the police mentality, do not comprehend the instant decisions which must be made by the policeman on the beat, and to have a civilian authority over the Board ~~at all~~ will emasculate the ^{law enforcement agency} ~~police department~~. To this we must answer, with equal vocal power, that while we may not always understand or have adequate feelings for the finer points of police mentality, the police just as frequently have shown themselves at a loss to understand civilian mentality. ~~Furthermore~~, ^{merely} ~~simply~~ this can be understood by every one of us who has ever stood before ~~such~~ an officer having been questioned for speeding in his car, or ^{merely} ~~simply~~ going into the station house to ask a simple question. To the average civilian, ^{merely to be in the} ~~the very~~ presence of the uniform ^{suggests his own uncertainty} ~~spells terror~~ and uneasiness; one never knows what the arm ^{of the law, which exudes superiority,} ~~which has been trained to shoot~~, will do next. But, in addition to this simple matter of psychology, there is the added and

undeniable fact that, in the final analysis, we civilians are the ones paying the salaries of the police. ^{As a consequence, the right to evaluate} ~~and~~ we should have ~~a voice in terms of~~ their actions and patterns of behavior. We are, as a matter of fact, not alone in this viewpoint: all the para-military and military units of this country ~~do~~ have civilians as their executive officers and ~~this~~ applies as well to the armed forces of our country. Indeed, every major court martial ^{every} for ~~any of our~~ ~~soldiers~~ is reviewed, for ~~the~~ final disposition of the case, by the civilian head in Washington, D.C. Our right, then, as citizens to have a voice in the actions of our employees is a fact already established in many other areas.

Of course, ^{rioting, hoodlums in the streets of our city} ~~riots in the streets and hoodlums in our slums~~ will not be erased with the establishment of a Civilian Complaint Review Board. We all know that, we are not that naive. At the same time, ~~however~~, the underlying causes for the disturbances which are found in inadequate housing, poor educational facilities, narcotics addiction and the like are being fought with other measures at the ^{level} ~~command~~ of local, state and federal agencies. What we do know, however, is that in those cities where a Civilian Complaint Review Board does exist, the chances for a wide-spread riot have been on a far lesser scale than in those areas where the minority groups do not have an emotional outlet. And while there is talk of a white-backlash, of catering to minority groups, of this Review Board being tainted with leftist influence and the like, the fact remains that in our own city, since ~~the~~ ^{the} Review Board has been existence as we know it today, more than 50% of all cases referred to it have been brought by whites! ^{At the same time} ~~If anything at all~~, the presence of the Board has proven that when the colored ~~people~~ and ~~the~~ Spanish-speaking people of our city know of its existence they will attempt to gain its attention first and only where ^{an} ~~the~~ outlet is denied them, a place ^{to which} ~~where~~ they can ^{channel} ~~direct~~ their real or imagined hurts, only then will they take to the streets, ^{unfortunately, the minorities} ~~to loot and hurt and maim and even kill. for they~~ have learned by bitter experience that this is the only way in which they can gain the full attention of the authorities for any length of time. And, we might emphasize, ^{that} just because the various minority groups (of which, incidentally, we are one) are

in support of this measure on next Tuesday's ballot, ^{it} does not mean ^{that} we should be opposed to it.

One other issue has been raised by the enemies of ^{question} ~~referendum~~ number 1: that the policeman on duty will ^{hesitate} in his appointed tasks for fear of civilian reprisal. This is the greatest nonsense in terms of all the arguments for the civilian who is in need ^{will} ~~need~~ not now, and will not then, inspire fear in the heart of the conscientious policeman. It is the policeman who ^{goes} ~~will go~~ a step beyond his duties, who will swing his stick too freely, who will let his own fear ^{or prejudice} of the minority ~~sway~~ his good judgement, these ^{are} the ~~men~~ ^{ones} who might actually hesitate. But, if that is the case, they are not in the tradition of New York's "finest" in ^{any} ~~a~~ case. Furthermore, even this somewhat clumsy servant of the law will fare far better under the Civilian Complaint Review Board than under any previous system. Heretofore, a policeman accused by a civilian had the complaint entered at once into his record and, therefore, ^{his promotion} ~~if convicted~~ was hampered ~~for promotion~~. In the ~~new~~ case of our proposed Review Board, a policeman can be accused by a hundred civilians, can even be accused by the Review Board itself and still no word of the entire proceedings will be entered in his record book. The Civilian Complaint Review Board can only recommend, it can not judge; it can pass its ^{judgments} ~~recommendations~~ on to the Police Commissioner who can ^{then} either take action on his own or refer the matter to a Police Departmental Trial. ~~where~~ In the final analysis, ^{in either instance} is, the policeman will be tried not by civilians but by his fellow officers. In short, for the policeman who is not wholly conscientious but worries about his tenure, his pension, ^{or} his record book the new system ^{will still be} ~~of the Board~~ is far more secure than any other ^{previous} working condition. ~~since the police force was modernized some decades ago.~~

The only real and tangible point at issue in the referendum next Tuesday can be simply put: the policemen do not want any civilians interfering with their professional status; that is the crux of the matter ^{and} that is why the Police Benevolent Association is mustering its forces to fight the proposal in so diligent a ^{man} ~~ma~~ner. But, just as vigorously, I consider it our

obligation and responsibility to counter this point of view with every ounce of energy at our command. We are the citizens of this city and we are in final authority; if, in fact, a real injustice is done to a civilian he ought to have full recourse to speak to his equals and not face a curt dismissal of his charges by ~~the forces of authority~~ ^{Those} who, having a vital vested interest, choose to white-wash themselves for the good or the so-called morale of the department.

The fact that all leading candidates for the office of Governor, except the conservative party candidate, are in favor of the referendum, also both of our Senators ^{as well as all} ~~have voiced their feelings in favor of the proposal and that all~~ major religious groups ~~have declared themselves for the Civilian Complaint Review Board~~ all this does not mean that we should be sawyed ^{one say or another} ~~but we should~~ ^{bec.} ~~be certain in important names or institutions.~~ heed their sound judgement. What it does mean is that these individuals add to our thought process for, when it comes ^{actually making a} ~~to make our~~ decision, we must stand in the booth by ourselves and cast our choice for yes and no. It is we civilians who must maintain civilian authority over all forces of our ~~municipal~~ ^{democratic} government for that is what democracy is all about. It is from this point of view, and keeping the crux of the issue in mind, that I ask you to join me this coming Tuesday, November 8th, to vote ^{NO} ~~on~~ ^{quest} ~~issue~~ number 1, ~~the~~ ~~Civilian Complaint Review Board, with a decided and~~ ~~affix~~ ~~definitive~~ "NO". ~~for~~ By voting in this "no" manner we shall continue the Civilian Complaint Review Board which, I believe, will add greatly toward making ours a healthier, more moral city in which to live. If you are in ~~xx~~ favor of keeping the Review Board, vote NO and do not be confused by the phrasing of the referendum. Vote NO and give this forward looking, dynamic and intelligent proposal the boast it so richly deserves. We will then add dignity to ourselves ^{side} ~~and to~~ our ^{selves} ~~city~~ and we shall ^{then} ~~have~~ earned the ancient title of "citizens". ~~of a great metropolitan area.~~ The ability to obtain justice ^{at} ~~at~~ the hands of equals, as equals, is, in my view, in the best tradition of our Jewish faith.

Amen.

Heb. Tab., Friday Evening, November 4, 1966/.

Theater: Drama by Weiss

'The Investigation' Is at the Ambassador

By WALTER KERR

"I SAW something move a little among the dead," says one of the survivors of Auschwitz in "The Investigation" as she recounts her horrified crawl through a chamber matted with corpses. So, I think, will you—though you may be a shade surprised at what you do see.

The girl who is telling this particular story—she is only one of dozens whose testimony is summarized in Peter Weiss's documentary arrangement of the German war-crimes trial of 1964-65—has actually stumbled upon a living being, a child whose life has not been quite snuffed out by the impeccable techniques devised for mass murder. She is able to draw the child to temporary safety, and, no doubt, the child had a voice and a face.

But it is not the stir of the living, of voices or of faces, that is apt to rise like an unbidden ghost before your eyes during this long, abrasive, naked invasion of history. During the entire evening at the Ambassador, we are among the dead—two kinds of dead. There are those hundreds, then thousands, then millions of unnamed human beings who have been herded out of boxcars, hustled out of their clothes and hurried toward "shower baths" that rain nothing but cyanide. They do not come alive again, not even as stage memories. Who knows their names now, or remembers the numbers stenciled on their wrists?

And we are engaged, often intensely, with another kind of dead—those who have survived. Some have been prisoners at Auschwitz and have lasted out the ordeal miraculously, though not with animation, not with real hope in or for the species. They have scarcely the energy for revenge.

The others were once guards, doctors, camp commanders, now brought from their revived businesses and professions to face the questions of a prosecutor. They, one and all, are carved clay men, masses of hardened flesh baked too thoroughly in the ancient kiln of deliberate brutality to respond with any warmth, or any shame, now. There they sit, in the unvarnished wooden witness boxes that constitute the entire setting for the occasion, remembering nothing, denying everything, utterly dead to what was.

We are in a valley of stillness and only one true thing seems to crawl in it. As the witnesses, one by one, tick off the violations of personality and the dismembering of bodies that make up the normal daily routine of prison-camp life, what emerges is a sense of horror at something worse than "mere" murder for fun, murder for spot, murder for scientific curiosity, murder as sheer technique.

Gradually one comes to realize that the least offensive defendant now on trial is the one who simply had a habit of shooting prisoners down at will, even if he did "like to shoot for the legs first." The true monsters of the piece are the men of ingenuity who thoughtfully, meticulously, most conscientiously created great rabbit warrens—the mazes of the new Minotaur—for dispatching the unprotesting with skill, efficiency, genuine imagination.

But these are no handful of particular men. They are



Friedman-Abeles

Vivian Nathan

The Cast

THE INVESTIGATION, play by Peter Weiss, English version by Jon Swan and Ulu Grosbard. Setting by Kerf Lundell; costumes by Anna Hill Johnstone; lighting by Martin Aronstein; directed by Mr. Grosbard. Presented by Alan King and Walter A. Hyman, Ltd., Eugene V. Wolsk and Emanuel Azenberg. At the Ambassador Theater, 219 West 49th Street.

Top Row (The Accused)

Richard Castellano	Tom Gorman
Ferdinand Hoffman	Tom Pedi
Wendell K. Phillips Sr.	Ivor Francis

Second Row (The Accused)

John Servetnik	Dan Priest
Gordon B. Clark	Peter Brandon
Wallace Rooney	Paul Larson

Russell Baker

Third Row (The Accused)

Leslie Barrell	Henry Oliver
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Bottom Row (Witnesses for the Prosecution)

John Marley	Vivian Nathan
Ward Costello	Alice Hirson
	Graham Jarvis

Defense Attorney	Leon B. Stevens
Judge	Will Hussung
Prosecuting Attorney	Franklin Cover

the trial records, excerpted what seemed evocative to him, pasted together the testimony of many witnesses into the restrained words of five, placed a defense attorney, a prosecuting attorney and a judge in the pit beneath the stage to interrupt with questions occasionally. This is a selective transcript, an evening of edited fact.

It is disturbing in its implications, repetitive in its method, wearing as an experience yet incontestably an experience of some sort. Criticism is, in a way, irrelevant. You will either wish to endure this kind and this amount of information in a theater or you will not. The theater is an open house that can accommodate itself, though not at its highest level, to events other than plays.

The performances, if they are to be so regarded, vary in range and illumination. In a company of 23, Graham Jarvis is perhaps most striking, largely because of his reserve. Mr. Jarvis, staring nervelessly through eyeglasses, keeps his voice low, moistens his lips as though his tongue could really help make his words more precise, and makes simple, unabashed statements as though there were nothing he could do but face them.

Vivian Nathan tends to "act" her memories a shade more emotionally, seeking to touch us. The little pauses, lifts of the head, extensions of the hands and wrists, may be more than the text wants: fact is more moving for being wholly unadorned. But Miss Nathan's work is sometimes vivid indeed. By the time she has finished forcing herself to recall an episode in which a child with an apple had its head bashed bloodily against the nearest building, while the officer who managed this small triumph went on to eat the apple himself, she has driven one more nail straight through the open palm of human possibility.

Of the others, Peter Brandon, Leslie Barrell and Richard Castellano are most forcible. It is Mr. Castellano's task to point out that the

has not been quite snuffed out by the impeccable techniques devised for mass murder. She is able to draw the child to temporary safety, and, no doubt, the child had a voice and a face.

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But these are no handful of particular men. They are something deeper, more appalling than that. They are nothing less than humanity's own delight in ridding itself of humanity, man's innate capacity for interesting himself in the machinery of self-disposal. It is the machine that seems to move through the narration recited last evening, and the machine is in—is a part of—the brain of man.

One listens, shudders and goes away silent. The issue has been exposed on the stage and then, hopelessly, dismissed. There is no point in attempting to deal with "The Investigation" as drama, for no attempt has been made to turn a nasty piece of evidence about the nature of man into drama.

Mr. Weiss has gone over

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Of the others, Peter Brandon, Leslie Barrett and Richard Castellano are most forcible. It is Mr. Castellano's task to point out that the almost inconceivably insane "routine" of camp life seemed to those participating in it no odder than any other routine of life. It was, after all, like going to the office or seeing to it that things were well run at home. And that, in the end, is the ugly echo we are left with, to brood on it as we will.

Crimes Leading to 'The Investigation'

By JOHN DORNBERG

BONN. **I**T began with Rolf Hochhuth's "The Deputy," a play which stirred passions on five continents because of its startling contention that Pope Pius XII shares in the guilt for the Nazi murder of six million Jews. As the first play of more than purely parochial interest and impact, "The

Deputy" helped extricate German theater from the esthetic and intellectual doldrums in which it had been mired since the war's end. It has also inspired a wave of documentary plays that stick so closely to historic reality that some critics lament they are not drama at all but reportages for the stage.

The wave has now reached its crest, and on Tuesday New York audiences will be exposed to its most characteristic example: Peter Weiss's "The Investigation."

If Weiss's "Marat-Sade," the hit of Broadway's last season, was total theater, then "The Investigation," which Ulu Grosbard is staging, might be described as total non-theater. "Marat-Sade" was about the truths that are uttered in a madhouse. "The Investigation" is about the maddening truth of man's inhumanity. Subtitled "An Oratorio in Eleven Cantos," it is a distillation of the day-to-day record kept at Frankfurt's marathon trial of 19 former Auschwitz concentration camp guards. As such it has no conventional plot, a modicum of gesture but plenty of dialogue.

The play had its simultaneous premiere in four West German and ten East German theaters last fall. At West Berlin's Freie Volksbuehne alone, nearly 80,000 people saw "The Investigation"—60,000 more than attended the real Auschwitz trial during the 20 months it was in session. Young Germans are captivated by the play. Eight thousand of them asked for tickets to a recent Berlin debate on the production; only 80 had been expected to attend. The play also captivated the imagination of no less a

director than Ingmar Bergman, who presented it in Sweden.

"The Investigation" is controversial not for what it says — that's all in the court record anyway — but for the manner in which it says it and for saying it at all. As a paradigm of the new documentary trend, "The Investigation" relies exclusively on facts and documents, on raw, brute actuality. But Joachim Kaiser, chief critic of Munich's influential Sueddeutsche Zeitung,

Continued on Page 5

THE OPENINGS

THE WORLD OF MY AMERICA—Paulene Myers's characterizations, tomorrow, Greenwich Mews, 7:30.

THE INVESTIGATION — Play by Peter Weiss, Tuesday, Ambassador, 7.

THE KILLING OF SISTER GEORGE — Comedy by Frank Marcus, Wednesday, Belasco, 7:30.

THE LOVES OF CASS McGuire — Play by Brian Friel, Thursday, Helen Hayes, 7:30.

CHARLES AZNAVOUR — Program of Mr. Aznavour's own songs, Saturday, Carnegie Hall, 8:45. Repeated Oct. 16, 2:45 and 8:30 P.M.

Crimes Leading to 'The Investigation'

Continued from Page 1

contended, "It is not drama at all because, instead of fiction, it offers only fact, instead of the truth of art, it presents only the truth of testimony."

Drama or nondrama, "The Investigation" is the ultimate refinement of a new style that has brought back to the German stage a breath of the controversy and messianic spirit of the 1920's.

Hochhuth's "Deputy" gave birth to the new style and Weiss's "Investigation" represents its ultimate refinement. But its greatest commercial success is Kipphardt's "In the Case of J. Robert Oppenheimer." Since its 1964 premiere at the Freie Volksbuehne under the late Erwin Piscator, "Oppenheimer" has been performed nearly 800 times at 27 West German repertory theaters—more than any other play. The drama, which Kipphardt called a "scenic report," is a stage version of the 1954 security hearings, and advances the author's contention that a scientist's duty to humanity takes precedence over his duty to country.

Kipphardt, hoping for another hit, brought forth "Joel Brand—The Story of a Transaction" during the 1965-1966 season. The play is a stage documentation of Adolf Eichmann's attempt to trade the lives of a million Jews for 10,000 army trucks. Joel Brand was the Hungarian Jew who tried to convince the Allies to engage in the deal. The play was premiered at Munich's Kammerspiele Theater with a star cast last October but flopped.

Though Hochhuth, Kipphardt and Weiss lead the movement, they are by no means its only exponents. A half dozen other writers have tried or are trying their hands at documentaries.

Hans Helmut Kirst, whose World War II novels are perennial bestsellers in Germany, presented a documentary dramatization of the July 20, 1944, revolt against Hitler, entitled "The Officers' Rebellion." It was Erwin Piscator's last production before his death in March. The play has been a moderate success (measured in this land of repertory theaters by the number of directors who accept a script) despite the critics' excoriations. "The dialogue," said one reviewer, "tries to emulate comic strip balloons."

The critics are still debating whether or not to categorize as a documentary Günter Grass's "The Plebeians Rehearse the Uprising," premiered at Berlin's Schiller Theater amid a fanfare of publicity last January. The play dealt critically with Bertolt Brecht's attitude and behavior during the June 17, 1953, workers' uprising in East Berlin. To call it documentary, as did Friedrich Luft, dean of German critics, is presumptuous. The play is 95 per cent supposition with a five per cent patina of historical fact, though in form and structure it certainly fits the new documentary genre.

To what excesses the new wave can lead was demonstrated in Aachen last winter where the local theater premiered Felix Luetzkendorf's "Dallas, November 22," a dilettantish melodramatization of Lee Harvey Oswald's life as seen through the eyes of the Warren Commission. It received the worst reviews of any German play in two decades and, after a dozen performances, has not been staged anywhere else.

Hochhuth, the movement's reluctant but unchallenged architect, is completing a documentary that will condemn the immoral practice of bombing civilians in war.

He has spent the past two years rummaging through British air ministry documents, interviewing bomber pilots and studying international agreements on the conduct of war, and contends that the 1943 air raid on Hamburg constituted a brazen violation of the Geneva Convention. It takes little imagination to visualize the dramatic bridges he will build between that premise and America's actions in Vietnam.

Controversy

Heinar Kipphardt is also working on a new script, "Brother Eichmann," that will seek to make the character of the Nazis' arch henchman more transparent by scrutinizing the Israeli police protocols made during Eichmann's pre-trial interrogation. And Walter Jens, a novelist, essayist, critic and philology professor at Tuebingen University, has nearly completed a biographical documentary on Rosa Luxembourg, the Communist heroine who was murdered in 1919.

Tabulating the plethora of new documentaries does not, however, answer the inescapable question: What does the movement add up to? Is it really the dawn of a bright new era in German drama, a revival of Germany's roaring

politico-literary 1920's by a postwar generation of gifted dramatists, who have finally got their bearings after digesting the immensity of their nation's shame? Or is it just a vogue punctuated by commercial success?

Enthusiastic supporters hail the documentaries as the ineluctable approach to a political theater whose themes are so horrendous that only facts, not fiction, will convince audiences. Detractors mercilessly accuse the documentarists of superficially robbing the history books and riding a fad sparked by the accidental success of a book-club editor (Hochhuth) with mediocre talent but an accountant's eye for historic detail and a sixth sense for seismic effect.

These arguments do not touch the more visceral problems: What is the movement accomplishing? Can facts alone convince or are they just a poor substitute for a viewpoint? Opinions are almost as multifarious as the playwrights, critics and directors are multitudinous. But the indisputable truth is that the documentary movement is the most discussed subject in Germany's theater world today and that, whatever the plays are worth, the audiences are responding omnivorously.



Black Star

Dieter Borsche, a judge, and Martin Berliner, a witness, in a German production of "The Investigation," Peter Weiss's play based on the Frankfurt Nazi trials. The English version opens at the Ambassador Tuesday. "About the maddening truth of man's inhumanity, it rides a wave that began with 'The Deputy.'"

"THE INVESTIGATION," BASED ON AUSCHWITZ TRIALS
OPENING ON BROADWAY OCTOBER 4

The new theatre season will be jolted into life on October 4th with the opening at the Ambassador Theatre on Broadway of "The Investigation" by Peter Weiss, author of last season's extraordinary, successful and award-winning "Marat/Sade."

"The Investigation" appeared first in Germany, where it had the unique distinction of opening simultaneously in twenty theatres in both the West and East spheres. Soon afterwards it was seen throughout Europe, on both sides of the Iron Curtain. The Broadway production will be the first public presentation of "The Investigation" in English.

With "The Investigation," Mr. Weiss has again wrought on unconventional theatre form. Unlike "Marat/Sade," however, all the characters and all of the dialogue in "The Investigation" are factual -- drawn from the official transcript of the Frankfurt Trials of the Auschwitz guards and officials.

At the trials, which extended for 20 months between 1963 and 1965, at Frankfurt, some 20 defendants were tried for the murder of more than four million Jews, gypsies, Poles and Russians at the notorious Auschwitz death camp. At the trials there were 300 witnesses against the defendants, 200 of them prisoners who had barely survived the severe conditions inflicted on them at the camp.

Author Weiss studied thousands of pages of testimony and sat through many hours of actual interrogations before writing "The Investigation." But even though "The Investigation" tells of the participants in the Frankfurt trials, its true subject matter extends far beyond the courtroom or even the Auschwitz Camp itself. In its merciless exposure of the "man who just followed orders," the nameless man who

"knew nothing, saw nothing, heard nothing" while millions of his fellow creatures were cruelly and brutally killed, it sends a piercing shaft of light to the very nature of man and his actions.

Its dramatic impact is timeless and even more pertinent today with our increased potential for destruction than it was at the time of the trial or during any of its prior moments in recorded history. For while "The Investigation" is of the participants in those trials, it is not only about them. It is of the human situation. What is there in the human condition that produces an aggressor and his victim?

Producing "The Investigation" are Alan King, Walter A. Hyman, Eugene V. Wolsk and Emanuel Azenberg. King, an internationally known entertainer, actor and humorous writer, is usually identified with light, popular material. But it is as a human being deeply concerned with the state of the world, that he has joined his fellow producers in making the following statement about their reasons for offering "The Investigation" to Broadway audiences:

"It is so that these four million at Auschwitz should not have died in vain that we are presenting the play. It is a grim reminder to people today that in another form, another way, another place this can happen again unless we are ever watchful of man's behavior. Peter Weiss has chosen a uniquely dramatic situation and moulded it into a challenging, searing and shattering theatrical experience, even more pertinent and powerful than his 'Marat/Sade'."

The production will be staged by Ulu Grosbard, the distinguished director of the Award-winning "The Subject Was Roses" and Arthur Miller's "A View From the Bridge."

"THE INVESTIGATION" COMPANY

234 West 44th Street
New York, N.Y. 10036
CHickering 4-1668

September 7, 1966

Dear Rabbi,

The accompanying story will acquaint you with our production of "The Investigation," the Peter Weiss play drawn from the transcript of the Frankfurt Trials of the Auschwitz concentration camp guards and officials.

Quite simply, we are presenting this play because, having read it, we feel bound to do so, not because it proffers financial profits, but because that terrifying moment in history cannot be repeated. This theatrical event is the most dramatic means we know of to remind mankind to be ever alert to its potential for inhumanity.

We have arranged for a special preview performance of the play solely for an audience of spiritual leaders in the Greater New York Community. The date is Tuesday, September 20, 8:30 P.M. at the Ambassador Theatre, 49th Street, West of Broadway. We invite you and a guest to attend this extraordinary event. Because of the large number of persons we are inviting, we must direct this invitation to you personally.

If you can attend, please fill out the enclosed card as soon as possible and we shall be pleased to send you two tickets.

Respectfully,

The Producers
Alan King, Walter A. Hyman
Eugene V. Wolsk, Emanuel Azenberg

6) injections of phenol into heart
of women & children

standing cells

3 ft sq. 6' high - no windows
as many as 4 at a time
cell men as only "look-up"
man; wisest & superior

504 a can of Cyclone B

ordinary things being done
shirts (sitting) look place
"stomach outside, stretched legs
& crushed cyp" - heard screams.
orderliness! keep clothes, shoes
in pgs in the # - remember gr
1 - reassured.

ovens often damaged by fire -
heating what they did could not have been
accomplished without support
of millions.

6 million d: 4 at Auschwitz
reference: only 2 estimate
100-200,000 def. established!
cause of d = false

10) Survival - R.R. tracks not touched
Resistance rose - maintain solidarity
best secret ~~last~~ records

not been that happened? wild rumors
not annihilation? who would believe it
smoke = bakery - lip camp

elections - "was deeply shocked"

one of D - possible resistance was only
say

positive: only had to choose those
fit to work

interplay between acc. & witnesses

10 scenes; no action - only speech

2) Those who had given up washing

had given up.

Let lives

But who

= individuality wiped out; new

set of values, new society

Supreme C: "stay healthy"

Normalcy = others dying

hospital situation - rats, etc

Medical... cuts - 1st no

response - was best!

Then talk about experiments anyway.

Adjutant: ultimate responsibility

was now myself, my family

"Discharge" from camp = death

at beginning letter / condolence sent!

Interrogations & death

"no ladies allowed!"

Lilly Fox (?) typist

wrote letter to male & shot

Cpl - gas chambers

intellectual, pained brains - a

killer -- "gas: more manly & cowardly"

shooting is better

not supposed to be a play but a

documentation!

sense of "duty", follow orders etc

did my job

Rationalization 1-2-3

New way of life

type of play - no characterizations

lights on audience

R.R. tracks not bombed

constant hammering: immense

pressure is low, no loud music

2 kinds of dead - 1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

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1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

1st @ survivors

characterizations are excellent

LC89-344

SPECIAL INVITATIONAL PREVIEW

Alan King and Walter A. Hyman Ltd.
Eugene V. Wolsk and Emanuel Azenberg
present

THE INVESTIGATION

by Peter Weiss

English version by Jon Swan and Ulu Grosbard
Scenery by Kert Lundell
Costumes by Anna Hill Johnstone
Lighting by Martin Aronstein

Directed by ULU GROSBARD

CAST IN ORDER OF POSITION

Top Row (The Accused)

Richard Castellano	Wendell K. Phillips	Tom Pedi	Ferdi Hoffman	Tom Gorman	Ivor Francis
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2nd Row (The Accused)

John Servetnik	Dan Priest	Peter Brandon	Gordon B. Clarke	Paul Larsen	Wallace Rooney	Russell Baker
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3rd Row (Witnesses for the Accused)

Leslie Barrett	Henry Oliver
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Bottom Row (Witnesses for the Prosecution)

John Marley	Vivian Nathan	Ward Costello	Alice Hirson	Graham Jarvis
<i>Defense Attorney</i>		<i>Judge</i>	<i>Prosecuting Attorney</i>	
Leon B. Stevens		Will Hussung	Franklin Cover	

Each of the accused represents a single and distinct figure.
The seven witnesses, however, represent a composite of
hundreds of witnesses and the actors portraying them will,
at different times, speak for different persons.

① RR

② Camp

③ The ~~Swamp~~ Paradise

④ ~~Agriculture~~
Lily TV (2)

⑤ Cpl

⑥ Injections

⑦ Cell

⑧ Cyclon B

⑨ Fire Ovens

⑩ Survival

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" THE SACRIFICE. "

26

Friends, this weekend we read in our Torah portion the unusual story of Isaac's near sacrifice by his father Abraham. It is a story with which we are all familiar; how, to test Abraham's faith God asks him to prepare ~~the~~ offering. ~~to him.~~ Abraham takes his son, the required wood for the fire, ~~and~~ his knife and together with two servants sets out to do what has been asked of him. When he comes to the appointed place, ~~he asks his~~ ^{the} servants ~~to~~ remain behind and together with Isaac ~~the two~~ ^{he} ascend, the mountain where the sacrifice is to take place. He binds the child on the altar, spreads the wood and only at the very last moment, already holding the knife aloft, ~~over his son,~~ ^{does} the angel stop him from killing his ~~child,~~ ^{son} and a ram is substituted for the sacrifice instead. Now, my friends, for centuries Jews have either been revolted or inspired by this incident, by this test of faith. Those who are less than faithful in their own right have always looked to this story with abhorrence; what kind of a God can this be, they ask in a spirit of revulsion, who would ask a father to sacrifice his own son. Not only the mere suggestion, they argue, but the very fact that God permits this charade to continue to the very point of death; it indicates a ruthless, demanding and uncompromising sort of Deity. On the other hand, those who are ready to swear by their faith, look at the story from a completely different point of View; they maintain, just as righteously, that the test is acceptable and worthwhile for had not God demanded it, how could he know whether Abraham ^{is} ~~was~~ really to be trusted? This was a question which had to be asked if Abraham was to become the progenitor of the people of Israel. In short, the one story leaves itself open to two vastly different interpretations; one is tempted to agree with the one or the other depending on ones own, personal point of view. It bespeaks an attitude, a religious orientation, which had its genesis centuries ago and still troubles the mind of the Jew in our own modern time.

The story, I do not mind admitting, ^{also} bothered me greatly for many years for I too was caught in the dilemma of the circumstance. The question becomes even more real, I would think, for those who have children of their

own. Would I, were God to ask me, sacrifice my own child in order to fulfill His wishes ~~to test my true~~ ^{as a test of my} faith? Would I, or would you, as did Abraham, without resorting to all manner of alibis and rationalizations, walk meekly with my child to the altar ~~of sacrifice~~, bind him upon it and lift the knife? It is a question to which, truthfully, I have no answer except to say that the most natural ~~way in which to react~~ ^{reaction} to the situation would be to save my child at any cost and ~~not~~ walk meekly to the place of execution. And it is this very point which has disturbed me deeply for I know from past studies and ~~experience and~~ ^{historical} insight that the Torah deals in terms of realities; it would realize at once that this is not the normal way for a father to react. Where, then, did we make the mistake in our outlook, in our ~~appreciation~~ ^{comprehension} of the ~~story~~ ^{text}? The Torah is usually humane, correct and aware of human desires; could this have been one of the rare instances where it has failed in its understanding of the human factor?

For example, looking back but a few chapters in the Torah from the point we are discussing now, how could it be that Abraham, who argued so vehemently with God for the sake of the cities of Sodom and Gemorrah, did not even ~~once~~ ^{once} raise his voice ~~even once~~ in defense of his own son? It simply does not make sense! Here stood Abraham ~~arguing with~~ ^{challenging} God to save these two cities known throughout all the ancient world for their sins and abominations. "Will You destroy the cities even if 50 righteous men are to be found in it? No, I will not! What if there are only 45? If only 40 or 30 or 20?" asks Abraham in a series of steps which reduce the chance of destruction and, conversely, bring God to the point of anger. Pray, let me speak but one more time: suppose there are but ten righteous men in the cities, will you not save them for the sake of the ten? Yes, I will! and the ~~conversation~~ ^{confrontation} ends. We know, of course, that not even ten righteous men were to be found in either Sodom or Gemorrah and, as a consequence, the cities are destroyed. But Abraham did his best, he really argued and stood up to the Almighty, he took advantage of the personal, close and deep relationship which existed between the ancient man and his deity and while he did not win, he was sustained.

Therefore, we are justified in asking whether this is the same man who meekly accepted God's edict to sacrifice Isaac, who took his son and prepared to place him on the altar.

The point at issue is that we modern people no longer understand the intention of the Torah. The crux of the matter is not so much that Abraham took his son for sacrifice; it is my belief that Abraham knew all the time that it would never come to the actual plunge of the knife. He knew because of his faith; in complete faith he ~~did not go~~ ^{prepared} to offer up his son ~~as God had asked,~~ ^{but} he ~~knew~~ that he would never have to do it. At one point, in fact, when Isaac asks about the sacrifice Abraham tells him: "God will provide a sacrifice, my son". We always interpret this remark as an attempt on the part of the father to ease the uneasy stirrings in the son but we misunderstand. ~~He~~ ^{stating a literal} was ~~telling the~~ truth, he simply did not know ~~when~~ the actual substitution would occur. The lesson of the Torah, ~~however,~~ ^{therefore}, lies in a different realm entirely; of course, it asks us by means of this happening to have faith in the words of the Almighty but, more than that ~~it appears to me,~~ the Torah asks us to ~~examine~~ more closely the very personal relationship which existed between Abraham and his God. By inference, the Torah asks us: do you have such a relationship with ^{you} God? And, as we all know, we ~~are forced~~ ^{must} to answer in the negative and that is why we do not understand fully the meaning of this tale. The sacrifice, we learn by closer examination, is not a story or an incident taken of and by itself; it is part of a large picture, a canvas of ^{the} human-divine relationships, if you will. The purpose of it is to force us to look more meaningfully at our own ways of dealing with, believing in, and facing up to what God ~~does or~~ should represent in terms of our own lives.

For example, who among us still has the personal relationship with ~~his~~ God as was the case with our ancestors. Who is there among us who still talks to Him, believes in Him as a personal force in our lives, argues with Him on a personal, man-to-man basis without fear but ^{still} with a measure of awe and reverence. Indeed, who among us still takes out the time to pray to Him

considering our commitment to the forces which mold us of modern society? Who among us, to be very personal about it, still trusts in Him to such an extent that we can take the full force of the story of our Torah portion at face value? We are too busy, too negligent, too involved to take time out and, as a consequence, our relationship with Him is in shreds. I am not advocating a return to the nostalgic moods and whims of, let us say, a Chosid who by his music, dance and song felt a kinship with God; rather, I am concerned with the all too obvious fact that for most of us, and if the shoe fits we must wear it, God is a mere adjunct of our daily existence. ^{He} ~~but~~ certainly ^{is} not a real, guiding, ennobling and strengthening influence in our actions vis-a-vis our families, friends, society and the world as a whole.

[The answer to the question: has God become too big for us or have we become too small?, can only be found in each individual's heart and soul.]

But we do not argue with Him anymore, either. Such confrontations as marked Abraham's step by step rebuttal to God's intentions are simply no longer in existence. Our energies are directed elsewhere. Indeed, at certain and very specific times and hours we do argue with Him, we do question His justice, we do demand the righteousness of the cause but this type of confrontation occurs only when the victim of circumstance happens to be ourselves. We ask Him, in self righteous indignation, Why does this have to happen to Me, why am I afflicted, why does hurt, ~~and~~ terror and heartache afflict my person but never, never do we confront Him with an appeal for the sake of others! ~~and~~ In this one attitude there is a world of difference. In fact, I would go so far as to say that in this one attitude there one finds the difference between the dedication of our ancestor Abraham as he stood before God arguing for the survival of the cities of Sodom and Gemorrah and, ^{on the other hand,} ~~the orientation of~~ our own selfish, callous and arrogant disregards for the welfare of others ^{while asserting} ~~but~~ our total commitment to none other ~~than~~ ourselves. It is a ^{sad} ~~sorry~~ state of affairs and it is a sorry commentary on the welfare and state of well-being in terms of modern man.

Is it any wonder, then, that we no longer understand the story of the

sacrifice? We torture ourselves with our inability to ^{clarify} ~~understand~~ the motivations of God ~~in terms of this incident~~ when, in reality, we ~~should~~ place our emphasis on ~~a comprehension of~~ Abraham's ~~attitude~~. His knowledge of God was so deep that he knew there was nothing to fear; that is why he never bothered to argue with God for the life of his son. The Torah tells the story in the right and proper manner; it is we moderns who are ^{alienated} ~~far~~ from the point of comprehension. ~~for~~ We are too involved in our own concerns to be able to draw the lesson, in terms of a parallel with our own commitments, from out of the pages of our sacred literature. The sacrifice is not Isaac but, rather, our devotion to God and it is a sacrifice without meaning, without benefit, and without blessing. May this occasion tomorrow, when we reread this marvellous and inspiring story, bring us back to the point of confrontation and may we then bring a sacrifice of the heart and of a ^{humble} ~~broken~~ spirit before Him who is the source of all good and all wisdom. Only then will ~~we~~ be able to realize that the sacrifice was not ^{the} Isaac of that generation but, for all time, our ^{own} frivolous disregard of man's true and noble relationship with his Maker.

Amen.

Heb. Tab., Friday evening, October 28, 1966.

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PLAY: "THE INVESTIGATION"

Friends, in discussing the presentation "The Investigation", authored by Peter Weiss, we come immediately into contact with a number of problems. In the first place, this presentation on the New York Stage is not a play in the usual sense of the term and, thus, can not be judged by ~~ordinary~~ ^{normal, dramatic} standards; rather, ~~as~~ the author tells us, it is to be considered as an "documentation"! Secondly, in this documentation, in contrast to a stage ~~presentation~~ ^{drama}, there is no action at all; the characters merely speak, once in a while, ^{they} slightly raise their voices and the only movement visible is when the ~~characters~~ ^{actors} either sit down or stand up. Third, while the documentation refers to the ^{Frankfurt trial, an} 18 month ~~indictment~~ ^{long trial} of Nazi criminals who were leading personnel at the infamous Auschwitz concentration camp, the nomenclature of the victims is never mentioned. Consequently, the ordinary theater-goer might well endure the torture of listening to the recital on stage for the full 2 and a half hours and never know to whom the victimization of the witnesses refers. You and I, however, a minority know better. It does not refer to the Irish, or the Australians, or the Japanese or the Ethiopians but, rather, it refers to ~~the~~ Jews. Yet, the very word "Jew" is not mentioned even once! Fourth, the documentation does not carry with it any excitement; there is no real high or low ^{point} ~~level~~ of interest, ~~for~~ ^{all} the ghastly details of life in a concentration camp are presented on the same low key, soft and understated level. It is as if you were sitting in a living room and next to you ~~were~~ ^{is} a man with a sledgehammer. At the very beginning of your evening of leisure he lifts his hammer and hits you hard on the head, not hard enough to kill you but hard enough to numb you in every nerve and fiber of your body. He does this hitting not once or twice but for a solid two and a half hours and then, at the end of the evening, he leaves. The result is, of course, that you are too numb to have any reaction whatever; because he has hit you so consistently, he has not given you the opportunity to feel ~~the~~ pain which might have been the case had he ~~stopped~~ ^{stopped} in his hammering ~~to start all over again after a few minutes of respite.~~ ^{only once in a while.} In short, by his constant onslaught he has drained you of all sensitivity, feeling and ^{perception} ~~awareness~~ of what ^{The torture of real} ~~absence of~~ pain can mean when contrasted to the

absence of physical hurt.
~~torture of real pain.~~

Fifth, the author who has culled his material from real factual sources has chosen to present a way of life, in the concentration camp, where ~~the normal manner of living was the experience of~~ *normalcy was synonymous with* death. Since, however, we are so far removed from this type of ~~life~~ *mentality* the ~~actual~~ *were* recital of ~~fact~~ *this* ~~has~~ *can have* very little effect on us ~~for~~ *since* our normal pattern of existence deals in terms of life and not with the ~~pattern~~ *experience* of death.

When you now consider these five major problems in terms of the documentation by Peter Weiss, you gain an insight not only ~~of~~ *into* the meaning of the presentation but also the problem of its effect on the audience. This is not to say whether the "play" is good or bad; one can not bring oneself to render such a value judgement in terms of the material presented. It is all, after all, based on fact; the trial at Frankfurt, Germany involved more than twenty defendants, they all received prison sentences of varying degrees of severity, the author took every word for his presentation directly from the lips of the witnesses for the prosecution. It is, therefore, impossible to say that the documentation is good or bad; ~~we know better~~ *the point is*, it actually happened! On stage are seated about two dozen defendants, representing the criminals while in front of them sit the six accusers representing the four million people who were forcibly put to death at Ausschwitz. The Judge, defense counsel and prosecuting attorney sit with us, on our side of the stage and the words which flow back and forth, therefore, create the impression that you and ⁹ ~~are~~ are uttering them, ~~and~~ that our sentiments are represented as well. But, except for a very few of us, this is not the case. The whole evening deals with two types of individuals: the actual dead and those who survived the horrors of that inhuman place but ~~even~~ they, for all practical purposes, are ^{also} dead especially in contrast to the normal or more regular way of life ^{in which} you and I find ourselves. And then, how many are there among us who have survived the terror and the death of Ausschwitz? The most exhausting moment, emotionally, came at the point when, after a solid hour of talk, one of the witnesses was asked to relate the procedures of medical experiments on women. For just a short moment the witness halts in her speech as if the memory of what had trans-

pired was simply too much for her. Her silence would have been the most eloquent moment in the entire procedure and we were almost, silently and individually, yearning for her to stop talking and sit down; the effect would have been enormous. But, no!, the woman tells us all and ~~all the effect~~ ^{The impact} is lost.

If there ~~is~~ ^{are}, however, a ~~moment~~ ^{few} ~~on a few~~ when one is more personally involved, ~~it~~ ^{these} comes ~~with our~~ ^{as we} listening to the criminals; they are the ones who draw our attention and our interest, not the survivors. For example, in the theater, the house and spot lights are not turned toward the stage, they are levelled at us, the audience, almost as if we were the accused. And, in a sense, as is shown later on, we are. But first the criminals answer the accusations and they fascinate us not only as persons but as far as their rationalizations are concerned. In contrast to the survivors, the beasts are very much alive; after all, during the war, they were only doing their duty. One accused states quite flatly that he had no idea of what was going on in the camp; the smoke from the chimneys could easily have been misunderstood for a bakery. After all, a camp of prisoners needs a great deal of bread to feed the inmates. A second criminal, a doctor, chooses to look at the incidents in a very positive manner: ~~after all~~ ^{surely}, he contributed to the welfare of the prisoners in that his job was to select those fit for work. The fact that the others went to their deaths does not affect him at all; it does not even enter his realm of speculation. Or, in a third instance, one of the accused considers himself very humane: while others tortured the prisoners or toyed with their lives, he shot to kill and therefore, as he showed mercy to those he assassinated, he ought to receive a show of mercy at the hands of this tribunal. Again, the fact that he should not have shot these innocent people in the first place, or the very consideration that they were innocent of all crimes except their Jewishness, this does not enter his frame of reference at ~~all~~ ^{any time!}. But, again, it is these men who fascinate us rather than the survivors for finally we are confronted with what I believe to be the crux of the problem. One of the survivors turns from the accused to us, and remember that the spot lights are turned on ~~all of us~~ ^{The audience}, and ~~he~~ asks us why the railroad

tracks leading to the camp had not been bombed by the Allies; after all, word about the operations of the camp had leaked out to the allied leaders many months before the end of the war. We, then, ~~who~~ are in the same position as the accused, namely: ~~that~~ we are alive! ~~Are~~ we not guilty then as well due to our silence, our inability to act, our placing political expediency before humanitarian considerations?

And, if that is the case or at least a part of the circumstance which must receive our consideration, are the implications not clearer still? For example, the fact that we are bombing innocent people in VietNam, erasing whole villages from the map, causing hurt and anguish in many a luckless heart, or are dropping napalm bombs wherever we are told all because we are merely following "orders", is not this akin to the situation described in the documentation under discussion? Do you recall the outcry in our country when the government of North VietNam threatened to try as war criminals our captured flyers? Of course, they were only following orders and we were fearful for the lives of our own men but where does one find the logic of the case, where is the morality in either instance, where is the meaning of the destruction to be found? Is it true, then, that God is on the side of the victors? We can never hope to find a justification for the killing of six million Jews during the Nazi holocaust but as far as the Nazi was concerned, he certainly considered himself to be justified in his actions. Indeed, we ought also to remember that America did not go to war in order to stop the killing of these six million innocents but, rather, to save the remnant of a crumbling Europe. Let us not ever misinterpret the known fact that the killing of our coreligionists was a very minor side issue in the conflict as a whole. That is why the word "Jews" is not mentioned and it is only you and I, and those like us, who know that the documentation by Peter Weiss is not referring to the Irish, the Australians, the Japanese or the Ethiopians. These were our people who died there with a sprinkling of others and for no other purpose except that they were Jews; THIS is the fact which ought to be mentioned time and again, never to be forgotten but it is this very same fact which is totally ignored. Is the play, then, worth the

effort?

If one judges by the implications of "The Investigation", yes, it is worth the effort. When the play premiered, it was shown simultaneously in four West German ~~cities~~ and 10 East German cities and in that ~~sum~~^{sense} alone, 80,000 Germans saw it. In a Berlin debate on the presentation (some time later), eight thousand young people requested tickets to the debate. Now it has been translated and shown in various European countries; in short, the message can be grasped but, one hopes, with the full force due ~~it~~. The last problem, you see, is that while for us the documentation of the Auschwitz ~~play~~^{drama} is a very personal, individual experience, for others it might merely be an academic exercise on ~~a~~^{the} philosophical level of man's inhumanity to man. Can the Irish, the Australian, the Japanese or the Ethiopian truly appreciate what we, as Jews, deeply and personally know and feel? The answer ~~and~~^{and} the worth of the presentation, therefore, will only become known to us in decades to come; if such evil recurs, the documentation is worthless. ~~but~~^{On the other hand} if it helps to balance man's evil with its ringing challenge for vindication, then perhaps it will have added its small but effective voice toward making this a better world in which to live. May the play have every success as it grapples with the ~~the~~ minds of men.

Amen.

Heb. Tab., Friday evening, October 22, 1966.



**POVERTY,
FAMILY PLANNING
AND THE
GREAT SOCIETY**

BY MICHAEL HARRINGTON

POVERTY, FAMILY PLANNING AND THE GREAT SOCIETY

BY MICHAEL HARRINGTON

An address delivered at the Annual Meeting
of Planned Parenthood—World Population,
October, 1965, New York City

MICHAEL HARRINGTON IS THE AUTHOR OF
THE OTHER AMERICA AND THE ACCIDENTAL CENTURY.

POVERTY, FAMILY PLANNING AND THE GREAT SOCIETY

I'd like to approach the subject of poverty, family planning and the Great Society from three different angles: first of all to suggest to you that recent research, and most particularly, the recent official federal government research focuses our attention on the way in which the large family, children and unwanted children, are a prime constituent of the culture of poverty. Secondly, to argue that this research documents the need for a Federal policy in support of family planning in the United States. And, finally, to try to relate this research and the need for increased Federal support of family planning which it emphasizes, to the concept of the Great Society.

So first of all let me talk about the recent research. I would ask you to note in particular that I am relying solely on official, federal United States governmental research.

In January of 1964 when Lyndon B. Johnson declared his unconditional war on poverty, he used a fairly rough measure of what it meant to be poor. There were two main reasons for his imprecision. Number one—he was not interested in giving an academic discussion of statistics, but in launching a basic political theme in our society. And number two—in the 1950s we had run up an intellectual deficit. We had not thought very much about the poor and there were many things we simply didn't know about them. And for these reasons in 1964 when the President began the war on poverty, the definition was a gross, rough definition. Mr. Johnson said that the top of the poverty line equals \$3,000 annual income per family. He did not specify the size or the geographical location of that family.

Now one of the most important developments in the twenty or so months since the President declared the war on poverty, is that we have made a more precise and sophisticated description of who the poor are and, above all, we have related poverty to family size. The result has been that we have understood since we declared the war on poverty that the large family, and millions of children, many of them unwanted, are basic to the culture of the other America. Let me try to develop some of the figures we now have.

In 1965 the Council of Economic Advisors, defining poverty in relation to family size, came out with this figure: twenty-five percent of the children of America are poor. In the United States of America today, the richest society that the world has ever known, one out of every four children lives in a poor family. Now let me emphasize the meaning of this. We say 20% of the people as a whole are poor and 25% of the children are poor. That is to say we have defined what I would call a growth potential for poverty. If we do not act and act fundamentally and radically poverty could, in the next generation, increase by 20%, that is to say from 20% to 25% of the population.

THE CHILDREN OF THE POOR

This statistical fact is made more human and specific and concrete when you look at some other federal government research. In 1964 the Department of Labor published an extremely important study of Selective Service rejectees, and they concluded in this study that there is a danger in our society that poverty is becoming hereditary—that the poor are the children of the poor; that the old American immigrant dream whereby the poor became the working class, the middle class and even the rich is coming to an end. Given the knowledge that the poor family in the technological society becomes a transmission belt for poverty, the fact that the government tells us that the children are poorer than the rest of the society is, to put it mildly, a most disturbing fact. And remember, the young are an increasingly large proportion of the population.

All of this, of course, is exacerbated and made much more difficult by the fact that we live in a time of an incredible, automating, cybernating technology. A generation ago or two generations ago when the European immigrants flooded into this society, there was a vast need for blue collar muscle power. People with a grade school education could get work. People who couldn't speak English could get work. But today these children, this enormous population of the young poor, are at a disadvantage qualitatively more profound than any disadvantage that the poor have ever had in this society, because they have to compete with machines that have high

school educations at least. And we know from the official government figures that one-third of the young people now entering the labor market in this society are without a high school education and are trying to compete with this sophisticated type of technology.

Let me summarize this new research for a moment using one figure that comes from a report prepared by Molly Orshansky of the Social Security Administration. Using this refined and more sophisticated and precise technique of defining who the poor are, Molly Orshansky in her report concludes that 43% of the poor people in the United States of America today are under 18 years of age. Almost half of the poor are children and the danger we face is that poverty will grow at the expense of children. Now this is a precision which has, obviously, the most considerable policy implications. Let me continue now for a moment with the report of the Social Security Administration prepared by Molly Orshansky and give you an even deeper idea of what's involved.

First of all this report emphasizes that you cannot have a poverty line in a static and fixed sense. We now say that roughly thirty-one hundred dollars for an urban family of four equals poverty. But we cannot conclude that when a family of four gets thirty-two hundred dollars they are therefore no longer poor, because they are only one illness, one business downturn, one recession, one cold, one attack of flu away from poverty.

And Molly Orshansky in her Social Security Administration report developed a concept much more important than that of the poverty line. She described not only those people who are poor, but also those who hover about the culture of poverty. The resultant total embraced fifty million Americans.

Now let me be very specific, because we now can be more specific. We're not talking about Asian poverty and African poverty and Latin American poverty—that's true—but let me tell you what the Social Security Administration's standard is. The upper level of poverty in these figures I am giving you—the well off poor—have \$2.80 a day to spend for food. And this is on the assumption that the woman of the family is an excellent cook and a good shopper, which is not true in most cases.

When all four members of the family sit down to dinner on the budget prepared by the Social Security Administration on which these figures are based, the woman is allowed to spend 95¢ for that entire dinner. That's the well-off poor, the upper level of poverty. So we're not talking about Asia, but we're talking about unmistakable misery which is in American terms.

Now given that definition, given this new insight into poverty, let's look more closely at how it relates to families and children and babies. One of the things that the Report came up with is that the poorest of the poor are in the large families. That is to say you define poverty as a line up here, but there are lots of people way below this line, and as you go down the level of misery, you discover more large families. As a matter of fact, the federal government's research comes up with these figures: that the incidence of poverty in a family headed by a man with one or two children is 8%, with three or four children it is 14%, with five or more children it is 36%. And then there is a family type which is the most impoverished to be found in the culture of poverty: the family headed by a woman. In families in the United States headed by a woman with five or more children the incidence of poverty is 92% . . . 92% of those families are poor and if you think that's a statistical irrelevance it happens that the families in this category contain over a million and a half children. They are the poorest of the poor.

Let me emphasize the intensity of suffering involved. The Social Security Administration's report tells us that in families headed by a woman with five or more children the income which those families had as a percentage of the income they needed was 41%. These million and a half children had 41% of what they needed to be "decently" poor.

Finally, let me emphasize another fact. Our welfare state has many limitations, to put it mildly. According to the Federal Government in December of 1963 there were in the United States fifteen million six hundred thousand needy children and of them three million one hundred thousand, or about 20%, were receiving payments under Aid to Dependent Children. The research is overwhelming and clear. As we have refined our knowledge of what poverty is we have understood that the large family is a basic and fundamental constituent, indeed in

some ways the most disturbing constituent of poverty in the United States. And this leads me to my second main point.

FAMILY PLANNING AND THE FEDERAL GOVERNMENT

As a result of the federal government's research—not the Planned Parenthood research but the federal government research—it is abundantly clear that we must have a federal policy in favor of family planning in the United States. It is also abundantly clear that the excellent first steps which the Office of Economic Opportunity has taken in this regard are only first steps and that we have to have much more of a program than we now have.

Let me be very specific and concrete about what it means for the federal government to support family planning. And let me be very frank. It does not mean that we nice, mainly white, middle class and upper class people are going to impose our norms and values on poor people. It does not mean that we are going to deprive poor people of the right to make their choice about family size. That is not what we are talking about. We are talking about giving poor people the same freedom that middle class and rich people have. We're talking about expanding freedom and not contracting it. And I think we know from the research that if we give poor people the same rights that middle class and rich people have, that is, provide them with effective access to information and counseling and materials for family planning the result will be that a significant number of the poor will limit their families.

Now let me summarize a bit of the evidence here. A recent and very excellent publication of the National Academy of Science has synthesized some of the survey data. I give you just a few facts: in a poll in 1960, 17% of the white low income mothers who were questioned did not want another child before the last birth; 31% of the nonwhite low income mothers did not want another child before the last birth. As you get to the poorest of the poor the figures become even more striking. In families headed by a woman who has a grade school education or less, 32% of the whites did not want another child

before the last birth; 43% of the non-whites. In a study of mothers receiving ADC in Chicago 90% of these mothers who had had children out of wedlock had not wanted the children that they had. The evidence is overwhelming and clear that if we give the poor effective access to information and the possibility of practicing family planning, if we give the poor the same freedom that the middle class and the rich now have, that a large number of them will voluntarily and freely choose family planning. That's the proposition it seems to me we base ourselves on . . . not coercion . . . not imposing our ideas on them, but giving them a choice.

FREEDOM OF CHOICE

Now let me take up two qualifications, two caveats, at this point. It has been said against the proposition of federal support for family planning that the relationship between a dependent poor person on some kind of public welfare and a case worker who represents authority is inherently a coercive relationship. So it is said that when the case worker says "Tell me do you want to have some family planning or not?", the poor person thinks "Well, the man is asking me so I gotta say yes, because that's the answer that the man wants." Some conclude that because of this we should not have federal support or family planning. First of all this argument is substantial. It's true. There is too often coercion in social welfare work in the United States of America and there is thus a danger of coercion in terms of providing the choice of family planning to the poor. But I ask you to weigh alternatives. There is, indeed, the possibility of forcing family planning on the poor. And there is the other danger that so many millions of poor people will have unwanted children because they never had the free choice of family planning that other people have. There is this other danger that poverty in this country will become hereditary and corrupt our political and social institutions. And when I look at the two dangers, my response to this criticism is to say "Yes. There is some validity to it." It should make us all the more scrupulous in insisting that we try to eliminate every element of coercion out of federal sup-

port of family planning. But most emphatically, we still must have federal support of family planning and its basic principle must be that of free choice.

My second qualification to what I am saying is, in a sense more basic. And it is this: family planning is an essential element in the war against poverty but not a substitute for it. It must be there, but there must be many other things as well!

THE NEGRO FAMILY

Let me spell this out in terms of a report that has recently been discussed quite widely in the United States of America—the Moynihan Report, prepared by the Department of Labor under the then Assistant Secretary of Labor, Daniel Patrick Moynihan. In the Moynihan Report the federal government in the United States finally began to come to terms with the incredible crime that white America has committed against black America in terms of family life. Slavery in the United States was the most brutal slavery in the world—much more brutal, for example, than South American slavery—because, above all, it was a slavery that denied the slave the right to a family, to marriage, to children. American slavery conducted a war against the African family when the African was brought to the United States. After Emancipation, a situation developed where the Negro woman could eke out a miserable life as a domestic, but so often the Negro man, who could be a biological father, could not be an economic father, because our racist economy denied him the possibility of the stable income family life needs. As a result of this history, and as a result of the discrimination which is built into our economy to this very moment the Moynihan Report and research by people like Kenneth Clark and the late Franklin Fraser show that among the Negro poor there are a tremendous amount of broken homes, children born out of wedlock and so forth and so on.

Now it is obvious that given that terrible monstrous crime, given what white America did to Negro America, family planning has an extremely important role to play, but it is not a cheap, middle class substitute for doing the other things we

have to do. We also have to tear down every racial ghetto in the United States of America and build decent integrated housing.

We also have to provide work for Negro men and women and not work, as today, at 55% of the white wage, but work at a decent salary. So I'm saying: yes, the figures are overwhelmingly clear . . . we have to have federal support of family planning, but we must avoid the danger of thinking that it provides a simple way out of the poverty problem. It is one element in a program against poverty, but not a total program.

Now since I've emphasized my qualifications and my caveats, let me restate my main point forcibly, because I think these are only qualifications that I have been giving. If we are serious about an unconditional war against poverty in the United States, then the enormous number of unwanted children in the culture of the poor are such that we absolutely must have support for family planning as a public policy on every level of government.

THE GREAT SOCIETY

Finally, let me try to relate all of this to the Great Society. And here I have a problem because I am fairly vague about what the Great Society is. At times I think it is what Lyndon Johnson wants next week from Congress, which is pretty much. At times it seems to go a bit beyond that and argues that in addition to raising the economic and material standards of life in this country we also should try to transform the quality of individual life. Be that as it may, I would like to concentrate on a very serious aspect of the Great Society as it relates to poverty and family planning.

When Arthur Goldberg came to the United Nations, there was a spate of interviews, articles and so forth which emphasized that President Johnson had decided that the Great Society is not a concept of a fortress welfare America, that it will not stop at the water's edge, that it is a global principle. I think that has to be. We cannot isolate ourselves and our virtues, so to speak, because that's a terrible vice. And if we understand that our aspirations towards a Great Society don't

stop at the three-mile limit that is most rewarding to our discussion today.

There are entire nations which are poor. There are entire nations which are in the kind of position that I have been talking about with regard to a minority of the American people. There are entire nations who would have as their aspiration the high level of poverty that we have attained in the United States of America. And I say to you that if we, the richest and most productive nation in the history of mankind, have discovered that in our society, in order to deal with poverty, we must support family planning, then so much the more so must we share this knowledge, this information, these techniques with the rest of the world. And when we talk about poverty and family planning we are not simply talking about something which applies only to Americans, who are, after all, privileged people, but that we are talking about something which applies to the entire world. If, then, we are serious about the Great Society we must be serious about governmental support for family planning—not simply here with our poor but with the much more desperately poor, the much more numerous poor of the rest of the world.

In summary it is clear today from the official research of the United States Government that children, babies, unwanted children are an enormous element in the culture of poverty. It is also clear that if we do not act, and act decisively, there is the potential that poverty will increase at the expense of the government.

On the basis, then, of our government's own statistics it is clear that we need broadened support of family planning on every governmental level—city, state and federal—as part of the war against poverty.

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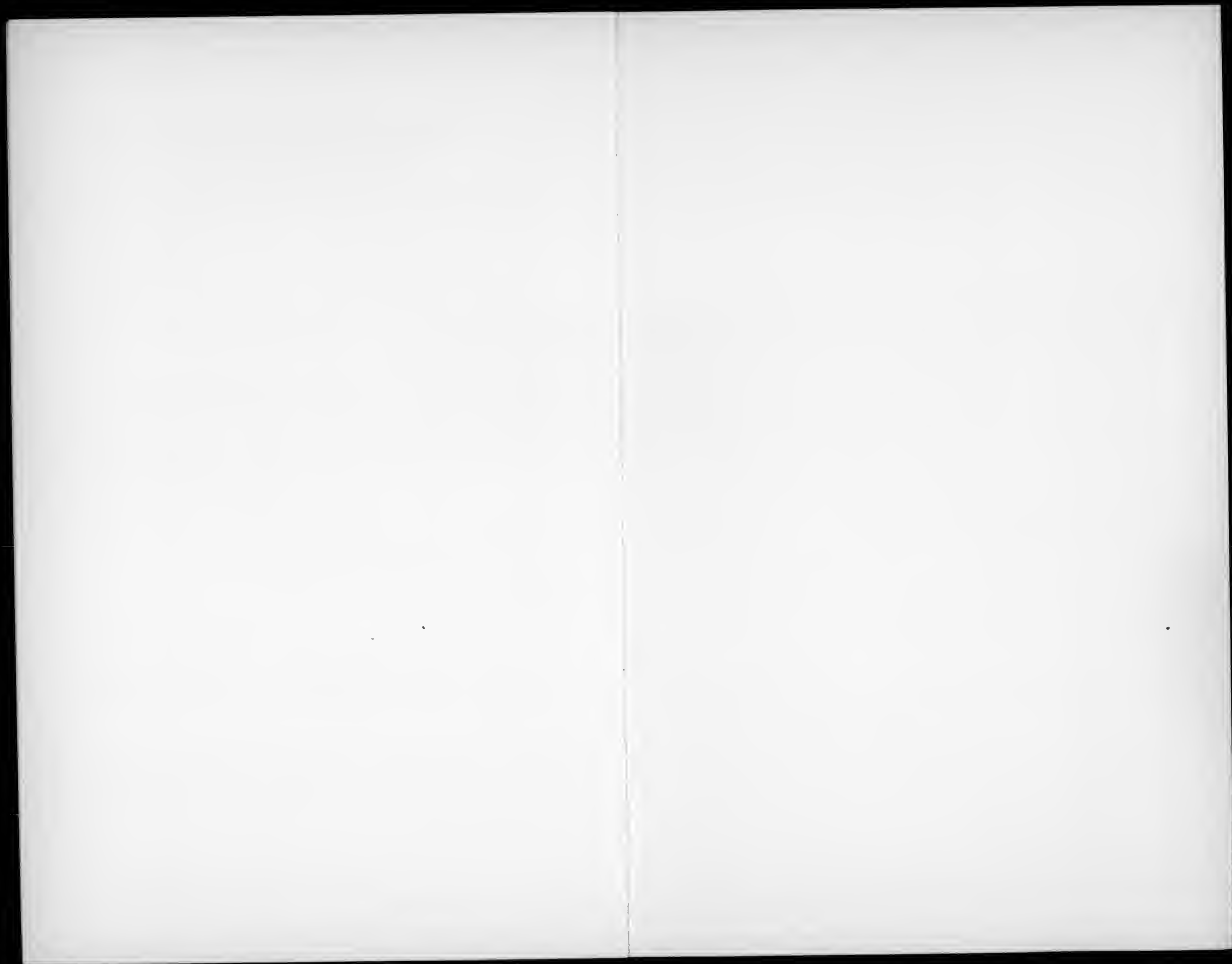
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PLANNED PARENTHOOD—
WORLD POPULATION

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"NO END OF PEOPLE."

28 Friends, when one travels ^{long} by the ~~normal~~ route ^{via} from ~~here to~~ the West Coast ^{they physical way stations where} and ~~then~~ to Hawaii and from there to Japan ~~in order to see and learn about the~~ ^{we stop off provide the traveller with an insight into the} ~~orient, the very way in which one travels provides one with~~ a constantly changing patterns of life and prepared the traveller for the newness of things to come. For example, on the West Coast we first met the warm weather which was to pursue us for so long ~~a time~~ and in Hawaii we first met that mixture of races and peoples which seems to characterize the pacific areas. At the same time, we soon began to notice the asiatic features of the people and, as a consequence, when we stepped off the airplane in Tokyo and ~~began~~ to travel through that country the different Asian face ~~did~~ not take us aback as much as it might have had we journeyed directly, via the polar route, from New York to Tokyo. But the one aspect of our trip for which we could not be prepared and which we encountered almost at once, ^{not to be rid of} ~~never to leave the situation~~ ^{confrontation} until we came toward the West again, was the multitude of people we found everywhere. You notice it, of course, in Tokyo but then that is the largest city of the world; ^{but also} you notice it everywhere ^{else:} from the outlying cities of Japan through India. There is no end of people; there is no real feeling of privacy; one is constantly surrounded by masses of humanity from which there is no escape. People crowd in on you, the children especially come upon you in their groups of hundreds as locusts covering the sky, and the tragedy of India is evident when one compares the available resources to feed the mass of people and the actual numbers of individuals involved. One gets a glimmer of the idea when I tell you that Japan is the only country in all of Asia which in our time of great industrial and agricultural development ^{has} ~~to have~~ sufficient food to feed its people. There are, of course, poverty levels in Japan as well but it is the only country which is self sufficient in the basic food staple: rice. In all other countries, starvation exists.

Of course, the ones ^{who} ~~which~~ suffer most are the children. It is not really necessary to invoke their image again; perhaps you recall my description of their situation in my sermon on Kol Nidrei. That sermon was not an exaggeration; if anything, it was an understatement. The answer, naturally, or at least one of

ii.

the answers is family planning and ^{in this more} ~~there some~~ headway is being made in ^{some} ~~India~~ ~~countries than in~~ ^{more than most} others. Birth Control, to avoid the euphemism, is a subject of great controversy ^{in Asia} ~~in India~~ but ^{it is} ~~there it is~~ needed ~~most~~; those children which are being born under present conditions have no chance whatever of reaching adulthood as healthy, well balanced individuals. Unless you are rich, you die at a youthful age and it will take years of intensive care and counselling to obviate this type of situation. And even now the family planning program labors under poor administration and undue hardships. For instance, in some of the larger cities, New Delhi in particular, one can see huge posters everywhere advising the people to seek help in terms of birth control. The only problem is that these posters are written in English and the majority of people who need counselling most, can not read our language. There are posters in Hindi as well but the same reasoning process applies: those who need help and advice are of that class of people which has not yet learned to read or write. Therefore, the posters with the best of intentions, are useless. Also, in the backcountry, where the majority of people live in their villages, the program has little chance of success either. ^{to} ~~here~~ are far too many people already and far too many villages ~~which can~~ be reached by the few trained physicians or technicians; there is no newspaper, no radio, no telephone or other means of communication so that people might learn on a massive scale. What the World Health Organization, the Peace Corps, the United States' missions, the Indian Government ~~do~~ is all worthwhile but it is a task of awe inspiring proportions and they have neither the manpower, the organization, the money or the rapport with the people to do an effective job, at least as far as the present generation is concerned.

Friends, I am dwelling on this subject because all ^{N.Y.} ~~of the~~ clergymen have been asked to discuss the matter of planned parenthood with our congregations on this particular weekend, in support of the Planned Parenthood--World Population Organization, which has its headquarters at 515 Madison Ave. here in New York City. While they are, of course, concerned with the population crisis throughout the world, particular attention is directed in terms

of the population problem in our own country. For, as much as we might like to feel that we are above such considerations since all of our people do have enough food to eat, the evidence in terms of America is quite to the contrary. The only saving factor here is that while some people do not have enough to eat, there is enough food for everyone. But, more than that, statistics show time and again that while the population explosion has not affected the upper social and economic strata in our country, the poverty stricken groups do continue to have more and more children with an ever decreasing ability to take care of them. The old saying that "the rich get richer and the poor have children" continues to be valid even in our own, advanced, sophisticated and highly ^{complex} ~~involved~~ society of the 1960s. It is coming to the point, and my statement is based on facts and figures, where poverty is becoming hereditary; in our time the chances are that if your father is poor and his father before him, you have virtually no chance of ever rising out of the mire of poverty. The old American dream ^{that} ~~where~~ the poor immigrant can rise above his low status ~~in order~~ to become a captain of industry or even President of the United States, a concept still taught about two decades ago while I was ~~still~~ in school, ^{is} simply no longer ~~holds~~ true. The poor, below the laboring class, will always remain poor; indeed, to be perfectly honest, they will become poorer with each generation. ~~Whereas~~ ^{Once} upon a time, when the European immigrants flooded into this society, the blue collar worker was needed and even welcomed because of his muscle power ^{because since} ~~as~~ America was still in the process of expansion, ^{however,} in our own time, these disadvantaged people find no jobs at ^{all} ~~all~~ and neither do their descendants. We know from official government figures that fully one third of the young people now entering the labor market each year are without a high school education and it will be impossible for them to compete with ^{the} ~~this~~ sophisticated ~~type of~~ technology so much a part of our current world. Incidentally, these figures refer to the white youth; for the non-white workers the percentage is even higher.

And, again, in our own country and not ~~only~~ thousands of miles away in Asia, the ones who suffer most are the children who are being born ~~consistent~~

ly ~~and~~ without thought to their future wellbeing. For example, the Social Security Administration has prepared a budget for low income groups and has decided, at least in theory, that a family of four must eat its main meal of the day ~~for~~ ^{for} a total ~~cost to all four members of the family,~~ ^{of} ~~for~~ no more than 95cents! And even this fantastic figure is based on two basic premises: first, that the woman of the house is a superb shopper and an excellent cook and, secondly, that there are no more than four people in the family. In the first instance, the women of these families are not good shoppers and are not good cooks; indeed, they are constantly cheated by the ~~supermarket~~ ^{butcher & grocer} and have never learned how to cook. On the other hand, in instances where this type of a meal-cost plan applies, there are at least four or five children, not the two cited here, in addition to various and sundry adults who may or may not be a part of the ~~family~~ ^{unstable} group. Can you picture, then, the ~~type of meal~~ ^{food} available to this family and the type of "balanced" meal which the children can obtain? It is no wonder that as a result of this malnutrition they are lethargic, plagued by illness and easy prey to such expensive illnesses as poor teeth, poor eyesight, sores and swellings ^{2. There} ~~which~~ are the trademark of the poor, of the unfortunate and of the poorly fed. These children can not, even in the best of circumstances, compete in our society. They are poor now, come of poor homes, and will always be poor if not poorer still. The cost to us not only in welfare payments but in human malfunction is astronomical.

It is with these matters that the Planned Parenthood-World Population Organization is concerned and they want you to become aware of the problem. For, contrary to all of our expectations, poor people do NOT want that many children; on the other hand, they simply do not know how to avoid having them. We are ~~not~~ speaking of India or other parts of Asia now, we are speaking of 1966 in America! Furthermore, it had been demonstrated that if teaching ~~and~~ ^{these} techniques are made available to the lower economic ~~classes~~ ^{groups}, their birth statistics will decrease rapidly and effectively by almost 50 percent. And again, much to our amazement and contrary to all our previously held views the rate of birth control is far higher in percentage among non-whites than

it is among whi/tes. This is not accidental; we simply have not yet learned to properly evaluate the differences in diverse cultural settings of lower

class families and the quite unique differences in living conditions. In addition, This might well indicate an attempt by the non-whites to attain the short, we might well echo the words of our Western heritage: let him who is level of middle class, white values. not guilty cast the first stone.

Friends, the meaning of this annual campaign is plain enough. All religious organizations advocate some type of family planning program and we Jews are part and parcel of this grouping. In general, this message does not apply to most of us here ~~directly~~ for we are of the class to which this great but very real problem is merely academic. At the same time, when one comes into contact with those masses of people who will never have a chance to make their way and those children who are placed upon our earth without forethought as to their future and well being, it becomes our problem as well. We ask you to support this cause if and when asked to do so and not to shrug off the implications of this situation. We all want a world in which to live in peace, in well-being, in security; let that dream be extended to all mankind, in every corner of the world. Then, indeed, will our charity and our good deeds, as well as our serious thoughts and deliberate concerns, be a source of blessing to all the needy people wherever they might be.

Amen.

Heb. Tab., Friday evening, October 14, 1966.

Family Planning and Poverty*

FREDERICK S. JAFFE

Planned Parenthood—World Population

Despite a clear trend toward uniformity of fertility values and practices among Americans of all socio-economic groups, many low-income families remain outside the area of effective fertility control. A significant gap between lower-class fertility control aspirations and performance is explained in part by the unequal access of poor families to effective birth control instruction and guidance. Attention is drawn to aspects of the institutional and social mechanisms governing birth control services which are amenable to modification and correction by the serving professions.

THE main finding of United States fertility studies during the last decade has been that many of the historic differentials are rapidly disappearing. Almost all Americans are coming to share a quite similar set of fertility values and practices. Some of the ancient differentials, such as those between urban and rural families, are narrowing considerably, and even the traditional inverse relationships between income (and related measures of socio-economic status) and family size have been reduced, and, for the most prosperous groups, even reversed.¹

Yet within this over-all and clear trend toward uniformity, there remain many paradoxes which demonstrate that control over fertility has not yet been realized universally in America. Despite the progress of the last 20 years, many low-income families, and a disproportionate number of nonwhite families, still remain very significantly outside the area of effective fertility control.

Among the factors which are responsible for this situation are the institutional and social mechanisms which are amenable to modification and correction by the serving professions. First, some data are presented which will help to establish the parameters of the problem.

I. FAMILY SIZE PREFERENCES

A number of recent studies have shown, with remarkable consistency, that working-class Americans want as few children as, or fewer than, those of higher socio-economic status.

This is fully demonstrated in the 1960 Growth of American Families study,² which is

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¹ Cf. especially the 1955 Growth of American Families study (Ronald Freedman, P. K. Whelpton, and Arthur Campbell, *Family Planning, Sterility, and Population Growth*, New York: McGraw-Hill, 1959), and the Princeton Study (Charles F. Westoff *et al.*, *Family Growth in Metropolitan America*, Princeton N.J.: Princeton U. Press, 1961.)

a replication of the 1955 GAF study of a representative national sample of white wives in their childbearing years. Nonwhite as well as white wives were sampled in 1960, thus providing the first overview of recent nonwhite fertility attitudes and practices.

The GAF investigators found that nine out of ten American wives, white and nonwhite, thought two to four children is the "ideal" size family, with the average minimum number 3.4 and the average maximum 3.5. In this study, "ideal" is a slightly different concept than "wanted." The number wanted at the time of the interview was smaller than the ideal: The average minimum number for all wives was 3.1, the average maximum 3.4. Lower-income couples wanted somewhat smaller families than higher-income couples. While the average maximum number of children wanted by husbands with family incomes of \$10,000 or more was 3.3, the average maximum among those with incomes under \$3,000 was 3.1.

It is especially noteworthy that nonwhites wanted a significantly smaller average number of children than whites. White wives wanted a minimum of 3.1 and a maximum of 3.5, while nonwhites wanted 2.7 and 3.0. Forty-six per cent of nonwhites wanted no more than two children, compared to 29 per cent of whites.

In a similar manner, the recent Princeton study showed that white collar wives wanted 3.3 children, compared to 3.2 for blue collar wives.³ And in a study by Bogue among Chicago families, the same preference of nonwhites for smaller families was shown. He found, for example, that 38 per cent of nonwhites regarded one or two children as ideal, compared to 21 per cent of whites.⁴

² The author is indebted to Dr. Arthur Campbell of the Scripps Foundation for Research in Population Problems for permission to cite data from completed sections of the 1960 GAF Study, the report of which will be published by Princeton U. Press.

³ Westoff *et al.*, *op. cit.*, p. 187.

There is some evidence that these findings apply also to the most impoverished Americans—those who are on relief and those who depend on public health facilities. The Greenleigh study of ADC families in Chicago reported that 90 per cent of mothers of out-of-wedlock children did not want to have the child.⁵ A 1963 paper from the Florida State Health Department showed that 70 per cent of more than 2,600 women attending maternity clinics wanted to have no more children. Two-thirds of this group were nonwhite, and they expressed a consistent desire to have fewer children than did white respondents.⁶

Whether or not these findings can be regarded as definitive, they do tend to challenge some widely prevalent notions about lower-class fertility attitudes. Stycos has noted the remarkable similarity in many diverse societies of upper-class explanations for the high fertility of lower-class groups. The key proposition, he pointed out, is that "... the lower classes want many children . . . or do not care how many they have."⁷ The same explanation is commonly offered in this country—and it appears to bear approximately the same relationship to reality as most other middle-class explanations of lower-class behavior.

II. FERTILITY LEVELS

If lower-class attitudes favor small families, however, it is quite clear from census data and recent research that the wish is not quite the deed. In 1962, 34 per cent of the families with five children, and 44 per cent of those with six, had incomes below \$4,000, compared to 20 per cent of the families with two children, and 22 per cent of those with three.⁸

The 1960 GAF data show that one out of five couples with children have excess fertility, defined as those whose last child was unwanted by either husband or wife. Not surprisingly, the study found that "... the problem of unwanted pregnancies is most severe in the lower

income and education groups." Among couples with excess fertility, it was found that those with lowest incomes expect more births than those with highest incomes (4.2 vs. 3.9) although those with lowest incomes want fewer (2.5 vs. 3.1). If the husband had an income of less than \$3,000 and the last pregnancy was unwanted, the excess of births expected was 70 per cent. Only 11 per cent of the college-educated group fall into the excess fertility category, compared to 32 per cent of the grade school group. The authors conclude: "A relatively high incidence of severe Excess Fertility in lower education and status groups explains most of the differences in expected family size between higher and lower status couples. In other words, lower status couples don't have more children . . . simply because they want more. They have more children because some of them do not use contraception regularly and effectively. If the wife has a grade school education and if the husband has an income of less than \$3,000 a year, then 39 per cent have excess fertility. . . . the judgment that their fertility is too high is their own opinion."

III. CONTRACEPTIVE PRACTICES

Thus the fertility problems of impoverished Americans must be considered against the background of current family planning practices in the United States. Here the 1960 GAF findings are in the main familiar in that they reinforce and extend the results of the 1955 investigation.

In 1960, fertility control of some sort was favored by 96 per cent of Protestants, 98 per cent of Jews, and 85 per cent of Catholics. Among whites, 81 per cent had used *some* form of fertility control by 1960, six per cent expected to begin practicing it some time in the future, and ten per cent were subfertile. Thus almost everyone was practicing family planning after a fashion, although there still were some socioeconomic differentials—e.g., 93 per cent of college-educated wives had practiced fertility control or planned to, compared to 72 per cent of grade school wives.

Data on nonwhite practices and the breakdown of methods employed by different classes are not yet available. In the 1955 study, however, lower-status (e.g., grade school) wives more often utilized such relatively unreliable methods as douching (32 per cent vs. 23 per cent) and less often used such reliable methods as diaphragms (16 per cent vs. 52 per cent) than higher-status (college) wives.

IV. THE GAP BETWEEN ASPIRATION AND PERFORMANCE

The gap between lower-class fertility aspirations and performance is usually explained by the fact that lower-class couples do not use contraception as regularly as higher-class couples, nor do they employ methods which are as effective. This, in turn, has led to studies, most notably by Rainwater,⁹ of what is generally termed the "motivation" problem. These studies have been valuable in pointing up the partly different cultural settings of lower-class families, not to speak of the quite different living conditions. In so doing, they should reinforce the need for more extensive and intensive services to make fertility control a reality for low-income Americans.

Yet, by a curious inversion, these useful explorations have been distorted by some public health and welfare officials into a justification for failure to offer any contraceptive services to indigent families on the ground that "they won't use it anyway." More generally, the motivational analysis has been employed by some to obscure what would seem to be the first order of business—the study of the concrete conditions under which impoverished Americans receive their medical care, and the bearing that these conditions and other institutional factors may have on the availability of contraception to these families.

For example, 82 per cent of married nonwhites in New York City between 1955 and 1959 delivered their babies in municipal hospitals or on ward services of voluntary hospitals, compared to 14.5 per cent of whites;¹⁰ in 1955, only 11.1 per cent of nonwhite mothers had a private physician in attendance during delivery.¹¹ In a Washington, D.C. study published in 1961, 75 per cent of nonwhite births were staff cases.¹² The 1961 report of the Obstetrical Statistical Cooperative, based on 66,000 discharges at approximately 20 hospitals in New York, New Haven, Hartford, Philadelphia, Denver, San Francisco, Baltimore, and Salt Lake City,

showed that nearly 94 per cent of nonwhite deliveries were on ward service, compared to 35 per cent of whites.¹³

These figures make clear that the vast majority of nonwhite mothers do not have ready access to a private physician during the childbearing period. Most tax-supported hospitals still do not make contraceptive services routinely and easily available to their patients, and only the exceptional voluntary hospital operates a birth control clinic which ward patients can attend. Since the most effective methods of birth control are usually prescribed by private physicians for their private patients during the postpartum period, do not these related facts suggest a significant set of factors limiting the actual availability of effective fertility control measures for nonwhite families—and influencing their subsequent fertility performance? To what extent do similar considerations apply to impoverished whites?

Even before the advent of the oral birth control pills in 1960, contraception was acceptable to many low-income families. The 1960 GAF study, based still on conventional birth control methods, showed that the increase in contraceptive use over 1955 was greatest among couples in the lowest socio-economic group. The proportion of users of all forms of birth control among grade school graduates increased from 49 per cent in 1955 to 66 per cent in 1960.

It will be most interesting to see a study of the period after 1960, because there is considerable evidence that oral contraception has radically changed the picture. In Mecklenburg County, North Carolina, for example, the Health and Welfare Departments have been cooperating since 1960 in a joint project offering oral contraceptives free to a group consisting primarily of relief recipients. Of the 673 patients who enrolled in the clinic, 75 per cent are still taking the pills regularly and effectively, and there have been no pregnancies in this group, although these patients previously had been quite prolific.* Similar evidence of the acceptability of the oral pills among poor families comes from Bellevue Hospital in New York, where an active clinic serving a relief and impoverished population was established in 1959, and where more than 90 per cent of the patients choose the orals.¹⁴ In Planned Parenthood clinics throughout the country, 70 per cent of

⁵ D. Bogue, "Experiments in Use of Mass Communication and Motivation To Speed Adoption of Birth Control in High Fertility Populations," presented at Sociological Research Association, 1962.

⁶ Greenleigh Associates, *Facts, Fallacies, and Future*, 1960, p. 19.

⁷ R. Browning and L. L. Parks, "Child Bearing Aspirations of Public Health Maternity Patients," presented at American Public Health Association, 1963.

⁸ J. M. Stycos, "Obstacles to Programs of Population Control—Facts and Fancies," *Marriage and Family Living*, 23: 1, February 1963.

⁹ U. S. Census Bureau, *Current Population Reports—Consumer Income*, P-60, No. 41, Table 3, October 21, 1963.

¹⁰ Lee Rainwater, *And the Poor Get Children*, Chicago: Quadrangle Books, 1960.

¹¹ J. Pakter et al., "Out-of-Wedlock Births in New York City, No. 1—Sociologic Aspects," *American Journal of Public Health*, 51:5 (May 1961).

¹² S. Shapiro et al., "Further Observations on Prematurity and Perinatal Mortality in a General Population and in the Population of a Prepaid Group Practice Medical Care Plan," *American Journal of Public Health*, 50:9 (September 1960).

¹³ E. Oppenheimer, "Population Changes and Perinatal Mortality," *American Journal of Public Health*, 51:2 (February 1961).

¹⁴ *Obstetrical Statistical Cooperative—1961 Combined Report*, Table IV.

* EDITOR'S NOTE: See Elizabeth Corkey's article elsewhere in this issue.

¹⁴ Personal communication from Dr. Hans Lehfeldt.

the patients have incomes of under \$4,000, and the pills have sparked a doubling of the patient load in the last five years. Between 1962 and 1963 alone, there was a 25 per cent increase in contraceptive patients and a 60 per cent increase in those on the pills.¹⁵

This recent experience should prompt the development of a more precise concept of the elements that go into motivation for family planning—and particularly of the relationship between ease of access to competent instruction and the level of motivation required for successful practice. Do all Americans today have equal access to fertility control? Would it not be fruitful to study the access problem of impoverished Americans realistically, to examine critically the obstacles society places in the way of effective fertility control guidance and instruction for poor families—and then to remove these obstacles? For it is certainly still true that most public hospitals, health departments, and welfare agencies either do not provide contraceptive service at all—or compel a couple to run an obstacle course in order to secure what everyone else in the society regards virtually as part of the Bill of Rights. In this connection, the significance of the fact should be pondered that in many public hospitals, it is considerably easier for an impoverished mother to be sterilized than for her to receive instruction and supplies for contraception.

Among these obstacles are those who manage to transform what has become an everyday practice for most American families into a traumatic experience, such as the caseworker who told a Planned Parenthood field worker not long ago, quite seriously, that she "wouldn't dream of suggesting birth control to a client unless the client had been in deep therapy for at least two years."¹⁶ And, of course, there are the

very physical arrangements of many public institutions, not to speak of the attitudinal problems of the serving professionals. How many middle-class couples would be practicing birth control effectively if it required first that the wife spend a half day in a dingy clinic waiting room, only to find that she has to defend her integrity against the indifference and hostility of a doctor who tells her that she ought to stop her sex life if she doesn't want children?

If that sounds extreme, it is useful to recall the story of Sadie Sachs which started Margaret Sanger on her work for birth control. As a public health nurse on New York's Lower East Side in 1912, Mrs. Sanger had carefully nursed back to life Mrs. Sachs, who was hemorrhaging after self-induced abortion. When Mrs. Sachs finally recovered, she asked the doctor to tell her how to keep from becoming pregnant. The doctor's immortal reply was: "Tell Jake to sleep on the roof."¹⁷

A half century later, in 1962, CBS did a telecast on the birth control situation in Chicago. The program contained the following equally immortal words from a white Tennessee mother of six who had delivered her last baby at Cook County Hospital. Like Sadie Sachs, she had asked the doctor for birth control information. "Well," she told CBS, "I asked him what I could do and he said that was up to me to decide. He said one thing that—the best thing for me to do would not be close to my husband, and if I didn't want to get that way, it was up to me to stay away from getting pregnant until I had the operation coming up in April. Well, I didn't like it, 'cause I figure my husband's a human being just like he is, and I don't think he'd like to be told that—to stay away from his wife, if he's married."¹⁸

Control Information in Family Planning, Community Service Society of New York, 1964.

¹⁷ L. Lader, *The Margaret Sanger Story*, New York: Doubleday, 1955.

¹⁸ *CBS Reports on Birth Control and the Law*, May 10, 1962.

¹⁵ A. F. Guttmacher, *1963 Annual Report*, Planned Parenthood Federation of America.

¹⁶ For a contrasting—and much more positive—view in the context of social work thinking, cf. *The Right to Birth*

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INTRODUCTION

A General

- 1 have a new addition to our family; cat, kitten
- 2 as a family, have to learn to live all over again: how to handle her, teach her, help her find things
- 3 kitten is so small, tiny, color like our carpet, we have to be very careful; often can't see her, are afraid to step on her, hurt her
- 4 before, concerned only with ourselves, now someone else and that is why I say: have to learn to live all over again.

B Specific

- 1 why about a cat on Simchas Torah? Bec. whatever there is to learn about how to live with one another is found in the Torah
- 2 this festival of Torah, when we tell of our joy at having it, when we walk with scrolls ar. Temple so all can feel it, see, be close to it; bec. what is in scrolls of Torah not only tells us how to live
- 3 but how to live as Jews

BODY

A BE GOOD

- 1 let me give you some examples. First we have to learn to be good to cat as we are good to each other
- 2 does not say anything in T. about cats but about being good; you see, Gd created all living creatures and the T. tells us that very specifically
- 3 everything that Gd created is a living thing; thus must treat it with love, respect, decency
- 4 by the way, this applies to people too: parents, teachers, friends; all must be treated with this respect, honor, concern and consideration for we all have to learn to live with each other.

B FORGIVE

- 1 must learn to forgive that is in T also. For instance, suppose cat scratches us, can't spank or punish her like an adult does a child
- 2 or suppose she bites or damages things, must learn not to yell or shout or hit but to teach her; we must learn to forgive
- 3 same with people: often people hurt us in one way or another but point of Torah lesson is that we forgive!
- 4 in same way, incidentally, that we hope they will forgive us since we often do wrong things too.

C GROW

- 1 finally, as we learn to live together, cat and you and your families, must help each other to grow.

SIMCHAS TORAH (2)

- 2 this is not in Torah exactly but whole idea of this day and of being Jewish is to learn to grow
- 3 as far as cat is concerned, must keep her clean, dry, give her food, place to sleep, keep her healthy see the doctor so that from kitten become a real cat
- 4 same for us as human beings: learn to grow, "tall - up" by lessons we learn from parents, teachers, families, friends; in home, school, playground.
- 5 we grow up together by study, by knowing, by reading; again, that is what this holiday is all about.
- 6 we do not learn from Torah just one time; idea of this day is that as we end reading of fifth book, begin with reading of 1st book all over again; time and again, over many years
- 7 bec. we can never learn enough.

CONCLUSION

A GENERAL

- 1 must learn to live with each other; cat new in our home, only have her a few weeks but getting to know her and she getting to know us.
- 2 same for you in your homes; need not be a cat or dog or bird or other animal but people as well have to learn how to live with each other.
- 3 not always easy, sometimes very hard

B JUDAISM

- 1 that is why we have Judaism, Torah to help us; for as you know we are all Jews.
- 2 three things we are taught: be good to each other, forgive, learn to grow up
- 3 and if we learn these three things from the Torah, from our families, schools and friends, it will be a very happy Simchas Torah and a good year for all.

Amen.

Heb. Tab., Th P.M., Oct. 6, 1966

Children's SIMCHAS TORAH

EREV SUCCOS.

INTRODUCTION

A General

- 1 would like to extend our gre~~et~~ing to you on the joyous festival of Succos; in my name & that of CE & our official family.
- 2 good to see so many of you here; good also to participate in joyous mood after solemnity of holydays.

B Specific

- 1 would like this eve to approach meaning of holiday from a slightly different point of view, because of our recent experiences
- 2 usually, recall that this festival speaks of the "booth" in which our ancestors dwelt re: journey through wilderness; poles, open sky, fruit are symbols of that time.
- 3 but, I suppose, would not be too much of a license were I to change the traditional meaning for just 1 time and say: while we are supposed to speak of the leafy and fragile booth, my emphasis shall be on a very sturdy building and what it can mean to people not of generations of long ago but of our own time.

BODY

A HEB. TAB.

- 1 refer in terms of sturdy building to this Synagogue for during our time away on our recent trip, also 'carried' it with us and met it in many ways. ~~and~~ As a consequence, it also became and still is a symbol.
- 2 it is not fragile, believe me; it is very sturdy and aside from the physical and material bricks which contain and support it, it is also very spiritual.
- 3 as for the Jews of former generations, so our Heb Ta became for us a symbol wherever we travelled; even in the ~~slightest~~ & most exotic lands, found a link with our Synagogue.
- 4 how much more meaningful can a Succoh be, even if it is not within the realm of strict tradition?

B EXAMPLES

- 1 in Kyoto, heard a voice; boy grew up with in this neighborhood, BM here & part of our youth group.
- 2 Hong Kong referred to Chinese merchant by Mishpocho in England but does business with one of our members
- 3 Ceylon, referred to important contact by members of family who are as well members of our Synagogue
- 4 Bombay, met Pres. of Liberal Jewish community there; a Pakistani Jew; met him through Wm Rosenthal and link to us bec. we support this world-wide movement by virtue of our contribution to Union & World Union
- 5 In Denares met printer, Jew, Prof. D. H. A. at Canadian

University

who had just come from Korea; there had been helped by Chaplain's Ass't who, it turned out, was son of member of cong; BM, Conf and member of Rabbi's class for many years.

- 6 by extention, can even go further; in Paris met a doctor who, it turned out, was MD on "Exodus".

C Lesson

- 1 these are but the most obvious instances of where and how we came into contact with Heb Tab in all places and there are other examples. (A. Lerner)
- 2 it shows that our people are spread all over world; that there is good in what we do and that those who are, or once were, part of this Succoh, always cherish the thought and the memory. *A real spirit link ties us together.*
- 3 if the Succoh is to symbolize a home for the travelling Children of Israel, then Heb. Tab. symbolized a home for us on our journey through foreign lands and bec. of Heb. Tab., ~~we felt very much at home.~~ *its associations, we were never alone.*

CONCLUSION

A General

- 1 as I said at the beginning, this is not an exact parallel and it is not the exact meaning but, it would seem to me, the essence is the same.
- 2 the house is carried with us and it is of ~~meaning~~ *value*. How much more beautiful if we understand fully and realize the worth of this Succoh which is so very much a part of our lives.

B Specific

- 1 we hope and pray that as Jews of yesteryear were associated with their Succoh and retained it as a symbol over the centuries, so you will never lose your association and affiliation with this Succoh.
- 2 it is not a booth in the sense of centuries ago but it is a Succoh of the heart and to carry it along, to be associated with it, to love it: these are the blessings of being a Jew in the here and now.
- 3 May our Sanctuary always serve so noble a purpose and may this Holiday of joy and contentment always bring its message of well-being, peace and family unity to Jewry all over the world.

AMEN.

Call to S

Walter O - 07/07

Drene P A

Kent B Ren

Larry S'st

7007 Cong

Merlinde Ch

Hennetta K Hach

Elders: Ray Shrenberg

Rainer

Schellbocher

SHEMINI ATZERES: YISKOR.

Friends, this is the season of solemn assembly when we are gathered to conclude the Succos festival of rejoicing. We mourn, even in the midst of joy, for each one of us realizes all too well that the Succoh of our life is not as full as in former years. There are empty chairs, a familiar voice is no longer heard, the firm handshake of a dear friend is absent and although the outward signs of Succos rejoicing are all about ~~it~~ us, on the inside we are saddened. The Succoh of which we speak need not be the actual Succoh which our ancestors built as they wandered in the wilderness nor the actual Succoh still erected in our own time by our orthodox contemporaries. Indeed, the Succoh can well be ^{the symbol for} our own home, the homes of members of our families or friends, even the world at large. It can be, and frequently is, the Synagogue itself for we look about us and seek ^{out} the places where formerly our ~~steady~~ friends used to sit; their places are empty, the pew seems wide open, the loss of their familiar face is a heavy burden for us of the congregation to bear. Think now of your own Succoh: a father who taught a way of life but now is gone for many a year; a mother who gave of herself through love, devotion and unparalleled concern but now rests in the grave ~~mortified~~ ^{moistened} by our tears. We think of the husband who was more than a good provider ^{bringing} ~~but brought~~ dignity, honor and stature to the family which he headed; ^{he} ~~and who~~ made something of value and meaning out of the name he bore. We think of the wife who gave the best years of her life to her companion so that they might grow old together in security, in mutuality, in respect but who now has left the earthly abode in keeping with God's desire. The same sense of loss applies to our brothers and sisters who once shared our life but now are no more; indeed, the same applies to our friends of old or recent vintage who have answered the highest call, ^{They} ~~and who~~ leave our Succoh, that of our home or that of our hearts, empty ^{the} of life and vitality which used to characterize ^a ~~the~~ sense of togetherness which implied ~~the~~ family and friends dwelling together in unity. And we here recall the men and women who used to bow low in prayer, whose voice rang out in true devotion, whose presence was a part of our life but now makes of the Succoh of our Synagogue a place less lovely by virtue of their death. With you, as

in the context of our religious family, we feel their loss and at this season of Succos joy, we mourn because in our house or booth we are desolate..

It is because of their former association with our Succoh here that we should sustain and support the Temple so dear to them during their lifetime. Here ~~there was~~ the faith of their Judaism^{was} brought into concrete focus; here they felt at home; here they worshipped in the beauty of holiness and in the warmth of the fellowship of Israel. Now they are gone and this Succoh is just a symbol for their past presence; you remember them as well in your homes and in the Succoh of their existence. But the worth and loveliness of the peace they found here will not be denied and it is for this reason that the House of God must continue on its way as in former times: there must be belief and faith, there must be activity and concern, there must be teaching and values for without these we are as an empty shell devoid of all meaning and significance. It is in this context that we remember and recall our loved ones who are no longer by our side; that the Succoh of our faith, in which they found a measure of fulfillment, will continue ⁱⁿ its worthy cause and shall never lack in ~~its~~ strength ^{or} ~~and~~ vitality by reason of our negligence. We can not bring them back to life but we can assure their living memory for as we continue to teach ~~here their~~ values and ideals, within the context of ^{what} ~~that~~ our House of God means to all fellow Jews, their life will be enshrined in the goodness of our hearts and in the fulness of our devotion. Help us, then, in the task to which we have dedicated ourselves at this time of the year; we want the Succoh of our Hebrew Tabernacle not merely to exist but to progress and for this we need your ^{concern} ~~help~~ and support. Bring to this Succoh your generous donation so that all the ideals and beliefs of those dear to us shall be a measure of our worth. ~~and that~~ If the Succoh itself can not be filled by them again physically, spiritually they shall remain among us and from the reaches of the grave and Heaven their life of achievement shall signal for us a source of blessing and comfort. Then, indeed, will this season of joy mixed with sadness be a source of good and meaning for us all. We ask you to help us in our endeavors and to bless us with your generous donation, in their memory. Will the ushers please come forward...

Heb. Talk - The ADR - X/6/66 - Shemini Atzeret

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Friends, I recall some years ago, when I travelled by railroad on a regular basis between New York and Chicago, the change of scenery which we witnessed at that time. One left here in the late^r afternoon and travelled up the lovely Hudson toward Albany; then to sleep and in the early morning hours one would awaken just in time to have breakfast and to see the outskirts of Chicago approaching. As the journey up the Hudson toward Albany was always a ~~really~~ ^{fully} beautiful sight so this awakening to Chicago was a frightful experience for the first things which came into one's view were the horrible and dilapidated shacks of the people living on the outskirts of ~~town~~ ^{the city}. These hovels were the worst we ever saw; to say that they were unfit for human habitation is a mild understatement. I did not really think of these hovels again until this past summer when we found ourselves in Bombay and there saw the same type of dwelling units: set near the water, patched together by corrugated metal, hot in the broiling sun, uninhabitable in the monsoon and, above, all, without ~~sanitary facilities~~ ^{civilized amenities} of any kind. These units were without streets, without light, without care or concern and the only normalcy which could be associated with them was the fact that so many of these huts were to be found everywhere in India while those in Chicago were ~~but~~ a blot on our record as well-housed Americans.

What brings me to mention these two experiences this day of Succos is the thought that in some ways there is a great deal of similarity between our booths, the Succoh, and the hovels which we saw in Chicago and especially in Bombay. The similarity is to be found in several ways: the stability was about the same for while our Succoh is known ~~for~~ ^{for} its fragile nature, those huts and hovels were also poorly set and could topple at any moment at the slightest increase in wind. In terms of their age, there was a similarity ~~there~~ ^{both} as well for surely ~~the~~ type of structure ~~to them as for us~~ ^{it is} dates back several thousand years. The temperature also lends itself to favorable comparison: in India it is mostly hot and humid and ~~this is~~ ^{it is} the same ~~as we find~~ in the area of our people's wanderings several thousand years ago. In terms of cleanliness, I would not want to venture a guess but from what we

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Friends, I recall some years ago, when I travelled by railroad on a regular basis between New York and Chicago, the change of scenery which we witnessed at that time. One left here in the late~~x~~ afternoon and travelled up the lovely Hudson toward Albany; then to sleep and in the early morning hours one would awaken just in time to have breakfast and to see the outskirts of Chicago approaching. As the journey up the Hudson toward Albany was always a ~~really~~ ^{fully} beautiful sight so this awakening to Chicago was a frightful experience for the first things which came into one's view were the horrible and dilapidated shacks of the people living on the outskirts of ~~town~~ ^{the city}. These hovels were the worst we ever saw; to say that they were unfit for human habitation is a mild understatement. I did not really think of these hovels again until this past summer when we found ourselves in Bombay and there saw the same type of dwelling units: set near the water, patched together by corrugated metal, hot in the broiling sun, uninhabitable in the monsoon and, above all, without ~~sanitary facilities~~ ^{civilized amenities} of any kind. These units were without streets, without light, without care or concern and the only normalcy which could be associated with them was the fact that so many of these huts were to be found everywhere in India while those in Chicago were ~~but~~ a blot on our record as well-housed Americans.

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know of the Middle East and from what we saw in India, this cleanliness in terms of our standards leaves a great deal to be desired. The natural dirt of the area was probably always a part of the ~~hut~~^{house} and the Succoh. Finally, in terms of structure, ~~as~~ in contrast to stability, there is a slight difference but not a monumental one: the structure is identical except that in our Succoh, the top is open, ~~there is no~~^{without a} roof while in India the ~~roof~~^{is} is there.

The problem arises, therefore, ⁱⁿ what the difference is between these two kinds of structure, if any. If they are really the same, why are we not in the same class as these poverty stricken Indians or the poverty class of our own country? What is the distinguishing characteristic between these two extremes, in living conditions for if they are ~~the same~~^{alike}, perhaps the same heritage and tradition affects us both and while not physically, we may then well be spiritually related. But it is just in this matter of the spiritual realm that we find the area of difference, of disagreement, of divergence. For this is the area of a distinguishing factor: while our Succoh is temporary, their home is permanent, while our Succoh speaks of vitality, their dwelling place is static; while our Succoh is fragile out of temporary usefulness theirs is fragile out of necessity. The difference, therefore, is ~~one~~ of movement, of mobility; ours does not stand still, theirs is permanently rooted to the earth; ours uses the opening at the top to search for another place, while theirs is closed to all outside influences and faces toward its own squalor, misery and despair. Take for example, in terms of a closer look, the matter of the opening on top, for the Succoh has no roof. We used this convenient^{ient} construction in order to look toward the stars in order to find our way, as we journeyed through the wilderness, ~~on the way~~ toward the Promised Land. But, more than that, the opening was not merely a convenient sextant but a ~~way~~^{window} toward the place where God dwelt. Whenever the people of ~~our ancestors~~^{Israel} looked upward out of their leafy booth, they saw ~~the sun~~^{not only the}, moon and stars but, far more vital and a factor which should never be forgotten, the sky as a whole. ~~For~~^{For} there was God and as long as they could see His dwelling place, they ~~figured~~^{believed} that He could see them. ~~and~~^{As} a consequence, ~~He would~~^{He would} guide and sustain them on their seem-

ingly endless wanderings. It proved to be, ⁱⁱⁱ ^① therefore, a religious motivation as well and this is one aspect of our dwelling quarters at this season of the year which is totally unfamiliar ^{to} ~~with~~ the people who ^{live} ~~dwell~~ in the hovels of which I spoke. ~~and which are obvious to each and every visitor.~~

But the element of mobility, of movement associated with the Succoh, has even further ramifications. Since our is not a permanent structure and its whole idea was one of quick movement and impermanence, it symbolizes for us as well as for those of former generations, a sense of yearning, a searching, a ^{striving} ~~hope for~~ and what they sought and yearned ^{for} was their entry into the Promised Land. In short, the Succoh was a temporary place of refuge in which they hoped to find, under its protective covering, a future for themselves and for all the generations yet to come. The hovels in India ^{do} ~~did~~ not ^{imply} ~~have~~ such a reasoning process; since they are rooted to the ground and are of a permanent substance, there is no mobility at all, everything is static. Indeed, this can be readily seen in terms of the life they ^{shelter} ~~live~~ for there is no future, no hope, no progress, no achievement, no yearning or searching for a better way of life. These are ideals and concepts relevant only to the west, at least in the sense that we use and understand these terms. But for our ancestors, it was just the opposite. They were constantly on the move, they journeyed, as we know from our Biblical account, for forty years, and they fought many a battle on the way but they never ^{abandoned} ~~surrendered~~ their hope, their faith, their belief, their yearning, ~~and~~ their searching out, in view of a better tomorrow and their ultimate entry into the Land flowing with milk and honey. The children of Israel had been condemned to wander because of the sins of the former generation but they never surrendered to lack of vision; indeed, the drive and sense of purpose which characterized them eventually allowed them to cross the Jordan. ~~and~~ but Succoh, therefore, is but a symbol of something which existed centuries ago. ^{deep, static and very real.} But for those who dwell in hovels in this and other lands, the roots are ~~very real, they are deep and permit no movement.~~

Finally, the difference between the two types of structures can be seen in the area of a Divine obligation. For us it was a God-given commandment

to pursue the future but for them their way of life is an earthbound necessity. Our journey with the Succoh was not only a searching but a mission in terms of which we sought ennoblement and enrichment of spirit. We were sanctified because of it, we were recipients of the Divine Law at Mt. Sinai, and we inherited the Land as a promise of God fulfilled. We remembered our past as slaves in Egypt but now in terms of the divinity promised to us, we were to be spiritually and religiously free for all time, and for all generations yet to follow. We were active against the oppressor not only then but in every age and land and the Succoh has remained with us as a fulfillment of a Divine commandment, ~~at all times~~, ^{The contemporary novel is} in contradistinction, ~~to~~ an earthbound place in which to ~~rest and cease from all our labors~~. ^{live in all the despair of the present.} It is in this realm, as well, that we see a difference between the Succoh as our symbol and the very real dwelling places ^{which is a home to so many millions.} ~~of the present.~~

In the final analysis, therefore, our Succoh serves to remind us of our obligations for the present. ^{we} ~~These~~ are to continue the search in terms of our own values and ideals, keeping the ^{laws} ~~ideals~~ and commandments of the Divine always in view. Secondly, to continue our searching and yearning not only for the better ^{tomorrow} ~~life~~ but for greater knowledge of life in general and of Judaism in particular. As long as we are static we shall never make progress; this is true physically speaking and spiritually as well. Finally, our Succoh recalls that we are under a Divine obligation to do that which is right and proper not only in generations past, ^{but} for this time and for all the future generations which come after us. ^{As a consequence} ~~Therefore~~, we are to live our lives in such a manner that we shall always look to live in the Succoh ^{here of higher} ~~with its~~ meaning, rather than ⁱⁿ the hovels of the poor in spirit. May this be the lesson as well as ^{an} ~~the~~ inspiration for us of our time, at this season of the Succos festival. ^{Indeed,} ~~and~~ may we, as we dwell in the booth, think of the very best which a home of the spirit can ^{offer} ~~bring to~~ us. Then, truly, will this be a festival of joy and contentment, as well as one of blessing and fulfillment.

Amen.

Heb. Tab., Thursday A.M., Sept. 29, 1966.

INTRODUCTION

A GENERAL

- 1 the word "garden" sign. fr us something lovely, beautiful, filled with many, varied flowers.
- 2 the reds, blues, yellows, greens, the sweet smell: all conjure up what "garden" might signify.
- 3 in Japan, however, the famous Jap. garden is totally unlike this image; in a Jap. garden there are no flowers at all, of any kind.
- 4 only, three elements: water, sig. ^{gum} sea; shrubs, sig. foliage & any & all growth of nature; rocks or stones, sig. solids of existence, such as earth, mts. etc.
- 5 these gardens not only outside palaces but next to indiv homes, wherever space exists; size not important but three basic ~~elements~~ ^{components} are.
- 6 a man can open door of his house & look out to see there, & this is whole point of garden, the univers in miniature; for all elements are there. (x not nec. beauty)

B SPECIFIC

- 1 basic elements for our universe, Jewishly speaking and within context of Rosh HaShono, are also that simple & evident, as soon as we familiarize ourselves with words of prayerbook at this season of J. year.
- 2 there is nothing extraneous or additional which by virtue of its beauty, such as the flowers, might detract from the essential ^{הוא כולו} ^{הוא כולו} ^{הוא כולו}
- 3 only the three elements: ① PRAYER, ② PENITENCE & ③ CHARITY. these are the basic three and they "avert the evil decree"! ^{הוא כולו} ^{הוא כולו} ^{הוא כולו}
- 4 if we look at these three & understand them, acknowledge and accept them, form the entirety of our universe and become the sum-total of our way of life as Jews, at the start of this new Year of 5727.

BODY

A PRAYER

- 1 the foremost in terms of our rel. obligation & commitment bec. it links us directly to the Source of all: Gd!
- 2 without prayer, without the words of tradition, without an awareness that there must be in us an element of thanksgiving for blessings received, we are not merely not Jews, we are nothing as human beings.
- 3 Prayer tells us in many subtle ways that man can not always take without having to give thanks & rendering praise unto Him from whom our blessings derive.
- 4 Prayer must be entered into with open hearts, minds & devoted spirit; it must speak of that which is deepest within us and it must articulate our every meaningful hope & dream for the future.
- 5 this is task of Prayer at all times & all the more so ^{הוא כולו}

at the start of the New Year when all of our yearnings come to the fore as we hope to be inscribed in Book of Life for Good in year now commencing.

1) 2 10 20 30 40 50 60 70 80 90 100

- heretofore, he must be penitent if a new spirit toward life is
to engulf him and make his life pertinent for N^r.
old values must be reexamined, old attitudes must be
revalued, old concepts must be submitted to searching
analysis & old beliefs must be allowed freedom to
change in light of more modern needs & human dreams.
that is what Nr Yr is for, an opportunity which pre-
sents itself to man, to the Jew in particular; it is
not a time, as for secular man, for great rejoicing,
drinking and the usual inane vulgarities but a time
for solemn introspection & inner revival. now is the time to come

३७२३

- vis-a-vis our fellow man.
- 2 to do justly, to bring succor to the oppressed, to align oneself with the cause of the poor and unfortunate: these are the meaningful, modern interpretations of the word "Charity"
- 3 our life is not a self-contained unit, we are part of humanity, we are not alone nor should we be; the world beyond our immediate needs is just as vital as our own small area of immediate concern.
- 4 on this occasion of R.H., therefore, we must resolve to do as much for those outside our own family circle as we would readily do for ourselves

CONCLUSION

A GENERAL

- 2 simple, precise, vital: PRAYER, PENITENCE, CHARITE,
these avert the evil decree! *אברהם אבינו אברהם*

תהיה נחלתך
לעולם אמן

in this spirit of devotion & acknowledgement, all of us of official family, Mrs. L, C/MRS Ehrenb, Mr/Mrs. Engel, officers, Brd¹ wish you a Good New Year.

- Engel, officers, brd, wish you a good
2 following teaching of tradition that ② Prayer, ① Penit
& Charity avert evil decree may we all be inscrib
in Bk of Life for good + blessing.
3 may yr ahead be one of health, contentment & peace
Amen. A. H. N.

YOM KIPPUR: A.M. SERVICE.

31 Friends, on this day and at this special hour of the Day of Atonement, when we are specifically asked to concern ourselves with the essence of our being, let us do so directly; not simply in the larger realm of Judaism but within the context of our daily existence, as it affects each and everyone of us. I refer, generally, to that essential of our lives which can well be termed "the family"; I refer specifically to our essence both as Jews and as human beings, "our children". And, make no mistake about it, our rapport with them is in danger both spiritually and personally. I make you conscious now not of those superficial qualities which characterize a rebellious youth, an adolescent; this type of rebellion is to be found in every age and in every generation. The ~~superficial~~ ^{superficial} manifestations of the challenge may have appeared in different ways but the essence was always the same. While we did not wear our hair shoulder length, we also had our own characteristics of dress; while we did not listen to rock and roll, it was my own generation where the girls screamed at certain singers and we boys took every spare moment off from school to hear the big bands on Broadway during the ~~decade~~ of the forties. And, certainly, we are akin to this and every generation when we recollect, in all fairness, that we also knew all the answers to whatever question far better than did our elders. We ~~too~~ considered anyone over 25 to be old and anyone who was close to 50 was looked upon as ancient. In my day, in yours as well as in this day and age, "there was a war on"; we were uncertain about the future, we wanted to live "fast", and we questioned authority with as much audacity as we dared and with as much skill as we possessed. Along these general lines of reasoning, then, our generation was as good or as bad as is the present generation of youngsters. Thus, while I personally do not approve of Beatle haircuts I do not seek to run counter to the need, the adolescent urge, to rebel or to be different, as long as they are clean!

But, you see, there is a difference between this generation and those that preceded it and it is this deeper difference, on several levels, which disturbs.

For one, ^① this generation of youngsters was born into an Atomic ^{space} Age, a world ~~radically~~ ^{completely} different and totally dissimilar from any in which we grew up. ^② At the same time

time, while all of us were faced with war or the threat of war, with us there was no question as to the justification of the battle; in both generations, yours and mine, we fought against the Axis and this was true all the more so in the Second World War when as Jews we fought to avenge the deaths of so many of our coreligionists. This sense of purpose or ~~justification~~ ^{legitimacy}, however, is missing in today's war; youth questions the rightness of the cause, the ~~justifi-~~ ^{merit} ~~cation~~ ^{of} for their death, their need to serve in an environment which more often than not destroys its own ally rather than kills an easily identifiable enemy.

③ While we grew up under the benevolent gaze of a Roosevelt hardly knowing any other president during our formative years, this generation of youngsters have seen "their" president, one as youthful as they, shot down in an aura of hate and rightist sentiment unparalleled in the history of this nation. ④ In addition to all this, and perhaps because of it, this generation has been exposed to an explosion of minority forces something which we may have sensed but never actually experienced in terms of the sheltered middle class lives we lived.

⑤ This generation considers marijuana child's play; it has left the nursery for heroin and has even come to the "big time" of LSD. These are words, concepts and experiences from which we were totally removed. I do not even know whether they existed in my earlier days of innocence.

And, there are ~~specific examples~~ ^{specific illustrations} available to us in this new age of ours; stories which strike me as pertinent and relevant to the 60s. One of many incidents, described in a recent issue of LIFE magazine, ^{Aug 5th} tells of a 13 year old boy who is being trained by his father in the swamp land of Florida to impersonate a Viet Cong so that the trainees might get combat experience in a realistic setting. The 8th grader has been taught to map his maneuvers, to hunt and stalk his human prey and then to shoot his elders although the bullets are blanks! The father is quoted as saying "It's done the boy a world of good. It brought him out of his shell; he's grown physically and emotionally. It's healthy for him" and, ^{very much} as an afterthought, "I'd prefer he didn't like it too much". Personally, I prefer our boys to be trained for Bar Mitzvah at the age of 13 but that this father can ~~can~~ ^{quite} his son's combat study with physical

and emotional growth is morally incomprehensible to my way of thought. Or, ~~as~~ another example; recently a boy who was Bar Mitzvah here, but has not been inside a House of God for over six years, registered with his draft board as a Conscientious Objector. He gave my name as a reference relying on my good nature and using my profession to give credence to his life. Unfortunately, this young man has no religious commitment whatever; he is not concerned with or involved in religious thought of any kind and he has never bothered to hide his scorn for organized or personal religion in general and Judaism in particular. When I called him to discuss his request for my endorsement, he was quite frank in admitting that the idea had been his but that his parents had fully endorsed this feeble attempt. He was not a hardship case, his grades at school were low and this was the only excuse he could reasonably fashion so that he might not have to serve in the Armed Forces. Again, these stories strike me as being contemporary ^{and, as a consequence,} ~~but, nevertheless,~~ devoid of all morality.

But, more than all of this, youth is different than it was in our day because it is more educated, has more knowledge and is more knowing in all matters of the arts and sciences than we ever were. They have used their superior minds to challenge us, they question and debate with unusual skill, they are far more intelligent than we ever were, and they protest with such vigor and skill that we, their elders, can hardly understand them much less debate with them. How often has a father or mother come to me to say in despair: I can't understand my son anymore!, or, My daughter is growing away from me, we no longer speak the same language. All this then points to a Razor's edge for those who have grown up after the 2 Hs: Hitler and Hiroshima. The future of our faith and the essence of our family structure, our children, have learned hard and well, they have even learned to protest in strength but they lack perspective, ideals, respect and purpose ^{in their lives.} Unfortunately, all too similar to their elders, they know the price of everything but the value of nothing! If only this day we could find it possible, both for ourselves and for our youngsters, to locate the values and ideals which have sustained us with courage and fortitude over the centuries. If only we could reach inside ourselves to take hold of the residue of all that is meaningful and precious in terms of our tradition,

if only we could let the (heart) iv.

heart speak its message of commitment and service to God and man. Then, perhaps, would the youth of today be able to channel its rebellious mood into constructive and meaningful achievement which ought to have the characteristic of permanence.

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We who are concerned this Day of Atonement with the essence of our being might well look to that essence, our children, and survey the product of our upbringing with a serious and judicial eye. What have we raised, what have we molded, what have we set on its way in our society; where have we gone wrong and where have we succeeded. Our children, as we know all too well in the very depths of our heart, mirror the parents all too distinctly; shall we not find ~~our own~~ ^{their} spiritual ~~essence~~ ^{worth} as we look at the essence of ~~our~~ ^{our own} lives? Where has the faith of these children gone? Where has ~~disappeared~~ ^{disappeared} their idealisms and their courage? Where have their love of each new day and their joy at being alive ~~disappeared~~ ^{fled}? Forget about their superficial quirks and idiosyncracies but look, instead, to the essence. Smart they are, loud they are, firm they are, vocal they are, articulate they are but steeped in faith ^{just like their parents} they are not. Let us look at ~~them~~ again, closely and ~~yet~~ ^{perhaps} proudly for each of them can be the man or woman who will do justice to his name, his faith and his own future. Let us seek out the essence on this special and awesome day; outwardly, our children, the youth of our time, ~~and~~ inwardly, their reflection ~~in~~ ^{of} us as they ~~represent~~ ^{represent} our words, our deeds, our thoughts, ~~and~~ the ~~goodness~~ ^{terror} as well as the ~~essence~~ ^{essence} of our minds and hearts.

Amen.

Heb. Tab., Yom Kippur A.M., Sat., Sept. 24, 1966.

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A.M.: ROSH HASHONO: 1st Day.

37 Friends, 5727 what though does this awesome number engender in your minds? I have always been slightly sceptical of the great number of years and have often wondered just how this ^{total} number was arrived at! Actually, the ^{basis} ~~technique~~ for the ~~actual~~ count is lost in antiquity; there is no real historical number of years. The rabbis took ^{known} numbers of years and added them together on an arbitrary basis and we can well appreciate their problem. For instance, at what point of life on earth or even the earth's existence would you begin your count? With Genesis Chapter 1, when God created night and day and thus formed the first day? ^{But!} We know that the earth is millions of years old. Or, would you start the count after the flood when God created the rainbow as ^{a sign of a new covenant} ~~a covenantal symbol~~ that He would never again destroy the earth? Or, since this is a Jewish year, a Jewish number and we are speaking from a Jewish point of view, how about starting with the covenant of circumcision when Abraham formally inducted his son into the community of Israel. What about Moses and the burning Bush when God first revealed Himself to one of our ancestors? And, what about Sinai or, to be more exact, why not start after the episode of the Golden Calf when Moses went up the mountain for the second set of holy tablets? ^{By which we are to live!} And, one more; how about starting the count when our people entered ^{the Promised Land} ~~the Promised Land~~, as the promise of God to bring us to the land flowing with milk and honey was finally fulfilled? Each incident could ^{symbolically} ~~furnish~~ the start of our people, our faith, our real and sacred calendar. But, from my own personal point of view, I would like to date our calendar as a religious entity from a little known episode; sometime after the Exodus and just prior to the Revelation at Sinai. Our ancestors were about to hear the Word of God and responded to the challenge with the amazing phrase ^{Y'eshi' na} "we will do and we will hear". ^{certainly} This ^{was} and is ~~certainly~~ a strange sequel of words; it should be phrased the other way around: "we will hear and we will do"! But no; every commentary known to me accepts the original version of the Torah. The phrasing is not in error, this is not a confused statement, this is not a mistake on the part of some long-forgotten scribe. You see, ["]we will do and we will hear" highlights one of the most basic aspects of Judaism whether in those days or in our own time: the

primary place of ~~DEEN~~ "the Deed" in our tradition; from which we derive the related concept of Mitzvoh!

And, history bears out our devotion and commitment to Maaseh, "doing". Not only have we kept and executed the Law of God throughout the course of centuries but we have been in the forefront of every liberal movement through the ages. The man who said, "Jews are the barometer of the world's health" knew of what he spoke. Whenever the climate was one of liberalism, Jews were in the forefront of creative activity; ^{we} whenever the mood was one of totalitarianism or excessive authority, the Jew dropped away from the surge forward and the country in question was the ultimate loser. Take our own time as the most recent example, when liberalism is the dominant theme. Jews are entering ~~the~~ municipal governments in unprecedented numbers; Jews are in the forefront of the administration in the War against Poverty; Jews are extremely active in the Peace Corps; Jews are ~~the~~ leaders in education, literature, music and the arts; Jews are in the ~~forefront~~ ^{mainstream} of the governments' efforts toward peace in Viet Nam; Jews are so much involved in the civil rights movement that there is a joke which characterizes the marchers as being either Negro or Jew! As such, we have followed the response of our ancestors to the letter: ~~DEEN~~ "we will do" and we have "done" over the years as few other peoples or religions ^{we fully} have ^{our-} lent ~~them~~ selves to the effort for a better world in which to live. On the other hand, with all of our frenzied activity and behind our hyperactivity in terms of organizational work or the raising of funds for this or that worthy cause, there exists a vast, empty and silent wilderness. For, you see, in all of our concern for Maaseh, we have overlooked the ^Csecond, equally important response, ~~YNCJ~~ "and we will hear". The very words of God at ^{that moment} ~~the time~~ of ~~the~~ Revelation, which conveyed the religion of our people to that and this generation, ^{are} ~~is~~ forgotten. And this complete disregard for "Venishma" is to be seen in all pertinent statistics regarding the religious behavior of adult Americans; in every one, ~~bar~~ ^{bar none,} of these statistical lists, ^{bar none,} Jews come last! Fewer Jews believe themselves to be religious than any other group; a smaller percentage of Jews pray regularly; a smaller proportion is associated with a Synagogue; fewer Jews say

X4

In the same vein, would like to comment on the news releases of the last two days regarding President Johnson's relationship to the Jewish community of America. ^{is reported to have} He ~~stated~~ that since we are a compassionate and informed people, opposed to communism, he can not understand the reluctance of so many Jews to support his policies in Viet Nam, since ^{The State of Israel} ~~they are on the~~ ~~also is a small and unprotected country.~~ ~~same level as American policy toward the State of Israel.~~

This, to say the least, is a most unusual point of view; this is carrying the concept of "consensus" to the degree of absurdity. In the first place, to link Viet Nam with Israel carries with it a taint of blackmail. Secondly, ^{the} Viet Nam and Israel situations are not on the same level either politically or militarily and as far as ideological matters are concerned, they are of a different world altogether.

But that is only the beginning! What I personally resent is that as a Jew I am being singled out, ^{one} ~~a~~ group in many out of a total of 200 million Americans, to have my policies questioned. Has it come to the point where ^{we} I must remind the President that "consensus" ~~has~~ never been a part of the ~~Constitution~~ ^{Constitution} ~~basic American heritage~~ but freedom of speech and the right to dissent, these are part of the very fiber and fabric of ~~our~~ American tradition.

If, by virtue of his ^{quoted remarks} ~~statement~~, he now believes that the Jewish community will fall rapidly into place, he has sorely misjudged this very heritage of which I am speaking this morning. Whether we agree or disagree, ~~we~~ in addition to all other motivating factors, we still continue to draw our conclusions out of the context of Judaism.

R. H. - 1966
1st AM.
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a blessing over or for anything than any other group; and so on for every single aspect of ^{our} religious life in ~~America~~.

The trouble is, as I have said, that we have completely neglected the Venishmah, the "hearing"; not just hearing with the ordinary ears each human being has but with the Jewish ear. And there is a difference! I hear my call, ^{this is} my message for Jewish commitment, as no non-Jew can ever hear it; they hear ^{another} ~~their~~ call as well, of course, but to a ^{different} ~~different~~ tune ^{& from out of a diff. background.} and no one, no outsider who is not deeply involved and immersed in the heritage and tradition of Judaism can ever hear it quite like those of ^{us} who are descendants of those who stood at a certain point in time to say ^{YHWH} ~~YHWH~~ "we will do and we will hear!" ^{Jewishly speaking} This fact motivates ~~me~~, ennobles and enriches ~~me~~ ^{as} it has for 5726 years, now 5727 and, God willing, for many more years to come. For example, I believe in the War on Poverty not ^{only} because Michael Harrington wrote a brilliant ^{piece} ~~book~~ on this subject but because the prophet thundered, "What mean ye that ye crush my people and grind the face of the poor in the dust?" I believe in Civil Rights not because the NAACP tells me so but because the prophet said, "Are ye not ^{Amos} ~~as~~ the children of the Ethiopians unto me?" I believe in peace for our world for all time not because of some vague and sometimes wild promises made to the hapless Vietnamese by ~~some~~ ^a professional soldier or politician but because Isaiah said "You shall beat your swords into plowshares and your spears into pruning hooks; nations shall no more lift up sword against nation and ye shall know war no more." I march with my colleagues for the sake of oppressed Soviet Jews ^{in my Jewish ears} down 57th Street because I hear the marching of Hitler's minions and I refuse to march with the peace-niks because I learn the courage of my convictions ^{my teacher} to say "no" against all threats of ostracism, abuse and ridicule, from ~~Jeremiah~~ ^{Lev 19} I believe in integrated housing because the Torah tells me "thou shalt love thy neighbor as thyself". I do not go out into the street to jeer and abuse the civil rights marchers because I am of a better ^{social} ~~class~~, higher economic level ^{or more civilized} and better national background than they but because ^{Exodus 23} ~~Leviticus~~ commands me: "Thou shalt not follow the multitude to do evil." And finally, I do not have sympathy for those who shout "Black Power" because I would not shout Jewish

power^{either} and, not even "human power". Indeed, if I were to ^{phrase} ~~say~~ anything at all, considering what I have been taught and what has preceded me at Mt. Sinai, the only words I would ^{say} ~~say~~ would be "God's Power"!

Thus, these examples and many more too numerous to mention here and now, are what I mean by hearing with a Jewish ear. This sense or awareness of my past, for over 5727 years, characterizes me as nothing else can; it labels me, it defines me, it even isolates me. ^{Thus, we} And as ~~we~~ enter the New Year I can think of no better message or more ^{pertinent beginning} ~~direct challenge~~ than that we refer back to ~~the~~ ~~start of~~ an arbitrary date in history when our people stood before the challenge and responded " ^{YNEJI} ^{DEY} ", "we will do and we will hear"! One without the other is of no value, the reverse order of words is not acceptable but, at the same time, to forget the "hearing" with the "Jewish ear" will make all of our efforts without consequence. This is the task for you and me, at this start of the New Year. For, you see, the exact number of years is not very vital in the final analysis, or even how the count began ^{or} ~~and~~ on what basis. What is vital is that as we continue the "deed" ^{or} our hearing, our "Jewish hearing" based on tradition, be not impaired. Let me close by telling you a ^{pertinent} story which also concerns the process of hearing. "A Hasidic rabbi one day sent out an urgent call to all the people of the town to assemble at once in the market place. The artisans left their benches, the shopkeepers their stalls, the children ended their games, the women came from their homes and even the scholars, the most respected of men, heeded the call of their leader and left the sacred precincts of the Synagogue. When they were all together the rabbi stood solemnly before them, looked at them as if ^{to} ~~catching~~ the eyes of each individual. Then he ascended a small platform and began to address them: I have a message for you; your very lives depend on it! The mass of faces was turned toward the master ^{reverently} ~~revently~~ and expectantly. All were quiet and attentive. This is the message; he almost shouted: "There is a God in the world!"

A God in the world? The people looked at each other in confusion and dismay. This was no news to them; they were all believers. Was it for this that they had been asked to interrupt their working day, to give up their

time, their precious studies? For this, a mere ~~fragment~~ of a thought and one of dubious depth at that? What had come over their rabbi?

The murmuring died down and the heads again turned toward him who stood silently, weighing their reaction, ~~before them~~. Now, he thundered: "There is a God in the world!" And slowly, the people ~~who had done his bidding finally,~~ ^{hear} ~~although at an agonizing snail's pace,~~ began to ~~listen~~. The words penetrated, one by one. The crowd fell silent; even the children stopped their pranks. Now, no one looked questioningly at his neighbor. Each one was suddenly pre-occupied with what the rabbi's reminder meant in terms of his own life. For, if there is a God in the world and one becomes aware of Him, even in the midst of the hurly-burly of every day activity, then suddenly one is forced to come face to face with the devastating and shattering question: "What does He expect of me!"

This, my friends, at the portals of the New Year, is the gist of the message. What does He expect of me? ~~we will do and we will hear~~ ^{but also} so that our deeds be motivated by what we hear ^{with the Jewish ear}, out of the depths of our tradition; indeed, so that we do and hear as Jews now and in the year to come.

Amen.

Heb. Text. - Th AD - Tx / #15/66
 1st Day Rosh Hashana
 (Sp. + inclusion p.3)

p. 3 -
1) ~~Statement~~
2) ~~Index~~
3) ~~Index~~

73
YISKOR: YOM KIPPUR.

Friends, to come face to face with death is always a heavy blow. No matter whether the death was expected or whether it comes suddenly, it is never easy and the burden of sorrow is always hard to bear. For Cantor Ehrenberg and myself to come to you at your hour of sudden bereavement, ~~it~~ is the heaviest of our duties. We see before us a wife distraught and inconsolable for the companion of a lifetime has been taken away, never again to return. We see before us a husband, dazed and at loose ends for the wife of his youth has heeded a call higher than any other and ^{one} ~~to~~ which ~~one~~ can not be rejected. We come into the apartment at the moment of greatest need and we are face to face with a son or a daughter who have lost a parent, a mother or father and, more often than not, the grief is overwhelming. The younger generation, perhaps too late as is so often the case, realizes now in the blinding flash of pain what they have lost; that gone for all time is the man or woman who taught them from the moment of birth, who guided and sustained them, who gave them every advantage, and who raised them in a spirit of fulfillment and well-being which can not ever be felt again. There can be another husband and there can be another wife but there can never again be another real father or mother. That is the order of the Universe; that is the inexplicable way in which the hand of God moves among the mortals on earth. And, once in a great while, Thank God very infrequently, we are called to the house of mourning where a child has been torn from the loving arms of the parents. It is the worst tragedy which can befall a human being; ~~and~~ words fail for the condolence becomes meaningless and the expression for hope and strength sound trite and false. In the final analysis, the burden of death, whomever and however it affects the bereaved, must be born ^{alone} ~~by himself~~; no degree of presence on our part or even words of comfort and consolation, even the willingness to share the grief, will lift the burden of sorrow from him or her who is thrown into the blackness of despair.

But terrible as all these things may be, and I can well sympathize with the tragedy of a family so afflicted, my feelings of pity and concern go out

~~Handwritten text, possibly a signature or name, crossed out with a diagonal line.~~

^{as well}
 to them, for a different reason. ~~also~~. While the people have not yet come to the realization, they will soon come to know the utter despair which will eat its way into their hearts ^{but} only after a short passage of time. ^{For, you see} At the moment of death, activity is the rule, even confusion. That is all to the good; arrangements must be made, there are matters to be discussed, the relatives and family members come to call. Even after the service of death there is, for many, the Minyan Service; again, the bereaved are kept busy with callers, with the pure physical arrangements of seating the worshippers, with talking to or listening to all the many friends who come to pay their last respects to family and loved ones. But then comes the passage of time; then comes the despair, for in the loneliness that follows, there will be an endless and deep and unique silence! This is the key to bereavement, this is the horror of death, this is the experience and feeling from which there is no escape. Silence ^{is total!} ~~reigns supreme~~! Not in the sense that family and friends now return to their own ways of life and the bereaved must make his own way, this aspect of mourning we understand. What is truly and irrevocably a factor of life, now, however, is the silence of the dead! No longer will we hear laughter, no longer will there be the sound of a beloved voice, never again the actions of the loved one, unto all eternity the ^{emptiness} ~~vacuum~~ which he used to fill by the tread of his walk, by the action of his hands, by the presence of his being, ^{remains a vacuum.} ~~per se, will never be filled again.~~ Silence ~~reigns supreme~~ and in this silence there is little comfort, no solace and no surcease from pain. I know all too well, from what others have said and from personal experience, that the ever present silence is the worst tragedy; you hear his voice, his walk, his laugh and you feel the presence in your mind's eye, you feel that ^{at} any moment the dead must reappear, walk through that door. ^{and} It takes a conscious effort of will and mind to realize that all of the past is over and done, that it is the end, that the ^{separation} ~~operation~~ is final, total and complete. And the spirit of the bereaved sinks lower and lower, the mood darkens and blackens; the wound's pain dulled by time, is reopened and hurts anew.

But, I am certain, I need not tell you that silence can also be a two-fold experience. There is the manner of silence which we have already mentioned: one of utter despair and loneliness, one of agony and hurt, one of heartache and frustration. On the other hand, there is the type of silence which speaks to us eloquently out of the past and ~~the type of silence~~ which ^{can be} ~~is~~ meaningful to us depends ^{on} on the type of person we are. The ~~eloquence~~ ^{eloquence} of silence is not a catch-all phrase, not a utopia for the bereaved but it is a manner of thinking, believing and living which looks to the future rather than to the past. The silence, in its most eloquent, breaks through the barrier which tragedy has erected and brings us words of love, walks with us on the right and proper path, teaches us by memory and remembrance the ways and ideals ^{which} ~~of what~~ motivated our loved one in years gone by, ~~and~~ therefore, far from furthering our loneliness and desperation, ^{it} ~~enhances~~ ^{enhances} our place on earth and ^{we are} ~~stimulated~~ ^{stimulated} us toward a better and more wholesome attitude toward those who remain, the living. ~~The~~ ^{The} silence, in other words, takes on a meaning of its own, it fills the vacuum with its own sound and when we turn our ears or eyes in the hope of a ~~return~~ ^{can} return which ~~shall~~ ^{effected} never be ~~accomplished~~ we see and hear instead ^a ~~the~~ ^{The} loving message ^{of that} ~~of that~~ individual who was so very close to us in life ^{who now} ~~and~~ continues to sustain and encourage us even from the area of the grave and from the precincts of Heaven. We are left, then, with a memory, with a memorial if you will; it is a type of remnant which shall never be dimmed, which shall never lose its luster and importance, which shall never go down to the earth. It is a concept similar to the words of the Psalmist: "The glory of a man shall not descend with him into the grave."

Silence, then, can be eloquent ~~as well~~; indeed, it should speak to us in its own terms. Take, for example, the Synagogue and all it represents. This building can not speak, its stones and walls are silent. This prayer-book is an inert object which is silent. The Torah is shut up within the Ark and even its most beautiful decorations are not visible. And yet, think of the eloquence of this silence and invisibility, applicable and available to each and everyone of us. Think of what these walls and this House of God

have shared over the past decades: love and hate, sickness and health, life and death, joy and sorrow, rebellion and faith, unity and divisiveness. If only these walls could speak, what tales of humanity they would tell; and they do speak to us of the past if we but open our mind's eye and listen.

And is not this inanimate object of the prayerbook eloquent, in its silence? You need but to pick it up and open it ^{not select} ~~covers~~; ^{you know it contains the Torah, history & language of our faith. Eloquent it speaks out of the past & you will be} ~~the message within will communicate with you from ages past and you will be spiritually refreshed and re-~~

newed. And the Torah scrolls, hidden away behind the doors of the Ark, do they not eloquently speak out to each of us, eventhough we can not see them? What greater message is there for us, what is the reason for our being here, do they not contain the words of the Almighty to which we have dedicated ourselves at this season of the year? Silence, yes; but also eloquence in terms of their message out of the past, for us of the present, and for those of the future. As it is with these few objects, and there are many more, so it is with your loved ones. There is this terrible, terrible silence but it may speak eloquently to you as well: of good, of blessing, of meaning, of value.

That is why we ask you to help us in support of this Synagogue at this time. ^{Help} ~~Support~~ the House of God, eventhough it is made of stone and mortar.

Enshrine here, with your hearts, the memory of your loved ones; link them with what has transpired here over the years; ^{inducture them} ~~tie them up~~ with the word of

God and with the law of humanity so that because of us and this Synagogue, they will continue to speak, ~~in order~~ to teach, to enrich and to ennoble.

Indeed, we who have shared with you now ask you to share with us; be as generous as you possibly can be for what is done today in good faith, will be a source of incentive and inspiration to those who will look back upon our actions someday in the future. Make their silence come alive, make the

sound of their voice heard here, make their devotion and piety a reality, and ^{in this} there is not a better place in all the world than the House of God. We

ask you to give so that our work may continue, so that our service may ~~be~~ ^{be} help to those in need, so that we will continue to teach that which was of meaning to our fathers in days gone by and which may well sustain mankind in the days to come. ~~to~~ ^{to} A T E N.

Ad. Tal. - Sep 1.7. ix / 24/66 - Yiskor - Yodh Kripur

34
4th ANNUAL INSTALLATION SERVICE.

Friends, when an individual decides to join a Temple organization, he may do so for many and varied reasons. At ~~its~~ worst, he may simply want ~~a certain type of~~ social prestige which may ~~happen to~~ be associated with this kind of membership in a certain type of community. ~~and~~, At ~~its~~ best, he may wish to affiliate himself and the members of his family with the heritage, tradition and belief of Judaism. In each case he has freely indicated his desire to "belong" and for that gesture he is, of course, most welcome. On the other hand, when a man or woman actively engages in the work and activities of the congregational family, it indicates far more than the ~~mere~~ desire to belong. It implies a willingness ~~to work for the good of the congregation as a whole and to~~ participate in that decision-making-process which will enhance the congregation in the eyes of the community, and the membership in the eyes of God. It is, in every ~~case~~ ^{sense}, a worthwhile undertaking and one that should never be taken lightly; being active in a Temple ^{associated} being ~~affiliated~~ ~~ed~~ with its every nuance of public and secular expression is serious business! Therefore, the lighthearted and casual soon find that the work ^{into} which they have entered ~~into~~ demands time, energy and ^{true} ~~full~~ devotion; ^{thus} ~~and, therefore~~, they soon move on to less ^{demanding} ~~hazardous~~ and less strenuous activity. On the other hand, the dedicated and devoted worker in the field of congregational life will derive from his activity untold personal satisfaction, total involvement in a cause which brings contentment, ~~to his being~~ and a wealth of friendship. ~~which can not ever be overestimated.~~ All this, while the work, time and energy demanded of him never slacken but, rather, increase! ~~as he becomes more and more immersed in the workings of so sacred an organization.~~

I say these things, on this night of installation, because I have observed them from personal experience. More than that, it ^{is obvious} ~~has come to my attention~~ that those who are actively engaged in the trials and tribulations, as well as in the joys and satisfactions, of congregational life very frequently behave and act in accordance with the structure of the Torah; as they go through various phases of active engagement, they mirror the ^{Five Books of} ~~the Torah, for better and worse~~, in their attitude and behavior vis-a-vis the

Synagogue. In the first instance, of course, they are very much like Genesis; it is a beginning for them. ~~and~~ They are full of energy, ~~full of~~ spirit and dynamic concern, a light is kindled within them which makes them come ever closer to the work and task at hand. They recognize in no uncertain terms that something of value ~~must be~~ ^{is} involved and they dedicate themselves to furthering those goals, ~~and~~ plans, ~~and~~ dreams and ambitions which ~~make for the syna-~~ ^{has from} ~~gogue not merely~~ ^{its} a static building ~~but~~ a vibrant, vital edifice erected to mark the glory of God on earth. They enter the Sanctuary with love in their hearts. ~~and with enthusiasm undimmed.~~

But then, immediately thereafter, comes the second ~~phase~~ ^{phase}, the Exodus. In this instance, they leave their homes and hearths ~~never~~ ^{rarely} to be seen again by ~~their families and loved ones.~~ They prepare to spend time and effort to the fullest extent possible within the confines of the Temple; they take on an air of such utter devotion that they are a source of worry and concern to their loved ones. ~~and friends for they are not seen again at home and~~ ^{Now,} their sole topic of conversation is the Temple, its work, its achievements and, of course, its drawbacks. ~~At this point comes~~ ^{At this point comes} the third phase of their lives and this is to be found in the concept of Leviticus, the sacred aspects of the Synagogue. ~~work.~~ Many men and women ~~at this point~~ ^{now} consider themselves so fully conversant with the daily activities of the congregation that they are ready to become officiants themselves; they become, or would become if only given the opportunity, literally, the Levites or Kohanim ~~which~~ ^{who} minister at the altar of the Almighty. Suddenly, and often without warning, they become experts in terms of Synagogue worship, in detail of ritual, in process of prayer. ~~and never realize that there is, even in the Synagogue as well as in the Church,~~ ^{Church,} a vast gulf which theoretically should distinguish between the clergy and the laity. In Judaism, that ~~one word difference~~ ^{one word difference} has always been "education" and I have always believed, rather firmly, in a separation between pulpit and ~~office~~ ^{laity} and it is in this context that our activity is channeled here at the Hebrew Tabernacle.

But then comes the fourth book, "Numbers" and here the negative aspects of

iii.
^{affiliate} congregational leadership ^{became noticeable for the first time.} ~~come to the fore, both for the officers of the Temple~~
~~and for all the leaders of the affiliate groups.~~ ^{our leaders} They suddenly become so pre-
occupied with numbers ^{no. of people + res. of} and dollars that they lose sight of all else ^{that is} of value with-
in the framework of the Temple family. How many people did you have at your
last meeting?, this becomes the dominant question! How much money did you raise?
this becomes a paramount issue! Not, of course, that the financial resources of
the Temple are unimportant, far from it! Not that numbers are not to be count-
ed, that would be naive! Still, the services which the Synagogue renders must
be accounted for in other terms as well: not how much money was gathered but,
rather, did those who ^{give}, respond out of the fulness of their hearts? And,
not how many people attended your meeting but, rather, were those in attendance
stimulated toward something better, finer and more enduring in terms of the
life they live? It is only after this journey through the lush foliage and the
wilderness of Biblical life that the people active in Temple affairs come face
to face with ^{The 5th last book,} Deuteronomy: a merging of all forces which we have touched during
our journey, ~~and~~ a repetition of all elements so vital to the existence of our
people as a living and vital faith. Deuteronomy: ^a ~~that~~ classification of whole-
ness and ^{unity} ~~totality~~, it is in this realm that the true worker ~~in the vineyard of~~
~~the Lord~~ finds himself even after many false starts and spurts. He finally
arrives at the realization that ^{the Syn rep. a totality:} ~~there is an entity,~~ ~~(a unity of commitment which~~
~~embraces all factors of community life, and that this~~ ^{which} unity of purpose ^{must} not
only be found within the structure of the ~~(Synagogue)~~ membership but within himself
as well. Then only can that man truly be a leader of men and a servant of God.

We here, and especially, this evening, are particularly aware of these vari-
ous and subtle distinctions from which we can draw the lesson for this occasion.
The men and women on our pulpit, as elected presidents and representing all of
our Temple family and the affiliate groups, have been a part of Synagogue life
for many years and have been ennobled by the experience. In the final analysis,
they have been chosen to lead but, in reality, they are fit to serve! In terms
of our Sisterhood, we welcome its president, MRS. LUCY BISSINGER to our pulpit
as she continues to ^{guide} ~~lead~~ her worthy organization in as fine a manner this year

as in the past. Neatly balancing Jewish and secular activity in its program the SISTERHOOD continues to be the main arm of the Synagogue and were it not for the wholehearted devotion of these ladies the loss would not merely be ours but that of all of Judaism. ¶ Next, we mention MR. KURT BACHENHEIMER, the continuing president of our Men's Club. They too have done valiantly but have concentrated, in addition, on the field of education. It is to them that we look for help, encouragement and concern in terms of our Adult Education Program ^{for} and this ~~too~~ is synonymous with Judaism. ^{Therefore} Our gratitude is extended, most sincerely, to both the right hand and the left hand, the Sisterhood and Brotherhood, of our Temple family. ¶ The PARENT'S ASSOCIATION has worked diligently for the past two years under the leadership of its immediate past president, MRS. MAX HAMBURGH. To her we express not merely the thanks of the congregation but, far more vital, the gratitude of the children of our Synagogue for they ^{have} ~~were~~ benefited most and in them lies the future of our faith. We turn then to the new president, MRS. ERNEST SCHMIDT and urge her to continue the truly good work of her predecessor, a task for which the new president by virtue of her past association with the Synagogue is most qualified. We pray that she and her group will be strengthened in the years to come ~~this time~~ not for our sake but for the sake of our children so that they might know the finest in terms of our heritage. ¶ Therefore, and logically, we turn to the young parents of our Temple family and we extend to the past president of our MR. AND MRS. GROUP, MRS. ERNEST STEIN our heartfelt gratitude for her devotion and diligence over the past two years. She has brought added respect and admiration to this age group ^{The Temple's prestige has been enhanced} ~~as well as to the Temple~~ by the wonderful ^{forums} ~~work~~ they have sponsored, ~~and all of us acknowledge her industriousness and dedication.~~ It is with this thought in mind that we turn to the new president, MR. WALTER OPPENHEIM and hope that we will continue this worthy work for he is qualified in every sense, to lend added stature, dignity and promise to this ^{youngest} ~~newest~~ of our affiliate groups. ¶ And, finally, we turn to the man who truly is the symbol of Deuteronomy, as are the others, that merging of the best we have to offer: MR. MORRIS A. ENGEL, the president of our congregation. On his should-

ers lie^{ies} the responsibility for the year to come and we know that he will ^{re-}~~sub-~~
~~fill it~~ ^{spond} to the very best of his ability, to the last ounce of strength that
 is within him, to the fullness of his heart and spirit. We of the congregation
 are in good hands, the men and women who ~~sp~~st here this evening represent the
 best we have to offer to man and God, the future looks even brighter ~~than~~^{than} does
 the splendid history of our past sixty years of continuous and progressive
 existence.

^{Therefore Congratulate}
 We ~~are~~ ^{to} the elected leaders on our pulpit and we take cognizance of
 you in the pews; you who are listed as officers and board members of all the
 Temple groups and whose names are ~~listed~~ ^{written} on the papers in your possession.
 We install you into your offices and we voice the prayer that you will mirror
 in your daily lives the best of the hopes and aspirations represented by the
 Five Books of the Torah: the Genesis of your enthusiasm, the Exodus of your
^{devotion to us} ~~stay here~~, the Leviticus of your ^{involvement in} ~~concern for~~ the Temple itself and the "Num-
^{concern for the Syn. people's whole} ~~bers of your hours you will devote here.~~ May you, finally, be blessed with
 Neuternomy, that measure of fulfillment which shall see us going from great
 strength to even more noble endeavors. (Will all of you then rise,) ^{As} I ask
 God's blessings upon you and ^{install you in} ~~upon~~ the worthy work to which you have dedicat-
^{meaningful} ~~ed a~~ segment of your existence.

Amen.

Heb. Tab., Friday evening, Sept. 9, 1966.

1965 - appeal for reading aid, 5th visitation
 1964 - Remembrance - responsibility
 1963 - Talmud - by left rabbinic

HEBREW TABERNACLE CONGREGATION, 605 W. 161 St., New York, N.Y., 10032.

ROBERT L. LEHMAN, Rabbi

HENRY EHRENBURG, Cantor

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2nd Day Rosh HaShono; A.M. Service.

35 Friends, should you ever find yourselves in ^{southern} India be sure to spend a few days in Cochin, a city on the ~~south-west~~ shore of the Arabian Sea. There you will undoubtedly visit the Synagogue; surely one of the most beautiful Sanctuaries in existence. The ~~Jews~~ Jews of India claim a dual ancestry: they came to those shores, by way of the sea, either as descendents of ^{King} Solomon and Queen Sheba or as a result of the Roman persecution when the Temple ~~and~~ ⁱⁿ Jerusalem ~~were~~ ^{was} destroyed in the year 70 C.E. The Synagogue, which incidentally is the only one I know of with a bell-tower, is very small and exquisitely furnished. It is lighted by chandeliers of Belgian glass, by globes of light in various bright colors and the floor is covered in its entirety by tiles, with a design made in a blueish hue, imported from China. The Torah scrolls are in the Sephardic tradition, in circular enclosures, and a Shofar I saw was wonderfully and naturally curved, as well as awe-inspiring in its age and size. The Synagogue has such fame that the American Ambassador, Chester Bowles, came to Cochin with a staff photographer especially to take pictures of the outside and inside of the building for the archives at the Embassy in New Delhi. The prayerbooks are all of the Sephardic ritual; presented to the Cochin congregation by the "Heilias of Amsterdam and New York. The entire experience of visiting this Synagogue, speaking to the Shamos, and seeing Jewish objects in so remote a corner of the world, so very far from home, was truly a wonderful and stimulating experience.

Therefore, as we left that area in our car we were full of laughter and vitality, being full of the rich experience just lived. And it was just at this point, talking in an animated manner and looking at pictures, that we happened to glance up and by sheer accident saw a ^{which read} sign "Jewish Cemetery Street", which ~~was not on our itinerary of sightseeing.~~ We asked the driver to investigate, we stopped once or twice for directions, and soon ~~we~~ found ourselves outside an area surrounded by a high wall. Through an iron gate, however, we could see that this area was indeed ^a ~~the~~ Jewish cemetery for we saw gravestones all over the ground. Finally, someone managed to open the gate for us and we went in, to be faced with an impression which shall remain with us throughout our lives. ~~we were forced and it settled us~~ into a mood in direct contrast with our ebullience of earlier

moments. What we saw was this: the cemetery actually only occupied [✓] one half of the space of the area; the other half was occupied by the local population which had erected there its ^{shacks} ~~suatters~~ huts, ~~and~~ they had moved in together with chickens, dogs, cats, ^{foots} and pigs. All of these animals were scratching around the gravesites and in one corner a mother and her son were chopping wood. The graves themselves were overgrown with weeds, the tombstones were covered with the moss and foliage of many decades if not centuries, and the gravestones toward the rear of the area were totally inaccessible ~~to us~~ due to the thick growth of weeds and even bushes. As we later discovered, there was no caretaker and there was very little concern on the part of Jewish or secular authorities; the Jewish community now numbers ~~less~~ less than 100 individuals composed mostly of older people with the old ones merely waiting to die and the younger element having gone off to Israel.

My friends, ^{the positive & negative aspects} ~~this dichotomy of stature~~ in terms of the Jewish community of Cochon indicates all too readily a parallel to our own situation here in America. We too ^{balance on} ~~tread~~ a very thin line between the beauty of our Sanctuaries and the defilement of our past; we too glory in the superficial accomplishments of the present, and often rightly so, while we neglect and even surrender our right to pride ⁱⁿ ~~and love for~~ the meaning of yesterday. We have built monumental edifices in which to worship and sometimes have even managed to pay for them but, at the same time, our ^{Jewish heritage} ~~culture~~ is being degraded and debased in ^{our contemporary} ~~terms of current~~ American ^{society} ~~culture~~. Today, anything that contains the word "Jewish" sells; from a ^{magazine} ~~Cosmopolitan~~ article entitled "What it means to be a Jewish 'girl'" to Noah Gordon's very poor and even foolish novel, "The Rabbi". In between, I have encountered books with ^{such} ~~the~~ titles "How to be a Jewish Mother" and "How to be a Jewish Madam", as well as ^a records ^{is} ~~which are~~ called "How to be Jewish", and one album, ~~which was~~ ^{it is} given to us as a gift, entitled "You don't have to be Jewish"! In short, ~~the~~ the Jewish community finds itself full of life and vitality ^{side by side with flaring} ~~on the one hand and with an ignoble~~ examples of its deficiencies. ~~on the other so do~~ We walk the tightrope between accomplishment and degradation or,

to be more precise, between nobility on the one hand and vulgarity on the other.

^{with deadly seriousness without the slightest thought given to the irony involved}

My purpose in bringing this thought to you this day of the New Year's observance is simple in the context outlined: I plead with you, ~~indeed I beg of you~~ ^{confirming} on this most sacred occasion, not to permit the vulgarization of our ancient and worthy faith. You see, ~~(and I hope that I may be able to show you in the direction of my feeling)~~ ^a I believe that Judaism is ultimately worthwhile and should never be placed into ~~the~~ ^{an} context of ~~the present state of affairs.~~ ^{embarrassment.}

In the simplest sense, I enjoy being Jewish and I want you to feel with me the overwhelming good and meaning which can be derived from the tradition of our fathers. The history of our people, with its ^{joy} ~~good~~ and its ^{trials} ~~evil~~ and especially because our people were able to overcome the evil ~~and~~ ^{to} not merely survive but to live anew, serves to inspire me as I reflect on my sacred pedigree as a Jew! I am thrilled by the thought of belonging to this fellowship of faith. I am thrilled by the ideals, the concepts, the dreams of this, my, our people. I am thrilled by the goals envisioned, by our determination to pursue them, and by our unshakable belief and confidence that what we have set out to accomplish "in the Name of God", ^{will} ~~shall~~ come to pass. In ~~this~~ realization, ~~therefore~~, there is ~~this~~ great satisfaction and joy. And this joy is bolstered by the sheer audacity of our faith: by its sweep, scope and range, by the awe, wonderment and daring of Jews and Judaism. ^{In short} I am proud of being a Jew, I enjoy being a Jew and I want to be linked to this fellowship in every ^{positive} way possible.

Think of what has preceded us! (1) In a world of manufactured, man-made idols we Jews first asserted that there was in this Universe an invisible Deity who, in creating man, breathed ^{life} ~~in~~ each and everyone of us, His dignity and His likeness. ~~and~~ ^{He} thus gave us the power and spirit to be god-like in our actions and beliefs. Think of the revolution this brought to the minds of men when they were asked to surrender the ^{idols} ~~visible images~~ in order to worship the invisible God, ~~and Creator of us all.~~ (2) Think also of the world where physical power, possession and privilege were considered the supreme standard of human behavior but where we Jews introduced ^a ~~the~~ new concept of ~~a~~ supremacy: ~~which we labelled the~~ Moral Law. No longer was man to live by the sword, by fire and pillage but we asked him to join us in a union of faith where the intangible, the spirit-

ual and the elements of faith were to be accepted as supreme. ⁽³⁾ Think also of the world where mighty nations ruled the earth but in which we, as Jews, chose to assert our rights as individuals, often in the face of overwhelming odds. Our tiny people proclaimed to all the world that it would no longer bow to ~~the~~ earthly rulers ~~that be~~ but, rather, would walk humbly with its God doing justly and loving mercy as the prophet had taught. ^{Think also that} ~~(4)~~ In ages where every man's hand was against his neighbor, Judaism taught "Thou shalt love thy neighbor as thyself". In days when bigotry and hate were legitimate, Judaism spoke unequivocally: "Thou shalt not bear false witness". In periods of ~~time~~ when starvation, homelessness, ⁺ disease were taken for granted, Judaism spoke not only to its own but summoned all society to feed the hungry, to clothe the naked, to heal the ailing, and not to oppress the poor.

It is this heritage, my friends, which we ask you to reexamine and to ~~re-~~ ^{embrace anew} ~~new~~ this sacred day for we stand at the threshold of a new day and a new year. I enjoy being Jewish; why not you as well. ² When I compare this type of a heritage and revel in its wonder, ~~and~~ awe and attainment with ~~all of~~ ^{then compared with present-day} our shortcomings I can not help but ^{be emb. & ashamed} ~~shudder~~ at the inroads ^{which vulgarity} ~~the vulgarization~~ ^{by contempt} ~~which~~ of Judaism has made upon our physical and spiritual ^{Jewish} presence in this world of our time. When in this spirit we read so obnoxious a book as Bruce Jay Friedman's "A Mother's Kisses" and see ourselves in the Jewish side of the novel, if it were written by a non-Jew we would rush off to the B'nai Brith to have the author investigated. ^{or,} ~~and, in the final analysis,~~ when a Midwestern Jewish country club can send out invitations which summon the community to "An Evening of Lechery" one wonders what ever happened to the spirit of Isaiah and Jeremiah, not to speak of Job, the Psalmist or Amos. Indeed, I enjoy being Jewish and I hope that you too ^{feel yourselves a part of this} ~~are part of this sense of belonging to a~~ rich and wonderful heritage but not in the context of what has become a substitute for faith and feeling, Jewish-wise, in our day and age. We walk the tightrope, we are suspended by a very slender thread, ~~and~~ it threatens to snap at any moment; we can remain upright, decent and full of self-respect as we reach ~~every upwards~~ toward the best which our tradition has to offer or we can fall by the wayside, into

the pit of degradation, despair and vulgarization.

Both elements are ever with us, both ^{possibilities} forces are always at war attempting to capture our spirit, both forces are ever pulling and pushing but the final choice remains with us. In the community of Cochin, India we saw with our own eyes what can happen to good people: beauty and dignity in the present but the past overgrown with weeds, covered with the dirt of animals, and used as a camping ground for the lowest segment of society. I repeat, again; to-day is the day and this is the occasion to reflect, to ponder and finally to resolve that this will not be the end product of our Judaism here in America. There will be a future for us here, and all of our tomorrows will be bright and full of meaning. Because of what Judaism has meant in the noble past, I delight in my membership in this sacred union; I enjoy being Jewish! On this day of Rosh HaShono I ask that you never surrender to the commercialization and vulgarization of our faith but that you join me in singing praises unto Him who has chosen us as Jews for good, for blessing and for a future which shall be as meaningful and as noble as was our past. It is with this goal in mind that we enter the New Year.

Amen.

Heb. Tab., Friday, Sept. 16, 1966; 2nd day Rosh HaShono; A.M. Service.

"SPIRIT HOUSES": SHABBOS SHUVO.

36 Friends, one of the most fascinating sights ~~on all of~~ ^{on} our recent trip to the Far East was something we saw in Bangkok. It is part of the tradition and heritage of Thailand and is not duplicated, to the best of my knowledge, anywhere else in that portion of the world. Thailand, by itself, is of course a fascinating country; the Temples are magnificent, the palaces splendid and the images of the Buddhas truly noble. But that which fascinated us the most is a small item which has a direct influence on the people themselves and on the lives they live. I refer to that which is commonly called a "Spirit Houses", a small structure on a stand which is to be found outside every ~~house~~ ^{building}. The "Spirit Houses" can best be described as being akin in structure ^{design} to what we might call a "bird-house" except that it is, of course, not for birds at all. This little house on a stand about five feet tall, is simple or ornate, depending on the wealth and status of the owner of the house. It ~~has~~ ^{is} openings ~~to~~ ^{on} all four sides and inside it is a small statue of the Buddha. When I say that every house has one, I mean just that: not only the homes of individuals no matter how poor or wealthy, but hotels, commercial establishments and government buildings as well. Wherever you go, in other words, you will see these spirit houses; whenever you go, you will see people ^{then} before ~~it~~, on their knees, bringing their offerings or merely saying their prayers, from early morning until late into the night. In terms of commercial establishments, these spirit houses are merely there; in terms of private homes, they are built in such a way that they are closest to that room of the house where the family spends most of its time or where the closest relationship exists. Therefore, the spirit house usually faces either the living room or the bedroom; its main purpose, naturally, is to bring good luck and blessing to the inhabitants.

The point of the whole custom, evidently, is that the Thai people want their God close at hand; not only is He to be visible, is He to protect their homes and endeavors but, above and beyond all other consideration, ~~He must be near for~~ His presence in terms of the lives they live is all important. And this point is very obvious to the tourist, the outsider, the stranger as

well; the concern for the god, indeed the all pervasive influence and presence of the Deity is evident everywhere. The devotion of ~~the~~ people and their concern for the god is unusual and the offerings which they bring if not valuable are surely from the heart, ~~and~~ ^{they} may take the form of flowers, fruits, food or simple utterings of prayer but with a devotion and dedication which can not but impress the visitor to this beautiful country with its delightful people.

It is the awareness of what vital a part religion plays in the lives of the Thai people, that we mention this experience of the "Spirit House" on this most sacred Sabbath; ^{10 days hence} ~~habbos~~ ^{merit} ~~huvo~~, the Sabbath of Return. We are asked this solemn day, the Sabbath which always falls between Rosh Ha'hono and Yom Kippur, to return to the ways of our God, to do penance and to be penitent so that when our fate is sealed ^{on the Day of Atonement} the ~~merit~~ ^{merit} of our ~~penitence~~ ^{"return"} will speak for us in our behalf. And we need to look to the custom of the Thais more than many others; it is a known factor ^{that} in our lives ~~that~~ God is not included in our daily strivings and activities. Indeed, more often than not, He is excluded for the modern American, and the Jew is certainly a part of this all-embracing category, would rather serve himself than the Almighty.

In Thailand, however, the Thai can not escape his Deity; He is always present and wherever ~~he~~ ^{man} looks, there ~~he~~ ^{God} is, ^{1/4} looking out of the four ~~corners~~ ^{sides} of the Spirit House in order to make His influence felt ^{The Buddha accepts his due!} ~~upon the people who come to~~ worship, ~~to pay homage, to bring their offerings, and to scap of what which~~ ^{The words} ~~is in their hearts.~~ ^{is in the hearts of the people.} But we do not have such a custom and we do not follow such a practice! Yet on this kind of an occasion, how wonderful it would be if we could turn to the God who is part of our home enclosure, part of our commercial activity, part of our daily contact with the world outside our own little sphere of influence ^{and} ~~and~~ by seeing Him daily, and at all times, ~~that~~ the values and ideals, the principles and commandments which are part of our faith would have a real and lasting influence on all we do throughout the day. If that were only the case, perhaps we would not be in so great a need for the Sabbath of Return, the Day of Repentance for if we follow His path at all times, we do not need a special reminder at this solemn season of the year.

And yet, while we do not follow the custom of the "Spirit House", all is not lost. ~~to us~~. There is open to us a similar course of devotion and while not an exact parallel, certain ^{ly} the same purpose would be served. I would suggest, for example, that one way in which we can emulate the custom of the Thais is to place that which is most sacred to us into our homes, in a place which is easily accessible, and place ~~it~~ ^{it} in such a way that it will become not merely something to be safely stored or used as an ornamental display but an object of use and of beauty. That which is simplest for the Jew, of course, is a book; are we not the ones who have always been called "People of the Book"? And why not place the Bible near us where we spend so much of our time? It has been my unfortunate experience to come into so many homes, even of good members of this congregational family, and find not a single book of Jewish content anywhere! Is it truly so difficult a matter to have a Bible at hand, either for study, or for reference or for simple reading pleasure ^{or for} ~~and~~ spiritual edification? In our day and age, such a bow to tradition and to the world of God ~~as it is meaningful to us~~, is no hardship whatever; there is no need to place an Ark with a Torah scroll inside our living room! On the other hand, a plain English translation of the Bible ^{or} ~~and~~ the Prayerbook can easily fit into the scheme of things as far as our daily environment is concerned. For us Jews, this is not to be an object of worship or veneration; indeed, according to Jewish tradition, this is not at all what is demanded of us. Rather, the Book, whatever be its Jewish content, ~~should be an object~~ ^{As a consequence,} of study, of concentration, of concern and devotion. ~~so that~~ because of the value inherent in the ^{volume} ~~book~~, we ~~shall be better people in terms of our conduct,~~ ^{may become more noble human beings,} we shall become better acquainted with the faith of our fathers, and we shall always be close to the path advocated and even commanded by Almighty God.

The people of Thailand brought to their "hudda" an offering of the spirit, ~~and heart~~; let us bring an offering of the ^{heart +} mind. Indeed, what I am advocating for us as Jews was ^{already} very much a part of Protestant America little more than a hundred years ago. ^{Then} ~~when~~ people had their Family Bible, ~~when~~ families sat by the table before or after the evening meal, ^{families} ~~when discussion and concern was deeply~~ ^{to discuss lessons of the day + they were}

personally

involved with the reading of the Holy Book. It is no more and no less that I am asking of us moderns this day; surely, there is more for us to do than touched the lives of the early American pioneers but that does not ~~obviate~~ ^{exclude} the fact that we can all gain by a ^{daily} reading, if only a single page or one chapter, of the most sacred book of our tradition, ~~which~~ ^{it} we, as Jews, gave to the world at large. I can not help but think that if this type of practice were followed, ours would be a better world in which to live, our faith would be stronger than in many of the past centuries, and all of us would be far better and more noble human beings.

Let us, then, bring the ~~object~~ ^{idea} of the "spirit" into our homes; let us build "spirit houses" of the mind and heart. We have them as well; one need but to look for them and, above all else, to make use of them! Let us not pass this Shabbos Shuvo by without some such commitment; let us not overlook the meaning of this occasion; let us never forget that to return to God is not merely our task at this season of the year but at all times, each and every day He has given unto us, ~~so that, in the final analysis,~~ ^{As a consequence, we hope, pray that} we will never again stray from His teachings, leave His presence or neglect our own sacred duty.

Amen.

Hebrew Tabernacle; Friday evening, Sept. 16, 1966. Shabbos Shuvo.

KOL NIDREI.

27 My friends, Mrs. Lehman and I find it very difficult to speak to others about our recent trip to the Far East. On the one hand it was not a pleasure trip for we saw far too much misery; ^{nor was it} ~~it was not~~ a vacation in the usual sense since we exhausted ourselves in the process of trying to see everything. It was, however, an education and one which we shall remember all of our lives. Needless to say, we are grateful to the officers and board members and the congregational family as a whole for allowing us this "sabbatical" in view of our forthcoming tenth anniversary with the congregation. We find it so difficult to speak of our experiences since we can barely find the words to describe what we saw; ^{how do you express your emotional reaction} ~~what do you say~~ when you see your first case of elephantitis? What words shall you employ to describe the open, running sores on the arms and legs and faces of three and four year old children, not to speak of the abnormalities and mutilations to be found on the bodies of older people. What words can you find to suitably describe the experience of having a woman walk by your side for a distance of perhaps a mile with a child no more than two years old on her hip and throwing out the child's arm, ^{begging} ~~asking~~ for alms. What can we say when asked to comment on the dirt, filth, poverty and misery which we saw in the homes, on the street, in the Temples; ^{in most countries,} ~~where~~ sanitation ~~and housing~~ facilities are practically non-existent. What words can one find to suitably characterize the housing units of Hong Kong in which the refugees from mainland China dwell. The first rain will wash them away and ~~the~~ ^{nucleated} disease spreads within these compounds for there is no doctor, no care, no concern. It is a very simple matter: there are so many human beings that the loss of a few hundred, or even a thousand, hardly makes a ripple in the sea of ~~life~~ ^{humanity, in Asia}. Human life is the cheapest commodity; there is no question of that. ^{by contrast} And then, when one comes into contact with young idealistic individuals who have pledged to give two years of their life to the Peace Corps, ^{for whatever reason} one can not help but voice ~~an~~ admiration and respect for their concern toward humanity. ~~which~~ Anyone who has not been there, who has not see or felt or smelled, can not possibly appreciate. ^{their sacrifice} ~~And how can you describe all this in comparison to~~ Japan which is surely the most advanced country in all of Asia. Words fail.

But what I have just mentioned to you is only superficial; as westerners we could not even touch the true reality of despair which is a part of these people. They live, in more ways than one, in a different world, ^{while} ~~and we~~ ^{appreciate} ~~in~~ what we have seen ~~eventhough~~ we felt emotionally drained many a time by what we witnessed. And yet, all this still does not describe the one word which ~~we~~ can simply not communicate to our friends and neighbors; the word or the concept of "nothingness". ~~For~~ ^{we} saw individuals, men, women and all too many children, ⁱⁿ villages, entire cities, ^{total} groups of people belonging, let us say, to ~~a~~ ^{certain} sect, ^{or} ~~group~~ ^{castes} or tribes who, literally, had nothing! ~~And~~, ^{define} how do you ~~describe~~ such a phenomenon? Even the poorest of the poor among our own American poverty stricken groups have "something", although it may be all too little by any standards of decency. There is water to drink, there are welfare organizations which give out food, there are hospitals which cater to him who ^{desires} ~~seeks~~ help, there are innumerable agencies and institutions which exist not merely to help but which go out of their way to seek out those in need ~~and~~, ^{that} above all, we are aware ~~of~~ the problems ~~which~~ exist. On the other hand, in India and in Ceylon, the prime examples, there is absolutely nothing. Nothing, nothing, nothing!, how does one ^{communicate} ~~explain~~ "nothingness" ~~to~~ ~~someone who has so much and by our standards may not have much at all?~~ Can you picture a dozen or so children standing before you, hollow of eye, skin taut over their faces, bellies extended, legs spindly, ribs showing through? They have nothing to eat; I do not just mean that they only have a crust of bread or a stale piece of sugar or perhaps a dirty piece of fruit or a small remnant of grain. I mean they have literally nothing and there is no hope of anything for tomorrow, or the day after, or the day after that! Nothing means just that: nothing; they have no time to play, ^{no real clothing} ~~no toys~~ and we noticed time and again during our three weeks in India ^{very little} ~~that~~ there was ~~no~~ laughter, ~~at all~~. Incidentally, there were no tears either; the tragedy of their lives was beyond tears, beyond recriminations, beyond expression. How do you ~~explain~~ it to others?

But I am making the effort this evening because if nothing else, I want ^{to become conscious of} you to ~~know~~ how well off we are, how much we have, how much good there is in

But what I have just mentioned to you is only superficial; as westerners we could not even touch the true reality of despair which is a part of these people. They live, in more ways than one, in a different world, ^{while} ~~and~~ ^{appreciate} ~~we~~ ^{create} ~~in~~ what we have seen ~~even though~~ we felt emotionally drained many a time by what we witnessed. And yet, all this still does not describe the one word which ~~we~~ can simply not communicate to our friends and neighbors; the word or the concept of "nothingness". ~~For~~ ^{we} saw individuals, men, women and all too many children, ^{se} villages, entire cities, ^{total} groups of people belonging, let us say, to ~~a~~ ^{certain} sect, ^{or} ~~group~~ ^{castes} or tribes who, literally, had nothing! ~~And~~ ^{How} do you ^{define} ~~describe~~ such a phenomenon? Even the poorest of the poor among our own American poverty stricken groups have "something", although it may be all too little by any standards of decency. There is water to drink, there are welfare organizations which give out food, there are hospitals which cater to him who ^{desires} ~~seeks~~ help, there are innumerable agencies and institutions which exist not merely to help but which go out of their way to seek out those in need ~~and~~ ^{that} above all, we are aware ~~of~~ the problems ~~which~~ exist. On the other hand, in India and in Ceylon, the prime examples, there is absolutely nothing. Nothing, nothing, nothing!, how does one ^{communicate} ~~explain~~ "nothingness"? ~~to~~ ~~someone who has so much and by our standards may not have much at all?~~ Can you picture a dozen or so children standing before you, hollow of eye, skin taut over their faces, bellies extended, legs spindly, ribs showing through? They have nothing to eat; I do not just mean that they only have a crust of bread or a stale piece of sugar or perhaps a dirty piece of fruit or a small remnant of grain. I mean they have literally nothing and there is no hope of anything for tomorrow, or the day after, or the day after that! Nothing means just that: nothing; they have no time to play, ^{no real clothing} ~~no~~ toys and we noticed time and again during our three weeks in India that there was ^{very little} ~~no~~ laughter, ~~at all~~. Incidentally, there were no tears either; the tragedy of their lives was beyond tears, beyond recriminations, beyond expression. How do you ~~explain~~ it to others?

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our lives. ^{All of us} ~~At least we have~~ ~~hope~~ something, ~~anything and everything~~ and while we may have to miss out on the little luxuries which make ~~our~~ life so much more pleasant, we do not know the word "nothing". I come before you this sacred evening to tell you, for we have seen it with our very own eyes and have heard it with our ~~very own~~ ears and have encompassed it with our minds, that the people on the other side of the world, part of our world and part of our human race, are ~~plain and simple~~: hungry. They ^{hunger} ~~yearn~~ for food and drink, they beg for medicine and concern. They have the hunger of a defeated and oppressed animal but, more than that, it would appear to us, they hunger for sustenance, for comfort, for hope, for ~~faith~~, for a tomorrow that will finally relieve their unjust burden. These people are hungry: for their children, for themselves, for the future and any amount of rationalization as to their past history ~~of oppression~~ or their religion will not erase or eradicate this tragedy of their present. They are hungry for progress as well for they are drowned by the monsoon, baked by the brutal sun, parched by lack of drinking water and fatigued by lack of produce from the ~~parched~~ earth. They are hungry for things of the spirit; they want to extend their hands in prayer, in peace, ~~and~~ in well being, ~~and~~ in contentment but it is not ^{to be} ~~so~~. They hunger for the will to live but life is an obstacle overcome only in death. They hunger for a nobility of spirit but by all modern standards ~~they are removed from this earth and find themselves in another century. and~~ ^{not this planet} ~~they~~ ^{an earlier} ~~different~~. ~~The problem of communication is extreme,~~ They hunger, just once to be free of hurt, misery, despair and turmoil but wherever they turn they find themselves in real or intangible chains. In comparison to these people ^{you?} ~~we~~ are the richest on earth, there is no one who has more than we, there is no one who is more able ^{than we are} ~~to fend for himself~~ ^{ourselves} in view of an even better tomorrow ~~than~~ ~~we~~ and the end is not yet in sight. They are hungry but we are surfeited with plenty. ^{And} And with it all, we are the least appreciative people on the face of the earth. We do not pause to give thanks and we take the path of least effort and least resistance to express our appreciation in terms of all the blessings which are ours. ^{In this light} ~~We are all~~, each one of us, ^{is} ~~guilty. and~~ on this

occasion of Atonement when we speak of forgiveness, of ^{mercy} ~~mercy~~, of ~~entry~~ into the Book of Life, of Judgement; ~~indeed~~ on this most sacred day of the Jewish year when we are concerned with sin, our lack of appreciation for the blessings we enjoy, taking them and all their goodness for granted, this is the greatest sin of all.

Look about you ^{do} ~~and~~ see and judge for yourself. Our ability to breathe the breath of life becomes a vital issue only when we are afraid of death; our health, our medicines, our drugs are a matter of concern only when we are in dire need; the food we eat, clothing we wear, resorts we patronize are taken as our just due; our minorities are ^{heeded} ~~respected~~ only when they rebel because our own middle class mentality wants everything to fit ^{neatly} into place without turmoil or upheaval; our cars, our refrigerators, our television sets, our movies, our radios, our everything ^{are} ~~is~~ simply there to be bought and taken home and we can scarcely imagine ourselves without our ^{10 different names of bread} ~~daily newspaper~~ and our telephones. And yet, never a word of thanks, of appreciation, of ^{acknowledgement} ~~thanksgiving~~ because we are so used to this ^{standard} ~~way of life~~, we hardly ^{remember} ~~know anymore~~ that any other way of life exists. My wife and I often commented to one another how wonderful it would be if in that awful heat we could just go to the tap, like we do at home, and draw ourselves a glass of cool water. There it was an impossibility; here we never give it a thought, we take it for granted, we know no other way. It is the key sin of the west, it is the primary sin of our kind of humanity, it is a sin personally and ~~individually~~ ^{individually} for each and every one of us! ~~for as~~ ^{for as} this is a matter of concern for all mankind and we are part of that designation as Jews. Perhaps, I would venture to say, all the more so by reason of ~~the teachings~~ ^{the teachings in our} ~~ings~~ of our heritage, tradition and sacred literature.

But the sin of which I speak is compounded for while we have been referring to material goods alone, there is still our lack of appreciation of ~~all~~ ^{things} ~~blessings~~ spiritual. For these people, even that is impossible but we here have freedom, convenience, ^{respect} ~~splendor~~, richness, schools, unity, calm devotion. How many of us ever give this a thought, even on such a day as this? On such a meaningful evening as this? If all sins are degrading, this is the most

horrendous of all. They are hungry in body and spirit but we have everything and the least of ours would mean richness for them. Is it not time then that we ~~not only~~ ^{not only} ask forgiveness ¹ for our sins of callousness, indifference and neglect but in thanksgiving affirm our blessings as well? Because we are ~~surfeited~~ ^{sated} and let us never forget those less fortunate than we, wherever they may be. Let us do our part in the only way ~~we know how~~ ^{open to most of us}: by giving generously to our fellow human beings whenever we are approached and by being appreciative of our blessings whether they come by virtue of our own efforts or directly from God. And, what better way to give thanks for our blessings in the immediate framework of our lives than to share our good fortune with this House of God? It symbolizes all the blessings granted unto us each and every day of our lives. Here we teach the meaning and relevance of our being on earth; not only for ourselves as Jews but as human beings whose existence is intertwined with the lives of all mankind. Here Judaism's message to all the world and for us comes alive and here we are taught our obligations toward the rest of mankind. More than that, here we give thanks to God because of what we have, what is ours and if we never think of these matters all year long, let us bear ~~it~~ ^{them} in mind at this ^{sacred} time of great inner urgency.

Share with us what you have so that the work and service of our Temple may ~~continue~~ ^{progress}. Give to the best of your ability toward our support and help us to continue our vital role in our community. Help us ^{fully} with your generous donation for we all have so much to be thankful for and we ought to share it in gratitude with God's House on earth. If you appreciate at all that which is near and dear to you, the physical as well as the spiritual, ~~share~~ ^{bring} a part of it ~~with~~ ^{to} our Synagogue for here the ideals of humanity find concrete expression. Because you and I have so much, because we are ~~surfeited with~~ ^{smothered by} all the good of the world, because we know the spiritual blessings of living in peace, let us pray: "In this concrete manner, by way of my generous donation, I too give thanks! ^{לואס א'רין} O Lord, forgive my sin of unconcern and accept this gift as a token of my gratitude. Thou hast given me all; it is enough, it is more than enough! Humbly I express before Thee my gratitude, my thanks, ^{or bring} my sacrifice. And, may those who have nothing someday soon share in my blessings and in my sense of well-being. In this way, I will give Thanks "XAD EN. X" ^{לואס א'רין}

Hell. Tak. - Frid 9/23/66 - Kot Midvei

VETERAN'S DAY 1966: "WHAT PROFIT TO THIS WAR?!"

38 Friends, I well remember the early days of my youth when Armistice Day was ~~considered to be~~ ^{part of the fabric of} a real and vital ~~issue in~~ American life. Of course, I do not actually recall Armistice Day being celebrated during peace time; I was too young then. At the same time, during the early days of the second World War when the occasion took on an element of reality, I do remember how the speeches and sermons used to anticipate the day when a universal, world-wide Armistice would actually come into being. I, as well as hundreds of thousands of others of my generation, are still waiting for the fulfillment of this promise. Armistice Day began to be celebrated in 1919; it originally marked the end of World War One for it was on November 11, 1918 that the peace treaty was finally signed at Compiegne. Some decades later the name was changed to Veteran's Day for the realization had finally come to the governing forces of our political establishment that an enduring armistice was an unreal hope and yearning on the part of our generation; wars, although on a much smaller scale, had continued to flare up and if anything or anyone was to be honored it was not the day itself but the man who was actually engaged in the battle or who had actually done the fighting. Consequently, Veteran's Day, symbolically celebrated and observed on November 11th, today, was to encompass all the dates of whatever armistices were to follow and was, at the same time, to do honor to all of our fighting men. It was a wise decision for ^{5 years} after World War II, we fought to a standstill in Korea at great loss of life ~~a mere five years later~~ and now, today, are still at war with a commitment of close to 400,000 men in Asia. The elusive ideal of an armistice is as vague as ever. The men in the field surely have no use for the meaning of this day; it is only we who live here in safety and security who can allow ourselves the luxury of such an observance.

Of course, this contradiction is all the more ironic when we consider the fact that we are now fighting in a country ^{the name of} which most of the people of America can not even pronounce; alternately, we say "Veet-Nam", Viet-Nam or "Viet-Naam" but no matter how poorly we pronounce its name, the problem will not go away. As most Americans, as you have, I have given a great deal of

thought to the issues involved in that tiny land of South-East Asia and perhaps like so many of you, I have not been able to arrive at any meaningful answers to the problems which confront us in terms of this battlefield. And yet, it goes without saying, the question must disturb us and we must surely agonize over the thought: to what profit is this war? After all, considering the American casualties alone, in 1965 we lost ^{in round figures} 1300 men killed and 6,100 wounded while in the first nine months of 1966 that total rose to an alarming 3,500 killed and 21,100 wounded. In short, by the end of this year and surely ⁱⁿ the next there will ^{hardly} ~~not~~ be a single town or hamlet left in this land of ours which has not given one of its men to the fire of the enemy either as a dead or wounded casualty. That this question, "to what profit is this war?", had its effect on the past political election and that the governing authorities worried over the implications and ramifications of this ^{casualty} total, ~~need~~ ^{any of us.} ~~does~~ not surprise ~~me at all.~~

President Johnson has said that we are waging a war against communist aggression and that it is far better to halt the aggressor in Viet Nam than to have to do the job in Hawaii. There is no question as to the validity of this statement and there are many who ^{explain} ~~like~~ our actions now ^{as a contrast to} ~~with~~ the lack of action on the part of the Allies in the days prior to the second World War. To an extent, in general terms, I find myself in agreement with the basic aims of ^{our commitment} ~~the policy~~ while very frequently I find myself in disagreement with the manner in which we implement this policy. By inclination, by training, by virtue of my religious heritage I am not and could never be a "hawk" but, at the same time, I know sufficiently well my general history to realize that we average citizens do not and will not know the ~~entire~~ truth of the operation in the theater of war. In other words, we are insufficiently informed in order to arrive at a definite point of view; in the final analysis, we must place most of the faith we have in the actions of our elected leaders. One either has confidence in the President, or not; we either respect the ability and intelligence of the Secretaries of Defense and State or we do not; we either believe that as Americans ~~they are~~ motivated by those ideals

and values which have always motivated America or we do not. In any case, to repeat, we do not know all of the facts and therefore we have very little choice. But especially when we give our leaders the benefit of the doubt and when we know that great numbers of facts and figures and motivations are hidden from our eyes, it is then precisely, ~~when~~ ^{that} we begin to question more than ever before. ^{But} As we give our leaders the benefit of our ignorant doubt it does not mean that we must agree with everyone of their proposals. Just the contrary, we are led ever deeper into the mire of doubt and perplexity.

For example: in Viet Nam the old concepts by which wars were waged in decades long past and belonging to another world, have all disappeared. In both world wars our enemy was clearly and precisely defined; we knew who he was, where he was and what he was attempting to gain and, by inversion, we knew the extent and the place of our own positions. These simple, clear-cut rules and regulations for the conduct of war simply do not exist any longer in Viet Nam. For example, while the war superficially pits south Viet Nam against north Viet Nam this deliniation breaks down almost at once ~~upon close~~ ¹/₂ ~~examination~~ when we realize that the Premier as well as leading members of his cabinet now fighting for South Viet Nam ~~all originate~~ ^{were born} and have their ~~home-~~ ^{heads} ~~land loyalties~~ in the north while, conversely ~~for example~~, the Premier of North Viet Nam ~~was born in the~~ ^{comes from the} south! As a consequence, the fact that the major battle ground over which the fighting rages is in the south ^{now} makes little or no difference to the southern leaders whose ~~home~~ ^{land-holding place} is in the north. All this in addition to the troubling fact that we are unleashing between 175 and 200 tons of explosives a day on the land and on the people of south Viet Nam, the very people and land whom and which we are trying to save. This is not only ironic, it is a contradiction in terms. Is it any wonder then, and are we to be blamed, when we ask the question: to what profit is this war?

But the matter of loyalty goes deeper still. We all realize that the 17th parallel dividing line was an arbitrary device and is of little meaning. People chose to accept or disregard it at will and for whatever purpose the line may serve them; the families of the country, ~~both north and south~~, are

so intimately intertwined that no degree of demarcation can stop their going across the boundry, ^{either} ~~both~~ north ^{or} ~~and~~ south. It is further noted, by correspondents and historians of the area that the family tradition does us harm in other ways. For instance, as another example of the complexity and frustration inherent in this conflict, the many proposals for dividing the land and for distributing the ^{acreage} ~~wealth~~ to the peasant farmers, all fall on deaf ears. The high ranking military and even the military of medium rank will not accept so sweeping a proposal of agricultural change for, in the final analysis, the lands which are supposed to be divided belong either to the one general's family or to the next and have been in these aristocratic families for generations. Thus, the very hope ^{of stability for} of the future as far as ^{sufficient land for the} ~~the peasant is concerned~~, ^{peasant is concerned} ~~and with him the stability of the country~~, is being negated from the moment of its proposal. No one is idealistic or realistic enough to ^{share} ~~give up~~ his family land holdings. ^{They all hope} ~~for~~ some day, when peace is again established, ^{they will} ~~they will~~ ^{hope to} ~~return~~ to their homes and, literally, live off the ^{surplus} ~~eat~~ of the land which will be worked by someone else. It is feudalism in the most raw, hard and ^{primitive} ~~realistic~~ stage, reminiscent of the early Middle Ages in Europe. Or, as one other instance of the impossibility of implementing our grand strategy for a better life for the people of Viet Nam, take the case of schooling for the youngsters. First and foremost, the average youngster does not receive any ^{education} ~~schooling~~ at all, even in the best of times, ~~for~~ he is needed in the fields to tend to the rice crop on which the actual living condition of the farmer depends. But, let us say, that there is a youngster who is not needed and who could go to school, especially with the millions of dollars we are spending in the construction of primary school buildings; if he is not of a certain aristocratic or middle class to begin with, he will even with an education never attain any position of respectability since he lives in a closed, ^{rigid} ~~and~~ ranked society. With our emphasis on schooling, therefore, we are actually fostering discontent rather than eliminating it for now we have educated a boy but he can not ^{use his ed. in a bright future} ~~find a place~~ having been born of the wrong class and status. ^{unrealistic - absurd} And it is for these ~~ideals~~ that we ~~are~~ ^{destroyed} in the first six months

of this year alone, 59,000 acres of fertile rice soil, have bandaged up more than two thousand civilian wounded per month, have battled refugees, striven with official government corruption, and have seen our total effort ridiculed in the world's press. We must ask again and again and again, What profit to this war? For, with all of our good intentions, I fear that the war is doing more to corrupt us than it is helping others. Is this killing, hurting, burning, destroying and decimating of our allies really necessary to stop the aggressor, ^{do we not} ~~since we~~ hurt our own ^{allies} more than the forces of the enemy? And, even if it is necessary and even if our ideals are good, are we not really doing it then for our own sake. Originally we ~~started~~ ^{entered} the conflict for the sake of others, for their escape from the forces of communism but now we have changed our entire orientation. No longer are the others the beneficiaries of our policy, they are only hurt by it; we are the blessed few for we would rather fight on the land of Viet Nam than in Hawaii. A glorious ideal perhaps ^{even} ~~especially~~ when it kills more than a hundred of our men per week but how right, how just, how proper, how meaningful in the eyes of history? I truly wonder what the Veteran of 1966 has to say to these questions on the day named in his honor. I truly hope, in the troubled area of my heart, that he will live to see Veteran's day 1967 and that then for him as well as for us and all mankind, the world will be at peace. ^{The sure & total absence of war} ~~can be the~~ ^{only valid answer to the question: What profit to this war?} Amen.

Heb. Tab., Fridzy, November 11, 1966.

Marion Frank - B57 - 14/30/66

38 Rabbi Lehman, Cantor Ehrenberg, Mr. Engel, dear parents, grandparents, relatives and friends:

This week we are in the midst of celebrating the Succos festival season. It is a happy holiday time during which we give thanks to G'd for the completion of the harvest, as our ancestors experienced ^{it} in past generations. As we symbolically sit in the Succoh we eat the fruits of the field, which the Almighty has provided for us.

While this is an ancient festival, it has meaning and relevance also for me, today, in our time. We too are obliged to give thanks to G'd for He has provided us with the advantages which we all too frequently take for granted. We also eat the fruits of the field. We enjoy good homes and we are blessed with love and concern on the part of our families. We are the recipients of good health which allows us, and me particularly, to grow into womanhood with a degree of maturity someday to take my place as an adult in the community of Israel. From this point of view alone, there is ample reason to give thanks.

My parents are responsible for my being here this Sabbath eve to celebrate my Bas Mitzvah; I am grateful to them for this, as well as for all the love and affection they have brought to me during the past years of my life. At the same time, I wish to thank Rabbi Lehman and Cantor Ehrenberg for teaching me the values of Judaism: its history and tradition, its meaning for our time and its language. Hebrew, especially, has been of value^f for it links me with the past, present, and future in terms of the State of Israel and our prayers. Hebrew binds all Jews, the world over, into one common bond of brotherhood. I hope and pray that Judaism will not die out because of my negligence or unconcern, but instead, through me Judaism shall live and flourish.

In all these ways, Succos teaches and reminds us to give thanks, as did our forefathers in another generation. The times, ~~and~~ the land, and the people are different, but the gratitude of the heart is the same. I am happy that I can have this day; that my grandparents, family, and friends ^{are} ~~can~~ be with me! In this spirit I too give thanks to Almighty G'd. Amen.

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SERMONS

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DECEMBER 9-10, 1966

BRIEF BIOGRAPHY

SHMUEL YOSEF AGNON
Awarded Nobel Prize for Literature, 1966

Shmuel Yosef Agnon was born in the little town of Buszacs, Eastern Galicia, on July 17, 1888, the 9th of the Hebrew month of Av in the year 5648 according to the Jewish reckoning. His father, Shalom Mordecai Czaczkes, descended from a long line of Talmudic scholars, was qualified for the rabbinate and well versed in Jewish philosophy; but he did not hold a rabbinical post and earned his livelihood in the fur trade. His mother's lineage was similarly distinguished; she read widely, particularly in classical German literature.

Besides attending the traditional Hebrew school, he studied Talmud privately with his father and the town Rabbi, and of his own accord read extensively in the lore of Hassidism.

He started rhyming at an early age, and his first verses in Hebrew and Yiddish were published when he was 15 years old. He was active in the local Zionist society and wrote in Zionist periodicals. At the age of 18, he moved to Lvov to work on a Hebrew paper, and in 1908 set out, by way of Vienna, for the Land of Israel.

For a time he lived in Jaffa, where he was appointed secretary of three important institutions: the Hibbat Zion (Love of Zion) committee, which maintained contact with Jews abroad; the Jewish Community Council; and the voluntary Jewish court. His first story, Agunot, was signed with the pen-name Agnon, which he adopted as his family name. This was followed by other stories, published in the foremost Hebrew literary periodicals of the time.

In 1910 he moved to Jerusalem, where he continued with his writing, did research in the National Library and studied all the city's Jewish communities.

925 In 1913, he went to Berlin to study, living by teaching and preparing research material for scholars. During this period his stories were first published in book form and he collaborated with the late Martin Buber in collecting tales of the Hassidim. In 1919 he married Esther Marx, whom he met in Berlin. He has one daughter and one son.

In 1924 he returned to Jerusalem and in 1927 moved to the Talpiot quarter of the city, where he still lives. In 1929, the house where he was living was pillaged during the Arab riots and he vowed to build a house of his own. However, as his wife's health had been affected by her experiences, he took her first, with their children, to live for a while with her father in Germany, while he set out on a tour of the Jewish communities in Poland and Galicia. His experiences during this visit were the basis for his novel, As a Guest for the Night, written several years after his return to Jerusalem in 1932. In 1952 he paid a visit to Norway and Sweden.

Agnon's stories cover a wide range in mood, time and place - from the Chmielnicki riots in seventeenth-century Poland to modern life in Israel. His three full-length novels are: The Bridal Canopy, published 1930, a picaresque tale of 18th-century Galicia; As a Guest for the Night, 1940; and Only Yesterday, a story of the early pioneers in the Land of Israel. His numerous stories, ranging from tales of a few pages to short novels, are set in his native Galicia, Poland, Lithuania, Germany and the Land of Israel.

Agnon is widely recognized as Israel's foremost author. In 1936 he received an honorary doctorate from the Jewish Theological Seminary; he was awarded the Bialik Prize of Tel Aviv Municipality in 1935 and 1951, and the Government's Israel Prize in 1950 and 1958.

Many of Agnon's stories have been revised and re-written several times. His collected fictional works were published in seven volumes by Schocken, Tel Aviv, in 1954 and an eighth volume in 1962. Besides, he has published Books, Writes and

Stories, 1938, and Days of Awe, legends and commentaries for the High Holy Days, ✓
1938.

BOOKS OF THE TIMES

In His Own Voice

by Thomas Lask

BETROTHED and EDO AND ENAM. Two Tales by S.Y. Agnon, translated from the Hebrew by Walter Lever. 237 pages. Shocken \$4.95.

To write for a people scattered over the face of the earth, a people with no political centre, in a language associated with Scripture, and even among his own folk known fluently by few; to write creatively under such conditions was surely an act of moral courage and of sublime - perhaps even blind - confidence. Today Hebrew has a place and people, a focus that offers stimulus and response, but when S.Y. Agnon, now in his seventy-seventh year, began to write, these conditions existed only as passionate yearnings. True he was not alone. Others worked in the vineyards and Hebrew had been used down the ages for secular writing, especially in the Golden Age in Spain. Still, it demanded a tenacious spirit that was willing to call upon the language of David and the prophets to express contemporary dilemmas and attitudes.

One of the compensations for a writer in his position is the lack of literary self-consciousness. Tradition is assimilated; it is not a punishing weight. There is none of that mood that made Ernest Hemingway feel that with every new book he was stepping into the ring with another opponent; that makes Norman Mailer so touchy about what a drudge in a daily newspaper might say about him, and to pay such feverish attention to the successes and failures of his contemporaries. //

Language Full of Biblical Echoes

This autonomy gives the long stories in Agnon's new book their own free form. He introduces miscellaneous characters at will, stops to tell a parable, expounds a point of Scripture, retraces his steps to pick up the thread of the tale, introduces symbolic devices at random. His language is full of Biblical echoes, yet so artfully used that there is no sense of borrowing or of parody. A character in "Betrothed" can say without any sense of discordance, "Our days on earth are like a shadow and the time of our affliction is the length of our days." He can call upon the pagan gods and the "Only One" in the same tale, indeed in the same breath without clash or loss of meaning.

That he finds his method satisfactory can be shown by citing a much earlier work "Metamorphosis," a story of separation and reconciliation, in which the elements are carefully braided and whose flow is as smooth and sure as an electron in orbit. But even when the stories seem to lack a centre, when their endings are ambiguous, they are gripped by his imagination and emerge as satisfying and unified entities.

"The Betrothed" illustrates this well. It is about Jacob Rechnitz, a teacher in Palestine before independence, who has made a great reputation for himself as a botanist, working on and classifying seaweed found in nearby waters. On the strength of his studies he is offered and accepts a chair at an American university. But just before this, there comes back into his life a girl whom he had known as a child and whose father had helped put him through school and aided in other ways. Once, indeed, in a childish game they had pledged themselves to each other and burnt locks of their hair to ash to seal their promise. But after all these years Jacob does not quite know how she feels, or how he feels either.

Multiple Endings to a Story

When Jacob is immersed in his work he is completely happy and needs nothing further. The girl falls ill and Jacob, removed from her immediate presence, prepares for his voyage to America. Just before leaving, six of his students, all girls, come to bid him farewell and in a sporting gesture arrange a footrace among them, the winner to receive a bracelet made from dried seaweed taken from his laboratory. But the one who gets to the finish line first - I won't say the winner - is not one of the six at all. It is a story with multiple endings and various meetings, all persuasive, yet the effect of his tale is one.

This is equally true of "Edo and Enam." A man is married to a woman who is a

sleepwalker, who passes through locked doors and closed windows. The man possesses a magic charm to counteract her illness. The charm disappears. Who has it and how is he using it? The strange destiny that ties the man, the woman and the new owner together is spun out in a way that is quietly humorous and poignant at the same time.

Agnon is not everyone's writer. If you are fixed in your likings, either for the sophisticated, understated story, or one with a strongly punctuated ending, then Agnon is probably not your man. But if you do not demand mathematical answers, if you are willing to follow his wayward fancies and the strange play of his mind, you will find him a singularly rewarding writer.

- The New York Times, 24 September 1966

THE WRITER AND THE LEGEND

David Patterson

Reprinted from Ariel (1965)

For a writer to be regarded as a "classic" within his own life-time is a sure sign of a rare and distinguished talent. But the achievement of Shmuel Yosef Agnon is even more remarkable. For more than a generation he has been something of a legend, and at seventy-seven his creative powers continue unabated, not only in the production of new stories, but in the reworking of copious material as yet unpublished. For the Hebrew reading public each new publication spells surprise and delight; every line is scrutinized and avidly debated in the hope that it will furnish one more clue towards a fuller understanding of his enigmatic personality. Agnon's status is unique. He has founded no school of writers, nor has he attracted imitators, in spite of the immense popularity of his voluminous writings. He remains unquestionably the outstanding figure in contemporary Hebrew literature, a writer of world stature, although little known beyond the confines of Hebrew-reading circles, due to the extraordinary difficulty of translating his work convincingly.

The problem stems primarily from his style, which is at once distinctive and immediately recognizable, and yet firmly grounded in the traditional strata of Hebrew literature, and as such highly reminiscent and suggestive. The writing is Mishnaic and Midrashic, and yet unmistakably characteristic. The first impressions of apparent simplicity soon give way to a realization of the overtones, references and allusions arising from the author's complete familiarity with the whole vast corpus of Hebrew literature. The ancient vocabulary of Hebrew is pregnant with associations of all kinds, and the skilful juxtaposition of words and phrases can be made to yield a variety of nuances. Linguistically, as well as thematically, Agnon's writings can be read at different levels. For the unsophisticated reader much of his work consists of simple and appealing stories and folktales, delightfully unfolded. The more perceptive reader will gradually become aware of an increasingly disturbing significance and depth, which reveal a quality of an entirely different order, a quality which suffuses his work with a subtle colouring most difficult to imitate.

The charm exerted by Agnon's stories on two generations of readers stems partly from the nature of his subject matter. Many of his tales are rooted in childhood reminiscence of his native Galicia. The spiritual depth and richness of Jewish life in Eastern Europe, with all its wealth of folklore and religious tradition, its warmth of human relationships, its piety, simplicity and respect for learning, provide the background for a good deal of his work. An element of wistfulness and nostalgia for a world gone by pervades the stories, although they are far from appearing old-fashioned or merely quaint. Other stories again, more realistic in flavour, depict the life of the early settlers in the Land of Israel in the first decades of this century, or the decline of Jewish life in Europe following the ravages of the First World War. Both groups of stories, nostalgic and realistic, have picaresque and even epic elements. Many of them are painted on a broad canvas with a wide sweep, and are characterized by a rich variety of episodes, presenting a kaleidoscopic view of many aspects of Jewish life. It is little wonder that thematically their appeal to the emotions of the Hebrew reader has proved so powerful. The longing for origins and roots is a natural feeling among Israel's largely immigrant population, and Agnon's stories help to furnish a sorely needed sense of continuity.

But there is a further aspect of Agnon's work which provides a clear explanation of his popularity. In spite of his obsession with the past, Agnon is more authentically in tune with the present than any of his fellow writers in contemporary Hebrew

literature. Particularly during the last three decades--although his earlier work displays like tendencies--Agnon's stories have been infused with a feeling of nightmare, a grotesque and semi-magical atmosphere of mystery and enigma. His works reflect the anxieties of our age of transition, in which division among the instructed has nullified authority and led to widespread loss of faith. Religion, science, medicine, politics, provide neither guidance nor solace. Man's spirit is sick, society is suffering from a nervous breakdown. Violence and brutality reflect the disintegration of established order. The problem facing modern men is how to live in a society which is no longer supported by tradition. The acute crisis of faith gives rise to a sense of insecurity and guilt, to an obsession with death. Serious literature, which serves as a sounding board for the mental and spiritual stresses of the age, expresses its anxieties in terror dreams. Where the fears are not expressed directly, it resorts to symbolic or allegorical forms. The result is frequently a kind of fairy tale, in which the individual predicament is made to represent the predicament of all mankind, and the reader invited to identify himself with a situation which might just as easily apply to himself. The extraordinary influence of Kafka, for example, or the remarkable rise of existentialist ideas are no mere literary quirks. They provide the clearest illustration of the modern writer's attitude to his experience. Nor is it surprising that one of the prevailing symbols in modern literature is shabbiness, squalor and ineffectuality--the mark of a world that has seen better days.

The longing for the better days, for a society infused with simple piety, kindness and faith, for a generation which possessed real strength and the ability to act in a meaningful way, constitutes a frequently recurring theme in Agnon's stories. Whereas in former times pious men could bring the dead to life, today even the living are dead. The harmony of life has disappeared. Hence the fruitless hunt in 'Iddo and 'Eynam for the lost harmonious language of mankind. Hence the frequent resort to symbolism in the shape of missing letters, mislaid keys, books that have been burned or stolen, and houses abandoned by their inhabitants. Time and again the enigmatic themes indicate loss of innocence, spiritual confusion and the impotent urge to restore some remnants of the past before all is lost. And in resorting to the poetic devices of implication, metaphor and symbol to clothe his ideas, the author has wisely selected the language of the Midrash, which itself is poetry.

The preoccupation with the general feeling of disintegration and spiritual decay, and the resort to dreamlike, nightmare fantasy and symbol places Agnon firmly in the mainstream of modern literature. But his originality resides in his specific reference to the problem in terms of Jewish heritage and tradition. The general malaise is common to humanity, but the detailed application is in Jewish terms. This very concentration on the spiritual area where his knowledge and experience are so intimate and deep lends a particular strength and efficacy to his stories. The wider context of decline and disintegration is pinpointed in the traumatic experience of the Jew. Changing times have whittled away his strength. In his encounter with the world, the universe and God he is adrift and helpless. Beneath the misty, dreamlike surface of many of his stories, where the fixatives of time and place dissolve and lose cohesion, despair, tragedy and death lurk in dark ambush and reflect a pessimism of disturbing depth. One positive element alone remains constant--Jerusalem herself, which in Agnon's stories is endowed with a personality of her own, and becomes a symbol for all that is meaningful and permanent and harmonious in life. It is as though the holy city alone contains the seeds which might restore that wholeness of spirit and oneness with the world that are slipping through the nerveless fingers of our unhappy generation.

"Denver J. Post"

Revitalization of Synagogues Is Proposed

Rabbi Leon Jick, former Temple Emanuel Shwayder Camp director who will become director of Brandeis University's Philip W. Lown Graduate Center for Contemporary Jewish Studies, proposed a program for the revitalization of the synagogue:

1. Declare a moratorium on board meetings for one year and substitute study sessions instead.

2. Let us establish high ethical and intellectual standards for leadership, so that those who represent us will represent what we claim to stand for.

3. Let us give all choirs and organists a one-year leave of absence and turn off all public address systems while our congregations learn to sing and to share in a worship service which will remind them that they are

participants in a living tradition and not spectators at a dreary pageant.

4. Let us declare a sabbatical on all sermons and institute discussions in which rabbis encounter and interact with our people.

5. Let us address ourselves to social and moral problems close at home—in our communities and in the business practices and work-lives of our people—in our congregations. Let us banish fear of disapproval or even of error. It is sometimes better to be wrong than silent.

6. Let us cancel all building programs and redecoration projects. Let us use these funds, together with all refreshment budgets, for our educational program—for classroom, textbooks, libraries and teachers' salaries.



RABBI LEON A. JICK

Let us institute a program of service in which our best and

most prestigious people assume teaching responsibilities.

7. Let us divide our mammoth congregations into subgroups in which each individual will be invited to experience personal contact with a teacher regularly, preferably in a setting which communicates the language of worship as well as the words of prayers.

8. Let us close some of our "defense bases" and divert some of our energy devoted to convincing others to understand and accept us, to educating our people to understand and accept others.

9. Let us impose an absolute ban on rabbinic attendance at receptions, benefits, brunches, lunches, dinners—and an absolute requirement that time recov-

ered be used for study and meditation.

NEW GENERATION

Rabbi Jick, leader of the Synagogue of Westchester Vernon, N.Y., for nine years said:

"A new generation has arrived which has not known Hitler does not remember when it was not a State of Israel. A new generation which has tasted poverty and never known its immigrant grandparents their living God.

"This generation has no tradition to reject and no religious reform. Its flight is from vulgarity and hypocrisy which it finds in us.

"At a time when some are writing obituaries for God—and

(Continued on Page 6)

PHOTO BY J. L. HARRIS
FOR THE POST

Rabbi Proposes New Life in Synagogue

(Continued from Page 1)

Erich Fromm has announced the Death of Man—let us face the fact that among the terminal patients are the synagogue and Judaism.

NEW FERMENT

"If the current ferment in theology indicated anything at all—it reflects a restless dissatisfaction with irrelevance and hypocrisy.

"The ferment reflects a quest for meaning and for astringent honesty.

"Thus far the impact of any theological ferment on this gap has been so insubstantial as to be hardly noticeable.

"In our synagogues the mood for the most part is "Business

as usual."

"Our religious life continues to be an expression of conventionalism more than of commitment. We have been nudged but not shaken.

PROSPERITY INSULATES

"The prosperity and the social climate of the post-war years has insulated us from the need to confront our vacuousness. Synagogue coffers were full, and building contractors were busy, and we became guilty of the sins which we decry in our followers—ostentation and materialism.

"We have built enormous palaces and membership empires without examining whether we were really attracting people to Judaism or really serving them once they had enrolled."

17

- 1) 5/12/67 Installation Service
- 2) 5/13/67 Shevuoth Yisro
- 3) 5/27/67 Dr. King Peace Movement
- 4) 1/13/67 Men of the Bible" Part I "Gideon"
- 5) 2/10/67 Part II "Samuel"
- 6) 3/10/67 " III "David" (a very effective King-ruler) 40 yrs
- 7) 4/14/67 " IV "Jeremiah" ✓
- 8) 5/5/67 " V "Ezra" deals with intermarriage

Items 4-8 should be considered

- 9) 5/19/67 Book, Manchester's "Death of a President"
the Book review reminds us of the tragic death, which
occurred in our life time

- 10) Pesach Zikron Service
5/2/67

11) "The Passover Plot" by Hugh Schonfield

12) "What Kind of Religion, Passover 1967

4/25/67

to be considered. it was true in 1967, & true now in 2005

13) "Plan unclear", 3/31/67

It starts with "Modern Supermarkets in the year 1967
and explains the meaning of Kachrus

14) "The Honor Code" 3/17/67

Relevant to today, pertaining to government and
business irregularities

15) "The changing role of the Rabbi" 3/3/67

16) "The Fixer" by B. Malama, 2/27/67

17) "are our prayers of meaning?" 2/17/67

18) against Brotherhood week 2/3/67

interesting. nothing has changed between the different religions, there was only the term "negro" which is "african american"

19) The Secular City, by Harvey Cox, 1/27/67

20) The New - different Clergy, 1/7/67

21) The Jewish Messiah 12/23/66

22) S. V. Ignor, Nobel Laureate 1966, 12/16/66

23) Buying Chanukah gifts for our children, 12/2/66

24) The Story of Emma Lazarus, 11/26/66

25) Election Issue, 11/4/66

26) "The Sun" 10/28/66

27) The Investigation, a play 10/22/66

28) "No End of People" 10/14/66

29) Rejected Holiday Sermon here, 10/7. 66

Returning to the dr. Charles & Rabbis has to find suitable topics for Sermons over the year

30) Succos, 1st day. am 11/29/66

31) Yom Kippur, am Service 9/24/66

32) 1st Hashomo, 1st day 9/6/66 pm

33) Yom Kippur, am Kippur 9/24/66

34) Annual Installation Service 7/1/66

35) 2nd day 1st Hashomo am 1966

visiting a synagogue in India on the Shore of the Arabian Sea. very interesting

36) "Spirit Views" Sep. 16th 1966 pm

37 Kol Andre, 9/23/66

describing the poverty etc. under the war ~~day~~ in the
Far East on Rabbi Mrs. Lehen's trip in 1946

38 ~~De~~ Veterans Day 11/11/66

ANNUAL INSTALLATION SERVICE.

Friends, all of us in this city were stunned just one week ago when the World-Journal-Tribune suspended publication and ~~this~~ ^{the} great city of 8 million inhabitants was left with but three major daily newspapers. As much as the publishers and the employees, we the public mourned the ~~demise~~ ^{collapse} of this paper for we are left with a significant void in the realm of public opinion and editorial controversy. The reasons for this ~~demise~~ ^{collapse} of a major daily newspaper are, ^{many} of course, ~~many~~ but there is no avoiding the obvious conclusion that one of the major, if not the main, cause of the paper's failure ~~was~~ ^{were} the ~~ex-~~ ^{un-} ~~realistic~~ ^{realistic} ~~exorbitant~~ demands on the part of the union in seeking every higher pay scales, cost of living allowances, and exorbitant fringe benefits. It is a matter of public consciousness that the working man gets his just due but in this instance, the evidence points to the fact that the unions while having won every battle have, at least in this instance, lost the war. They have cut off their nose to spite their face; they have failed to see the tree for the forest; they have, in short, dug their own grave. To many observers of the social and economic scene, this tragic circumstance comes as no surprise for it has been evident for a long time that people today are more concerned with demands, whether legitimate or not, ~~than~~ they are with doing their duty; indeed, to fulfill one's obligations toward society has become one of the least ~~valued~~ ^{appreciated} ~~values~~ ^{today's} ~~values~~ in our affluent society. ~~today~~. Everyone is concerned with making his; everyone wants as much as he can get; everybody is out for No. 1, and you know who ~~he~~ ^{that} is! [Ask the younger generation today whether they, like their parents or the more recent immigrant groups, want to work in a store or in a local business venture nine to twelve hours a day; you surely know the answer. They are concerned only with doing as little work as possible but obtaining the highest ~~scale of~~ wages possible; the builders and steelworkers don't come to work when it is raining ~~too hard~~ and the electrical workers work a five hour day for wages covering an eight hour span, ~~and one must be extremely~~ ^{Even then the work is filthy} ~~and has hazard, at best.~~ ^{grateful} when a plumber ~~actually shows up at the task to which he is assigned.~~

It is all symptomatic of a change in attitude in American society; the newspaper fiasco is but the most recent example of the turmoil within us.

Keeping all ~~of~~ this in mind, I wonder what the response would be if we were to place an "ad" into a leading newspaper which would read something like this: "Wanted! skilled and dedicated worker, long hours, no union; must be able to get along with people, must be willing to sacrifice many hours of privacy and time with family; no fringe benefits and salary: nonexistent". It would seem to me, considering the times in which we live, that even if the salary were ^{very high} ~~close to the \$20,000 mark~~, very few if any individuals would ^{apply} ~~and this is the strange situation that is part and parcel of the world of~~ ~~which we are a part; that a person might not even apply for they seek more~~ ^{interested in} ~~the comforts, the consolation,~~ ^{ease and} the uniformity of life rather than the turmoil, the challenge and even the frustration which such a position might engender. But the strange fact of the matter is that in organizational work, particularly in terms of Synagogue activities, such an ad is always answered for it fits the description of just the kind of people whom we are inducting into their elected offices this evening. The men and women whom you see on our pulpit, who are the presidents, as well as their officers and board members whose names you will find listed on the papers given to you as you entered, they are of that kind of self-sacrificing character which puts the self-seekers to shame. ^{See. It is inner conviction, they push} ~~and put, very often,~~ personal comfort and personal regard into the background; ~~because~~ they are concerned with an ^{ideal} which motivates and activates them far beyond the call of duty. Referring back to our "ad", they are skilled and dedicated workers, they do work long hours, they do get along with other people, they do sacrifice their home life and their family relationships and they are not part of a union labor force. Their salary is nonexistent, ^{indeed,} ~~and~~ the thanks they get is often vague and hypocritical. Yet, here they are and here you are; dedicated and selfless and willing to endure more of the same. *

[The ideal ~~is~~, of course, ^{is} self evident for anyone who has been a part of this congregation for any length of time, for anyone who has participated in our warm and marvellous services, for anyone who was with us to share the attendance of more than 500 individuals who sought the words of God on the first day of our Pesach festival.] * What more can you expect, especially in a world which is

becoming more secular all the time, where values mean less and less, where idealism seems to be one of the lowest and least appreciated forms of motivation? Here the norm is considered abnormal, here the spirit of dedication and consecration holds the center spotlight, and here the influence of God on the lives of men receives the most careful attention and the most devout respect.

It is with these thoughts in mind, rather than the selfish yearnings of so many of our contemporaries, that we welcome the new members who join our congregational family this year. They have, I am certain, looked here and there, have travelled far and wide, have judged and discussed and have not found us wanting. In a changing neighborhood which has been reviled and downgraded since the days, 25 years ago, when I was a youngster here, we have and will continue to exist and we are proud that 40 new members have joined our religious family as of now, with more to come as the holidays approach. It is to these newcomers, particularly, that we say: the spirit you find here is real and dynamic, it comes from the heart and soul of everyone of us, it is rooted not only within our being but in the tradition of Jewish faith which has sustained and ennobled us for more than 5000 years. We bid you welcome and hope that you will be a part of this religious family for many years to come, in health, in joy and in contentment; at the same time, we hope and pray that your dues will not merely make you sit in the pew but that you ^{will} make every effort possible to join us actively in the work to which we are devoted and which is the dedication of our lives. We ask you to attend services, to tell us of your dreams and wishes, to communicate with us on a personal and meaningful basis and, above all, to share in the experiences we offer ~~both~~ on a ~~high and lofty~~ ^{level} spiritual or intellectual ~~plane~~ and, as well, in that area of fun and sociability which is the right of every family to enjoy. [Our Vice-President, Dr. Hamburg, will have further words after the Service in the Vestry but, in the meantime,] please be assured of our warm and heartfelt welcome and of the prayer, in which all of us of the official family join, that we may be granted many years of fellowship and mutual contentment here in our House of God. ~~which is so meaningful to us and ought to be for you as well.~~

We turn, then, for a word of congratulations to each of the presidents seated on our pulpit and, through them, to the officers, board members and members of their individual organization. First, our PARENT'S ASSOCIATION whose president, MRS. ERNEST SCHMIDT has done ~~a~~ ^{well} remarkable ~~job~~ over this past year. Their task is to help serve the children of our religious school and they have done so with unparalleled love, devotion and concern, ~~and~~ ^{as} we compliment them on a task well done, we hope that they will continue in this same vein in the year to come for by helping their charges feel the beauty of Judaism, they will be shoring up the foundations of our faith in terms of the future. Secondly, our MEN'S CLUB which, as in years past, under the leadership of MR. KURT BACHENHEIMER, has sponsored the Adult Education Series and have made it their special task to usher at our weekly Sabbath evening services. They have plans for the year to come, they have absorbed many of the active members of our now integrated and merged Mr. and Mrs. Group and we know that in the ^{future} ~~year to come~~ they will present us with a series of programs which will be on a stimulating, challenging and unusually high level. We wish them well as we extend our best wishes to the president for a successful year. Next we bid you take notice of the ~~efforts and~~ ladies of our most successful group, our SISTERHOOD, again under the devoted and untiring leadership of MRS. LUCY BISSINGER. There is not gainsaying the fact that these ladies are the main arm of the congregation and that without them and their ever ready and willing support, ours would be a much less successful and meaningful congregation. Without their selfless efforts we would be poorer in every area ~~X~~ of our endeavors; they are always ready, always able and always available when some undertaking of major significance is at stake. We extend our expression of gratitude to these ladies and we bid them well for the year and years to come; may the Almighty prosper them in their every endeavor.

Now, then, let us turn to the ^{only} office where presidents have changed this year: that of head of our congregational family. For more than 13 years MR. MORRIS A. ENGEL has served us in that capacity with such devotion and diligence as to be a remarkable achievement and we will always remember him and

think of him in terms of blessing as far as this Synagogue is concerned. Only poor health has forced his resignation and we pray for his speedy and full recovery. As a consequence, with pleasure and with great anticipation we now install MR. KURT SCHLOSS to this highest of elective offices. ^{We know that} ~~for~~ he is certain to make ^{a profound} ~~an equally~~ significant contribution to the welfare and continuity of our religious family. We all know him as a man of character, integrity and true ability; we are enriched because of his leadership and we look forward to his guiding hand for many years to come. He knows all too well, as do all others who are being installed with him, that the problems are great, but not insurmountable; he knows that the future is dim but not dull; he knows that our faith is strong ^{as we appreciate the fact that} ~~and that~~, above all, his personal faith is of such magnitude that the welfare of this Synagogue shall always have first place in his thoughts and endeavors. ~~as long as he is in a position of leadership and even beyond.~~ Together with his wife, ILSE, a former president of our Sisterhood, we wish him well in his stewardship; ^{we believe} ~~and we know~~ that in his hands the ^{future} ~~future~~ of our congregation and that of Judaism shall rest secure.

Therefore, ^{recognizing their} ~~and in this~~ spirit of unlimited dedication and selfless service, the likes of which is all too rare ^{*} ~~in~~ our time, we install these four presidents and through them their officers, members of the boards and all elected officials. ^(v) We ask God's blessing upon them ~~and their efforts~~, as we bid them rise and come forward, and all of you to rise as well. ^(v) May the Almighty spare and reward them with courage, fortitude and wisdom now ~~and always...~~

Heb. Tab., Friday evening, May 12, 1967.

It, indeed, stands starkly in contrast to the "I am No 1" selfishness of philosophy

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HEBREW TABERNACLE CONGREGATION

ANNUAL INSTALLATION SERVICE: MAY 12th, 1967

Robert L. Lehman, Rabbi

Henry Ehrenberg, Cantor

CONGREGATION

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Mr. Ernest Stein, 2nd Vice Pres.
Dr. Max Hamburg, 3rd Vice Pres.(new)
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Mr. Nathan Maier, Treasurer
Mr. Abe Neuman, Associate Treasurer
Mrs. Leo Maier, Secretary
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Mr. Abe Newman, Hon. Vice Pres.
Mr. Julius Rutberg, Hon. Vice Pres.

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Mrs. Margot Oppenheimer, 1st Vice Pres.
Mrs. Lynn Julius, 2nd Vice Pres. (new)
Mr. Norman Eisner, 3rd Vice Pres.
Mrs. Ruth Bodansky, Rec. Secy. (new)
Mrs. Ruth Silverstein, Corr. Secy.
Mrs. Ilse Selowsky, Corr. Secy. (new)
Mr. Eugene Hamburger, Treasurer for Life
Mr. Frederick Mathes, Associate Treas.

BOARD MEMBERS

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Gerdy Kleinman
Gertrude Maier

SHEVUOTH: YISKOR.

2) Friends, this festival commemorates one of the most vital and meaningful events in the lifetime of the Jew: the Revelation at Mt. Sinai. And, there is no more electrifying word today in the Jewish vocabulary than "Sinai" for the events of the past two weeks in the Sinai peninsula are intimately related and unforgettably intertwined with the experience at Sinai so many thousands of years ago. Indeed, there is another parallel which we can easily understand and absorb: the sacrifice brought by those of our ancestors who witnessed the event and the sacrifice brought by our coreligionists in Israel at this very season of the year. Our ancestors brought the sacrifice of selfrestraint, ^{they} ~~of~~ ^{owed to} law and order, a sacrifice to fashion out ~~of~~ a loose and lawless band of individuals a union of peoples who would one day be characterized in the Torah as a "kingdom of priests and a holy people". The sacrifice brought by those engaged in battle is one which ^{we} hardly needs mention: they have given of themselves and one can not ask for a greater sacrifice of anyone. What we have done in their support is almost negligible for they have not only fought to survive and live as free men but, in terms of their achievements, they have given every Jew in every portion of the world an opportunity to lift up his head in pride and joy as the victorious armies of Israel withstood the bravado of so many more millions of Arabs and the combined military forces of the enemy. It has been a week of unusual achievement for the Jew both here and abroad. In the final analysis, the victory of the Israeli has not merely meant that he has won a battle; it implies, further, that in a world where very few really concern themselves with the fate of the Jew, he has endured and prevailed!

This matter of sacrifice has, of course, further ramifications; ^{neither} ~~the~~ ^{the} word nor the concept are new in our lives as Jews. This is particularly of meaning to us on this special occasion as we have come together to mourn those of our loved ones who have answered the great summons and are no longer with us. Is there anyone here who would deny the very real sacrifices made by his dear one for his sake? A father worked all his life in order to bring something of good and of lasting value to his family; the sacrifices are too numerous to count. What of a mother; indeed, can the sacrifices of a mother ever

be itemized? In hours of health and contentment as well as in times of trial and challenge, the mother is ready to give of her life for the sake of her family. And, what of husband and wife in those instances where life and love are intertwined; of brothers and sisters who help each other above and beyond the call of duty or even the normal degree of sacrifice expected, are they not part of this tradition as well? Finally, there is even the sacrifice on the part of children in behalf of parents, relative to their age and maturity, but in each instance, the giving of something you treasure for the sake of another. ~~It~~ has been the experience of a life of challenge for each and every Jew of each and every generation.

Now, however, that those whom we loved and who did so much for us, are no more, it behooves us to continue with that degree of sacrifice so vital to our welfare. Not only must we respond all the more meaningfully person to person, as those whom we loved would have wished of us, but we must make every effort to assure the survival of what "Sinai" means in our lives and those generations yet to follow. Sinai in the most broad terms is Judaism for there was our ^{rel.} origin and there our destiny was sealed; Sinai peninsula is the apex of achievement for our Israeli compatriots who have assured the survival of our faith and people in modern times and Sinai, in the most specific narrow interpretation of that term ^{is syn. with} means our own Synagogue ^{Here} where all that occurred at ^{the Mt.} Sinai is enshrined, and honored and respected so that the spirituality of our people ~~shall~~ be assured for now and for always. The Synagogue, and this one all the more so, has always been the repository of ~~our~~ values; we recall those of our members and friends, your loved ones, who are no longer at our side and we mention ~~their~~ name for a blessing. We know, at the same time, that what they gave to us deserves continuance, that their sacrifice in our behalf shall not be forgotten or ignored and that we can build best for the future if we ^{also} sacrifice, right now, here and now, for our Temple in the spirit of sacrifice so meaningful at this season of the year. We ask you to give as generously as you possibly can; to sacrifice ^{our duty} is possible, and to do so in memory of those we loved and who sacrificed ^{for us} without question, ^{is} to make our lives ^{more} ~~higher~~ ^{richer} and more meaningful. Will ^{you} please come forward.

Report from D.C.

Tuesday eve
to 1/13/67-8907

Meeting called by Natl Emergency
Leadership Conf for 2nd - Conf of Presid.

7 Major Am. Jew. Organizations

2000 people present 1st night

from all over; all of: Had. BB, Zion, Rtho. etc

~~trying to get advantage goes back~~

met till 11 PM

Then indiv. areas for caucuses till past 12

Th. 1/13/67.

10:15 AM 18 people with Ryan

incl: Goldberg, Miller - Newhaus

was 1st to speak in House last round.

called that last statement "verdi" grotesque

12:30 Javits & Kennedy

with pro - J. stand of my delegation

Javits spoke shortly before speech in Senate

R - written statement

2 PM Rally in Lafayette Park, opp White H

Thousands of people, Youngsters, buses

Rabbi, BB, Senators, Negro community

What picture

poor sound, poorly organized

we had delegation of c. 10 vv

4:30 PM - plane back to NY.

Thank you for sending me - These

mood - facts now to deeper aspects of great.

What is a should in our - hit your entire

conflict - what lesson can we learn

from it?

A- Israel not aggressor

- 1- Suez Canal never opened ^{although from 1949 UN 1951, 1956}
- 2- Aquaba; futility of UN - world does not care about it
- 3- Arab out of Jews back prior to 1948
- 4- statements by Arabs to push Jews into the sea.

B- What do we want

- 1- Call on nations for no less than permanent status for Israel
- 2- Israel here to stay!
- 3- futility of half-measures in 2 previous wars, with no real settlement; boundaries, internal sea ways are not here to write ~~new~~ ^{new} treaty
- 4- want full support - not mere words - not usually kept anyway!
3x attached - 2x sold out for political expediency - But not happen again.

C - Not all rosy - anti-Semitism
1 - vocal hawks for Israel but does
re V. Nam

- 2 - go to DC for CR but also for Israel?
- 3 - Jews have so much money?
suspect Bonds as if pay no taxes top

D - the type of Result

- 1 - 6 million remnant led to Israel
- 2 - never again have an Auschwitz,
B - Betch Treblinka

3 - Jews may no longer be slaughtered
with impunity

E - Kind of Army

1 - pages at Wailing Well, Shofar

2 - spirit

3 - symphony

4 - rise for those who have fallen!

F - Future

1 - US fulfills its commitment

2 - What can we do; ^{children come here} ~~children~~ ^{are} ~~are~~ ^{gone} Thanks!

1 - letters to J, K + Ryan

2 - Johnson, Rush ask for support

3 - Cong send telegram in name

of 500 families

4 - give blood

5 - give money: Rosen David

UJA

Bonds

4th Scholarship

Cong. Ex. Bond

dare not
be silent

UJA - West Hds

June 21 - 6:30

at UJA Center

\$10.00

Why not earlier?

① not yet convenient for

② urgent telegraphic letter

③ Fried had a lot of work but no
specific rise in attend.

④ plans for meeting jelled by Sunday, even then
some only wanted letter, no meeting

2/8/00

2/14/07

Intro

A General

- 1 - This time, cent. ago, then ancestors in Sinai; same Sinai read about now
- 2 - by trad: "1761 / 10 / 15" - time of giving of Law, Torah - this great event molded our people
- 3 - we were, at this juncture, chosen by Gd not for military victory, political dominance or eco supremacy but for receiv. the LAW

B - specific

- 1 - was not an event to be understood of or by itself - could, acc to trad, not have taken place without prior A.O.D
- 2 - 1st: freedom, then LAW for concept was: know yourself as an individual & then accept ~~commitment~~ ^{responsibility}: oblig - a responsible, mature person in relevance of things.
- 3 - then 2 then freedom - Law, are 2 sides of same coin 2 sides of the coin - & so it was thousands of yrs ago, so it is in our own time!

C - LAW

- 1 - must be understood that it is, incl all of Torah, or tho: 365 pos + 248 neg laws & all relevant, all binding, bec. all 'JWR' 111.
- 2 - regulate each & every phase of person's life - deal in nature of binding man to Gd & by making him live acc to certain high level or aspect standard - make him a better person
 not only with oral - written Law but
- 3 - in short, Torah is syn of the Moral Law!

Nikolai T. Fedorenko, Soviet Union

The American representative in his statement tried to justify and defend Israel despite irrefutable facts, despite the fact that it is the interventionists of Israel who invaded the territory of Syria.

Such attempts on the part of professional advocates must be categorically rejected as fallacious and completely without foundation. We take note of the fact that Washington continues to assist in any way possible the forces of Israeli aggression in its criminal attempt to conquer by force the lands of the Arabs.

Having conquered a part of the territory of Jordan and the United Arab Republic, the aggressor takes advantage of the fact that these two countries respected the decision of the Security Council and has decided to deal a blow at Syria, which also accepted the decision of the Security Council concerning the cease-fire.

But the forces of aggression do not even bother to look for justification. They take their arguments from the same garbage heap of history, from the arsenal of the most famous criminals in history. They follow the bloody footsteps of Hitler's executioners, who always accuse the victims of its aggression.

But the facts are inescapable. It is the troops of Israel that now expand their invasion of the soil of Syria.

We have just heard the representative of the United States hastening to make a speech as always full of professions of love for peace; of a desire to see the conflict settled, and so on.

But it is quite symptomatic that the representative of the United States found no words to condemn those who unleashed the criminal aggression in this part of the world—those who now ignore decisions of the Security

Mr. Rafael, Second Statement

Ambassador Fedorenko reached the pitch of his crescendo assault today when he compared Israel's fight for its existence to Hitler's aggression. This is unheard of. It appears that Ambassador Fedorenko believes that representing a powerful country he has the right to trample the honor of this small state and the people, a people which has suffered more from Hitlerite aggression than any other nation, people of which one-third was exterminated by Hitler. I believe, Mr. President, the Soviet representative indeed has overstepped in his rage the limits permissible.

Mr. President, the Soviet representative has stated that the Council has proclaimed Israel as an aggressor. This is as false as his other statements.

Neither Israel nor the Jewish people have concluded a pact with Hitler's Germany, a pact which encouraged Nazi Germany to unleash its aggression against the world. It was not Israel which proclaimed that the victims of this Nazi aggression were imperialist aggressors. Israel volunteered from the first minute of that war to take up arms, against the enemy of mankind, while others stood by watching the developments. We are dismayed but not astonished that the Soviet representative should confuse also the present conflict, the issue, and present the victim of aggression as the aggressor.

Friday 5/9/67

Sec. Council
Meeting

8007

418122

12

A - Results of Law

- 1 - not always favorable - still good for us, our rel & our way of life - set us apart & made us distinct from others
- 2 - others, of course, used this difference to make a - s of themselves. The results of this are all too well known to us & know that would ^{either a nothing for you} ~~care~~ ~~or~~ ~~nothing for you~~ have not changed hands on -
- 3 - finally, we have not only selves; thus, in some cases have not only cheapened laws of our faith but have become our own worst enemies!

B - ~~United~~ America

- 1 - but, yet, still all is not totally lost, for some still adhere to basic precepts, it is all the more horrendous to see the most powerful & prestigious nations of world abdicate their rights & oblig to, under, D.C.M.
- 2 - are we to condone that America when chips were down, refused to honor its pledges & commitments toward Israel?
- 3 - there is irony in this: US which did not stand up to be counted when crisis with Aquela was at issue in order to remain friends & retain limited influence with Arabs - was still made goat by the world Arab occupations
- 4 - in short, flouting Moral Law for pot. expediency, America still the villain, discredited by Israelis & joined with political discontent at home, ^{while we} ~~ineffective~~
- 5 - indeed, if US had backed Israel on Aquela issue right at the ¹⁹⁴⁷⁻⁵¹ ~~beginning~~ of the Suez war

X18122

13

might not have been nec. & even if
war had broken out, might in fact
have been on side of international
justice & agreements which is more
than can be said for v. Nam issue
where we had no agreements - Course &
clouded over by miscalcul & false pride

C - Russia

1 - another instance where great power did
not adhere to D. Law but in diff light
entirely.

2 - Russian commitment toward. Aprake
forthright from beginning - They were
vs. Israelis, said so in clear terms at -
Though we just violently in disagreement

3 - But, aside from their pol, and milit-
ary sympathies which we oppose, to
call Israeli warfare syn with Hitler's
parties is horrendous desecration of D. Law
in any but the most stunted, de-
ranged or decreed mind.

4 - & Russians are people, just as we -
Theirs too - Moral Law - IOC's - in
which since not part of their life-
blood, Moral Law today accepted
by all upright, decent & just people.

5 - In this context, then, let us look
at Mr. Federenko's statement &:

6 - & Mr. Rafael's answer - both at
The Security Council Meeting of 5/9/67
Friday

Conclusion

A - General

- 1 - This, then is how far we have progressed since the days at Sinai
- 2 - lit & figuratively - with more irony than was ever intended, I'm sure, - we are back where we started from!
- 3 - Sinai still represents for us Jews the highlight of revelation, the most sacred monument in our lifetime as a faith, the time when God revealed His Law unto the ch of Isr, our ancestors & the forebears of those now there in full battle gear.

B - Specific

- 1 - but then the si has hardly ended; to this day the world has not learned to live by the Law, neither the great nor small
- 2 - perhaps, realistically speaking, because we Jews not yet fully obeyed it - but one thing is certain:
- 3 - The fire & thunder of yesterday has been repeated; when will we & the world learn the lesson of Sinai as a path of life by means of which all men can live in peace.

C - Now & 718128

- 1 - This is end of holiday cycle: back to shemittah, freedom to Law

- 2 - we may have a limited freedom but often this is often compromised especially when it concerns the Jew
- 3 - freedom & Law - These are the prerequisites for order, justice & peace.
 • perhaps it is not an accident but the handiwork of God that the battle, strife & conflict erupted at this very season of the year in Sinai area.
- 4 - whatever the case, the lessons ^{are} clear for us as Jews, as sympathizers with Israel & as citizens of the world:
- 5 - a) 'P d'lo de' or
 b) Law must prevail
 c) peace for all men, everywhere, must be our goal
 d) The means can be no other than the Moral Law, generally & specifically derived in TORAH, as law for our benefit & for the good of all humanity.

Sholem

Heb. 1st - wed AM, June 14, 1967.
 1st AM TORAH.

ANDREW.

you appreciate & want to live up to the confidence
But issue is not so much "WHY" but "HOW"?

- 1) by not limiting yr horizons in any way. by continually being interested, curious, inquisitive, searching; never being satisfied with what you know for yr schooling is never end,
either here or publ sch. education
- 2) by counting & holding on to yr most precious possess & using them to yr advantage.
not money, mater. possess or power. BUT
 - a- love of parents: values, ideals, principles goals; make u decent & upright young man
 - b- ~~develop~~ gentleness of spirit re friends & companions, so of value & respect in society
 - c- belief in yr faith as symbol of this day: inner strength, character, integrity as a Jew in 20th century

- 3) by realizing that you are part of a group, can't pass through wilderness of, by & for yrself!

Part of family, rel. fellowship, society, world, even universe

this creates in you an oblig toward others & on part of others a trust in you which u must never compromise.

ALL: you, others, world, aspiration, goal are linked in a fellowship of spirituality as children of Living Gd who ennobles our life

In this way, & bec. of reasons cited, believe u can & will pass through wilderness; perhaps, not unscathed, but resolute & victorious.

We have faith & trust in you to say: you will make journey and you will enter P.L. of yr ambitions, goals and dreams. *you will be credit to parents, fr-p, syn, fellow man*

In this journey on path of life we wish you well and we ask Gd's blessing upon you.

ANDREW.

little did I think 25 yrs ago, when met yr fathr
he would one day be VP of this cong
little did I think 21 yrs ago when 1st met yr m.
she Pres of affil grp but person vital to HT
little did I think 20 yrs ago when f & m met at
my parent's home that some yrs thereafter I
would be best man at their wedd, right here
on ths pulpit wth

yr teacher, C.E., officiating; and
little did I think on that day that it would fall
to ~~be~~ my plesant lot to address their son
ANDREW on occas of his BM on very same pulpt
See that I have shared many occ of joy & concern
wth yr lvd ones; am delighted that on this
occas can extend congrats not only to you, yr
parents, my friends, yr brother bt yr lvd
ones as well. Particluarly:

YR GRAND MOTHER; on her birthday tomorrow
yr GRAND FATHER: welcome him espec having come
from SOUTH AMERICA to be here for this day;
as we extend hand of welcome to those who hav
come from near & frm as far away as Chicago,
Calif & especially Holland to share Simcho
finally, congrat yr GRANDFATHER MAX for we know
that he type of grand-f every boy wish for.
Knowing yr fam for so many yrs, could go on & on
in ths vein but feel youngster yr age not par
tic interested in all these family relations.
Refer rather to Bk of T your began read: Bamidbo
"IN THE WILDERNESS"

all of us have our "wilderness", our "deserts"
we must struggle through on way to Prom Land,
on journey through life; obstacles to over-
come, tortuous paths to conquer, up inclines,
across arid land.

not all successful; for some, ideal of P.L. al-
ways out of reach, escapes them; indeed, some
on the way are overcome, overwhelmed, defeatd
Believe, that like our ancestors, you will real-
ize goal; very much convinced of this!

WHY? a) decent, upright, correct

b) gd heritage yrs via parents, gr-p, schl
& I fervently hope, Synagogue

c) bec. you know & apprec how others have &
are struggling to give u & yr brother
best backgrnd & upbringing. possible. Know

C BACKGROUND

goodness, decency, character, integrity from parent
b & s; gr-p (MR. & MRS. LOUIS STRUASS, our members,
& MRS. LOUIS GUTMANN
all cherish growth toward maturity & share with u
wisdom of thr yrs and love in thr hearts.

All these catagories, in modern analogy, can sum up
"What shall we cherish in a young person?" Yes, in-
telligence, sensitivity & background

But, while all vital not suff of & by themselves; need
also answer of P.A. by Jochanan "A GOOD HEART". ^{incorp}
with it attain insight, feeling & warmth; ^{ad.}
without it: not deeply committed & it is this very
element of commitment need. so desperately today
in our young people.

This "GOOD HEART" we value in you particularly.

Recognize it in you; therefore, u a person whom we do
now & will in future respect, will bring honor & dig-
nity to yr family & yrself and Judaism & ~~us~~ as we
can see,

yr life will be a source of blessing always.

Now, as you enter path of life, leading toward many
happy yrs of adulthood, we pray these will be yrs of
satisfaction, contentment, fulfillment & that yr
dreams, yearnings and aspirations will be fulfilled.

ask Gd's blessing upon you...

Heb. Tab., Friday, June 9, 1967; Bas Mitzvho of Diane
Gutmann.

Congrat u on except fine present. frm pulpit; as other 3
B'nos Mitzvoh, done honr to yrself & cong. Have
studied, worked, applied yrself & we extend congrat
to us, par, gr-p, lvd ones & friends on ths occas.

Wth Jew. comm. at ease, satisfied, satiated & at peace
wth itself, become cynic, lose perspective
Lack of kids in schls, no ed aft BM, Syn attend amng
young decimated, lack of care for Jud by teen-agers
& partic college students is frightening

But rally for Is in DC gave me no lease on life, new
faith: kids on bus frm all over, chant H songs, voc
al in H lang & consumed by fire of J heritage, a
pleasure to behold; all in add to Zionist fervor

Of course, may be in minority, not sure of numbers, bt
while as adults we may tend to see bad rather than
good, no matter how few, they were there & as long
as ths is ~~the~~ case, we & Jud need not fear.

At same time, see you in diff light; knew you were thr
before, of c, but now I know that you are not excep
(which I had feared) but part of a movement &

to you I say, never feel odd, diff bec of yr grt, open
& deep love for Jud bec. you not alone. There are
thousands like u & bec. of u, Jud, Isr & way of life
shall not merely survive but prevail!

Of course, recog yr value as a Jew but in add want to
spk to you af yr value as person, indiv, l humbeing

Cite from Pirke Avos: #2 What shall a ~~man~~ ^{person} cherish most?
gen eye, loyal frnd, gd neighbor, foresight? All OK
but none entirely satisfactory.

Before asnwer: pose quest ~~to you~~ ^{in diff context}

What shall we cherish most in a young person like yrsf?

A Intelligence:

school, ideals, values, principles to which you have
given expression over past yr.

very much in keeping with trad establ in my class
by yr b & yr sister.

B SENSITIVITY

feeling, depth, concern

agonize over words to describe outlook toward crisis
of w/p, Israel, underpriv

understand, more than most young people, essence of
bks, ideol, pts of view in relation not only to yr-
self but to world

sensitivity for yr rel, by yr constant & faithful
attend at our Syn for 10 yrs, study never too much
believe future of Jud safe in yr hands; a most vitl
thought at moment when Israel under attack & in
state of severe crisis.



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18 people at Ryan -
He is c. to sph last Monday on war situation in ~~USSR~~
Rabbi Goldberg, Rabbi Miller (Recovst); R. Newman
~~is DC but not at meeting~~
I called State Dept "Neutrality" statement prologue
Telep to Sen - Comp OK to tell them we are backing
their efforts but vital = tele to SH, State Dept

Joints: war victory only the beginning - no cause to
be complacent
We should not be disadvantaged if USSR aids Arabs
- oil, strategic location, freedom of sea = all vital
to USSR.

Kennedy: written statement.

Rally - Bellows, SB, No. Three
Deb Pickets

**BEEF
'N
BIRD**

**The
Haypenny**

**The
Pink
Kitchen**

**THE
HAWAII
POOL**

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do: yth scholarship, blood money, write letters, telegram 11
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that today goes back prior to establishment of the - a
 Suez Canal closed a
 Aqueduct a [h. that it can't

"push Jews into sea" ^c

Six mill. of remnant can survive: Israel } c

There will never again be an Auschwitz, B-B,

murder of people (Jews) of US & world.

rise for those who have fallen; not all c

rejoicing & victory!

Call on nations for no less than perm. status of the h

the Jew exist & is here to stay

Jews may no longer be slaughtered with c
 impunity. Mr. Army made this clear

India: Dec 66 Agric Develop Exhibit - pop. booth is

the best. does needed only 15 km not 2 - this

vital - more so than phony India got

propag. to appear as Muslim population

what other army pays & WW - sounds shofar d
 while battle still in process!

BEEF
 'N
BIRD

The
Haypenny

The
Pink
Kitchen

THE
HAWAII
POOL

Future: E: US fulfill some of its ^{that it must}
 do.

highly emotional, people reacting
other side - 8:00 } no further
con 7:30 }

4:30 - C.C.A.R. + V.A.H.C.

2027 Dec, Am

"concerned neutrality" } failed policy
"friendly detachment" } as part of US

Ph of Emphasis for Congr.

- 1) vocal hunter for Iran but does not
go to DC for C Rights, also for Israel
I have some more info,
1) she fired 1st shot? Can't escape fact that
this war started 20 yrs ago!
- 2) we died Iran/Af pers negotiations
 - 3) inability of half-measures
 - 4) what kind of support do we want
from US? not arms but pol + eco
 - 5) Congressmen vital & pres for aid.
aid to Iran enemies - makes
threat to House which Repub are
against!
 - 6) sent support - 3 x attached + 2 x.
Sold out to political expediency
Must not happen again.

4
MEN OF THE BIBLE: PART I: "GIDEON".

Friends, we all know of the famous and illustrious personalities to be found in our sacred literature and, as Jews, we are proud of their achievements and accomplishments. This is only natural but in order to appreciate the depth and strength of our ancestry more fully we must as well become familiar with those personalities who are perhaps not as famous but who, nevertheless, contributed greatly toward the totality and unity of our ancient peoples and faith. It is for this reason, and with this justification, that this year for our ^{Lecture} Spring Sermon Series we turn to the subject ~~of~~ "Men of the Bible" and we will discuss ^{some} ~~those~~ individuals who are just below the ^{greater} "famous" category: Samuel, David, Jeremiah, ~~and~~ Ezra and, today, Gideon. The names, of course, are familiar ~~to you~~ but we hope to approach the subjects from a point of view which will add a ^{measure} ~~measure of~~ extra dimension to their ^{personalities} ~~names~~ so that they will be appreciated all the more fully. ~~for~~ They deserve that measure of praise and understanding which it is in our power to provide. They have added ^{meaning} ~~immeasurable greatness~~ and value to our ancient heritage.

We commence, therefore, with Gideon, in chronological order. His exploits are recorded in the Book of Judges, a volume which is included in the section known as the "Prophets" and which lies midway between the ^{נביאים} "Torah" and the ^{כתובים} "Writings". In terms of time, Moses had died, his successor Joshua had led the children of Israel into the Promised Land and that is where they find themselves at this moment of history. But Joshua, the great warrior, has died as well and now no real ruler is in evidence who ^{might} ~~can~~ assert his ^{authority} ~~personality~~ over the loose confederation of ^{Israelite} tribes. ~~with any degree of authority.~~ We are, in short, in that period of time between Joshua and Samuel, the great prophet-priest who ~~will~~ lead the people toward the authority of kingship. [The tribes, themselves, are scattered throughout the land promised them from the time of Abraham but, in terms of a specific commitment, ~~they are in~~ a land which was part of the covenant assured them through Moses from the time of the exodus ^{until} ~~from Egypt and~~ certified with the revelation at Mt. Sinai.] Each tribe governs itself, there is no unity, there is idol worship and, above all, there is no one central force which is capable of guiding the

ii.

people in view of their great destiny, ^{to be} as a "kingdom of priests and a holy nation". X

It is at this point that a small but powerful group of men arises who occupy themselves with a dual task. The first is to lead the people in the numerous battles which plague the land ~~at this time~~, due to the marauding groups of enemies from the surrounding area. These men, in other words, are war-lords or part-time generals. Their other function, once peace has been restored, is to judge the people, not as their rulers but as their administrators. And, as history has told us, from time to time these men are able to unify the people ^{at least} in terms of their common enemies, ~~at least for the time being~~. Factually speaking, these men hold sway for a period of approximately 300 years; ~~and~~ the time in question is roughly from 1400 to 1100 B.C.E. Because of the activities of these men, in terms of their help to the people in ^{years} ~~timespans~~ of peace, they are called "Judges" and it ~~from~~ this designation that we derive the name of this ^{Biblical} ~~book of the Bible~~. In all there were at least ten Judges whose names and feats were recorded but as we know that there were others whose names are not recorded, merely their exploits, so we know that there were only five truly great Judges. Their names were: Ehud, Deborah (one of the few women to gain a place of prominence in our sacred literature), Jephtha, Samson (of Delilah fame) and Gideon. Our man, Gideon, was the fifth recorded Judge and ruled for approximately 40 years; his life and his experiences were not so much different from the conditions which we encounter in terms of all the others. The country, as usual, is without any central authority and has been plagued for the past seven years by enemies from outside its own borders. The Midianites, particularly, although not exclusively, ~~have~~ swept down upon the tribes especially at harvest time ^{to} ~~and~~ ~~have killed, burned and pillaged their way across the area to the sea;~~ far more troublesome than this, however, ^{was} ~~has been~~ the fact that while invaders were accepted and even tolerated as a natural cause and event situation for a weak and unprotected people, these Midianites took the harvest with them, stealing the produce, ~~and~~ thus, ^{living} leaving the people supposedly in a land flow-

iii
were ironically
ing with milk and honey, near the point of starvation.

It was ~~in terms of~~ ^{on} one of these raids that the two older brothers of Gideon are killed and, as a consequence, ~~Gideon~~ ^{he} becomes the ruler of his family. In his sorrow he ~~sits~~ ^{sat} one day under what ~~is~~ ^{was} known as a "holy" tree and has a divine visitor; as all the other Judges, his call comes from God. Similar to Moses, however, he does not ~~accept~~ ^{believe} the call pleading his own insignificance but as a ~~fire comes to~~ ^{flame} consume the food placed before the divine messenger, Gideon knows that he has ^{truly} been chosen. The reason for the turmoil and tragedy of the land is the same as ever: the people have proven to be unfaithful to their God, they worship idols, they sacrifice to Baal and they have even practiced child sacrifice. Gideon is to renew their faith in the God of Abraham, Isaac, ~~and Jacob~~ ^{and} as well as Moses, he is to call them to the battle for the sake of Yahweh, ^{he} and will finally lead the mass of Israelites to victory. The call is sent forth and ~~the~~ ^a surprising number of 30,000 men respond. This, however, is too ~~great a number for his purposes and he cuts~~ ^{numerous an army since Gideon} down on their numbers; the reason is interesting in itself: he does not want his strength of numbers to be confused with the power, might and majesty of God. ^{It is Yahweh} ~~for it is He~~, rather than ^{the} ~~merely the~~ numbers of men, who will assure total victory in battle. In a series of steps he ~~cuts down their number~~ ^{eliminates his grand} ~~total of men~~ ^{to a reasonable proportion}: those who are fearful and timorous are sent back, ~~then~~ ^{recently} those who are ~~newly~~ married, those who have built ~~their~~ ^{new} homes, † those who have children, until a mere ten thousand remain. For these he has one more test: he asks them all to face a river and to ~~xxx~~ slake their thirst from those waters. Most of the men fling themselves ~~down on~~ ^{to} the ground and place their faces into the water ^{to} and drink accordingly; some, however, only 300 in number, keep their faces out of the water, watch the surroundings with ^{roving eyes} ~~their faces~~ ^{uplifted} and bring the water ~~they are to drink~~ from the river to their mouths with their hands. It is these 300 alert and watchful men who are finally chosen and it is they, of course, who win the battle. The enemy is defeated, the people are ~~courageous once more~~ ^{morally encouraged} and, above all, a man of stature has ~~again made~~ ^{stamped} his ~~impression~~ ^{authority} upon the tribes. Gideon seizes this

opportunity ~~of acclaim~~ to pursue the enemy and, in a series of ~~spectacular~~ victories, manages to consolidate the entire area ~~so that~~ the people are able to live in peace for the entire forty years of his reign.

There is but one ~~other interesting and significant~~ ^{more} development, which ~~is~~ ^{has} to have later ramifications. Gideon is asked to ~~become king~~ ^{rule} over the tribes and to ~~set himself up as ruler~~ ^{as king} instead of merely as Judge. He, however, refuses answering the request with the famous words, "~~God will be ruler~~ ^{The Lord will} over you". This was one of the first stirrings toward ^{human} kingship and it was to plague the people for centuries to come, to culminate only during the time of Samuel with the ~~kingships~~ ^{anointing} of Saul and David. Gideon's son, however, upon his father's death ~~desired~~ ^{sought} the kingship ~~very much~~ and was defeated in his endeavors only after a series of ruinous civil wars which set ~~back~~ ^{back} the development of the country, from the political and economic points of view, for more than a century. But Gideon's accomplishments do not lie in his military victories nor does his claim to fame rest with his refusal to take upon himself the ~~mantle~~ ^{crown} of a the monarchy. His worth to our development lies in other directions, although related. In the first place, what Deborah and her military governor Barak did for the northern portion of the land, Gideon did for the east, especially with a view toward the great plains of that area and its fertile land. He unified and protected the ~~area~~ ^{country} and thus formed a cohesive unit of tribes which extended from the northern boundaries toward the center and reached deeply toward the east. It was, for that period in time, if not a mighty ~~th~~ at least a stable area and one which was perhaps ^{not} feared but certainly respected for its military prowess ~~by its neighbors~~ ^{shaking}. Secondly, in ~~attacking~~ ^{that is} the reason for the ~~earlier~~ ^{many} ~~former~~ difficulties of the people, Gideon was able to uproot ~~much~~ of the foreign influences to be found within his domain. ~~In short,~~ ^{with the} the worshippers and followers of Baal were persecuted and destroyed and, ~~as a~~ ^{that} result, the worship of Yahweh was assured. Thus, as a third major consequence, the work and aim of Moses continued to be preserved and ^{were} kept before the eyes of the people, even under the most difficult of circumstances. If nothing else, the people were united under the God of their ancestry and this brought them one step closer

^{the} to ~~a~~ monotheistic religion which was to prove their main reason for life and continuity in the centuries to come.

Gideon, therefore, takes his place as one of ^{imagining} the great men of the Bible because he served as a unifying force ~~in the~~ ^{from the} history of the Israelites and, ~~as a consequence~~, in the development of Judaism as a religious force. There were others, of course, who acted in a similar manner with parallel results but it remained for Gideon to enlarge the area, maintain peace for so many decades and, most vital, use the name of God as ~~a~~ ^{THE} motivating factor in support of his conquests both military and spiritual. It is for this that he ~~is to~~ ^{must} be remembered and it ^{is} for the path he ^{designated} led, as an example to be followed by many in later years, ^{always leading} ~~which led always~~ to the God of Israel that we pay him honor and homage. Had it not been for this significant contribution the people might still have achieved a state of union but the name of the God of our fathers might not be as meaningfully and as deeply enshrined in the hearts and deeds of those who preceded us. The course of history ^{would} ~~might~~ have been changed ^{but} ~~as a result of this and~~, worst of all, a God of different ^{ideals} ~~powers~~ and goals ^{would surely} ~~might~~ have swayed us from the ^{encounter} ~~Covenant~~ at Mt. Sinai. It was Gideon who reminded us of our obligation and commitment and it was Gideon who ^{renewed} ~~re-~~ ^{as Jews} affirmed the covenant which has kept us alive until this very day.

Amen.

Heb. Tab., Friday, January 13, 1967.

Schulman

MEN OF THE BIBLE: PART II: "SAMUEL".

5) Friends, in our current lecture-sermon series, of which this is the second, we had occasion last month to discuss that period of time in our history which was characterized by the personality and authority of the Judges. You may recall that it was a bitter time in the development of our people's experiences: war was frequent, goals were ambiguous, and authority was faltered more often than not because there was no one central source of ~~power~~, either political or spiritual. ^{power} The era with which we deal this evening, approximately the 11th century B.C.E., is not so very much different except for one vital fact which must, from now on, always be kept in mind: the people of Israel were now firmly entrenched in the land of Canaan, the Promised Land, the land across the Jordan ~~which had been promised them and~~ to which they had finally returned. This fact was, of course, a tremendous boost to the morale of ~~all~~ the people; as a matter of fact, for once in the development of ~~our~~ people's spiritual heritage, due credit and honor were given to God for what He had brought to pass. The God of Israel was acknowledged as a God of History who had not only brought His people out of the land of Egypt and out of the house of bondage but had actually brought to the point of fulfillment the promise ~~to~~ ^{that they} of a much earlier generation of Hebrews: ^{you} "you will inherit" a "land flowing with milk and honey"! The people, as a consequence, interpreted this fact in a logical, ^{selfish} ~~human~~ way: we have come into the Land because we deserved the honor; we have not digressed from the ways of God and, therefore, He has led us to this juncture in our history. Out of this belief, whether it was right or wrong is a secondary consideration entirely, grew a spirit of belligerence among the Israelites which became not merely a ^{matter of} religious ^{consequence} ~~consideration~~ but evolved into a vigilante mood. ~~which saw~~ ^{that they} all those who did not adhere strictly to the laws and commandments of Moses ^{were} ~~be~~ reviled, outcast and probably killed. Roving bands of men swarmed over the countryside, weird and uncanny fellows with an odd and savage demeanor, who were rapt up in their visions ~~and ideas~~ and attempted to communicate their excitement to others. For a reason no one can actually define with any degree of certainty, they considered themselves the authorized preservers or the guardians of the genuine Israelite

piety; ~~and~~ what they considered to be correct could neither be falsified nor de-
filed and, above all, was never to be changed. Most of these men were indi-
viduals of real conviction but others foretold the future in ~~song~~, story or by
means of magic for money. These roving groups of men were called "seers" and
it is from them and their kind that the later, more refined, institution of
prophecy evolved.

All of this is important because Samuel, our great man of the Bible for
discussion this evening, was part of all of these events and yet fit into none
directly. There was a war again and the Philistines had even captured the Ark
of the Law; ^{victory} ~~the battle~~ was finally won by the Israelites but Samuel did not
participate in the battle for he was not a warrior, as Gideon had been. Also,
the country now had some sort of authority in that the Judges of former days
now doubled in their official capacity as ministers at the altar of God but
Samuel was not one of these families and came ~~into~~ the Temple proper ^{only because} ~~in a~~
^{by divine intervention.} ~~most mysterious way.~~ His mother, Hannah, was not able to conceive and as she
prayed for a son she promised that her first born would be dedicated to the
Temple. ^{Then} ~~A son~~, Samuel, was born, ^{given} ~~he was dedicated~~ to the Temple but there is
no indication that he was ever anything more ^{as just} than a mere servant. His ^{position} ~~place~~,
not coming of a priestly family, was the lowest of the low; a ^{place} ~~position~~ he was
made to keep because the priestly administration of the Temple was in the
hands of incompetent, dishonest and utterly corrupt members of ^{the} ~~a~~ priestly ^{caste} ~~class~~.
Samuel, however, while living in the Temple was untouched by the corruption.
Furthermore, being the son of an extremely devout woman and one who had been
dedicated to the Temple as a symbolic thanksgiving offering to God, it is
more than likely, and evidence points that way from the Biblical text, that
Samuel was at least at one time, one of those men who was a member of the ^{roving} ~~the~~ roving
bands of ~~prophets or~~ seers. ^{But} It is also more than likely that Samuel was
~~one of~~ the first who made the transition from seer to prophet. ~~For~~ This was
accomplished ^{as} ~~only when~~ the seer removed himself from the companionship of his
fellows ^{to} ~~and~~ withdrew ^{there to} into a place of solitude, ^{and} ~~reflection so as to~~ commune
alone with God. All the great later prophets experienced God in solitude, in

loneliness and Samuel^e, also, heard God the first time in the ^{quiet} ~~loneliness~~ and darkness of night as he lay by himself on the floor of the Temple's Sanctuary.

And it was no idle call. Samuel was to take upon himself the authority of the Temple, he was to minister at the altar and ^{as such, was to become the} ~~the house of the corrupt~~ ^{new leader of the people.} ~~priestly family was to be destroyed.~~ But this was ^{by} no means the end of the matter; this aspect of Samuel's selection ^{would} ~~was to prove to be~~ but a minor part of his historical significance ~~to~~ the history of the people of Israel. The people, in a very real sense, were faced with a dilemma: they were now in their own land, the priesthood of the house of Aaron had been discredited and proven ineffective ~~and~~ ^{in contrast} ~~and~~ ^{contrary} to all ~~the~~ other nations round about them, they ~~were~~ the only ones without any real ^{symbol} ~~sense~~ of political stability. The roving bands of seers were most likely corrupt ~~as well~~ in large measure and, because there were so many, no one central figure of authority stood out. In short, the people not merely wished for but demanded a King for in this one person all the elements of dissension could be eliminated and the country could find a positive rallying point. Samuel^e, however, opposed this idea since he felt it would detract the people from the worship of God but he later heard the voice of the Lord rebuke him and saw the future king revealed to him in a vision. Thus, instead of throwing the ~~country~~ into a ruinous civil ^{by imposing his personal view} war, Samuel bowed to the will of God ^{He} ~~and~~ anointed Saul as the first King of the Israelites! He did this with heavy heart for he did not trust the institution of kingship and while he ^{did as asked} ~~bowed his will that of God,~~ the old prophet-priest could not help but deliver himself of one of the most devastating indictments in any of the world's literature ~~on~~ the evils of kingship: "This is the manner of the king that shall reign ^{over} you: he will take your sons and appoint them unto himself for his chariots, to be his horsemen and they will run before the chariots...they will plow his ground, reap his harvest and make his instruments of war...he will take your daughters, your fields, your vineyards, your oliveyards, even the best of them, and given them unto his servants; he will take a tenth of your seed and of your vineyards, and give them to his officers and to his servants; he will take your men and your

maid servants, the best of your young men and put them to his work; ye shall be his servants. And ye shall cry out in that day because of your king whom you have chosen and the Lord will not answer you in that day. But the people refused to hearken unto the voice of Samuel." We can see here an indictment of kingship, or ^{land &} any other similar power structure, fit for any other ^{era}.

And, of course, Samuel was correct in his early assessment of kingship, at least as far as the ^{genesis of the idea was} ~~beginnings of rulership~~ ^{Saul} were concerned. ^{overshopped} The new king, really no more than a boy, ~~Saul~~, immediately ~~transgressed~~ the narrow confines of his ^{authority} ~~authority~~ as defined by Samuel and friction ^{developed} ~~appeared at once~~. Saul transgressed not once but three times: first, he offered sacrifice before the people instead of waiting for Samuel, the priest, to do it; secondly, he defeated the Amalekites and, in a kingly gesture, refused to kill the arch enemy, the king of the Amalekites in strict disobedience of all the ways of ancient practice of warfare and, thirdly, he began to prophesy and therefore confused the lines of authority even more. He could not be warrior, priest, prophet, ^{king} and simple shepherd all at one and the same time; his duty was primarily to rally the people, to show them a crown, to be a symbol and a standard, ^{however} much ~~as~~ the same purpose ~~which~~ a flag serves in our time. ^{but} He was not, ^{under} under any circumstances, to take upon himself all of the trappings and splendors of a ~~long time~~ Oriental despot. Samuel and, one supposes, the people rebelled because ^{his} ~~the~~ words of admonition and warning ~~of Samuel~~ had come to pass only far more quickly ^{than} ~~than~~ anyone had dared to ^{envision} ~~suppose~~. As a consequence, with the approval of God, Samuel went out into the wilderness to search for a new king and in this way found the young David. He anointed him then and there but in so doing created an impossible situation: the ~~land~~ and people which a few years ago had ~~had~~ no central authority, much less a king, ~~at all~~ now found itself with one king too many. Saul and David were both anointed and ^{actual} civil war ~~did~~ break out between these two opposing powerful personalities, ~~and~~ it was a conflict which was to last for a number of years not to be settled until the death of Saul and the real unification of the country under David some years in the future. But Samuel never lived to see this

series of events; suddenly in the midst of the narrative he dies, of old age.

How then can we properly assess the rightful place of Samuel as one of the great men of the Bible? In the larger sense he served as the link, the bridge which spanned the loose confederation of tribes and personalities ~~and~~ to the point of a cohesive and consequential union. ~~and~~ He was able to accomplish this on two distinct levels: first, he transformed the institution of ~~the~~ prophecy into a ^{venture} ~~system~~ of bold and ^{divinely-inspired} ~~venturesome~~ men who often stood alone and unafraid in the face of ^{the people's} ~~adverse~~ criticism, ^{but he led the way along a moral path.} ~~on the part of the people but who,~~ ~~in their lonely confrontation with God, know that they are in the right.~~ And, secondly, he was the unwilling but nevertheless acquiescent mediator who having warned the people of the consequences and going unheeded, gave them the ^{unmuch} ~~king~~ they so desperately desired. Kings, as a consequence, were to be part of the historic fabric of our people for almost a thousand years and, from the vantage point of history, they did ^{add} ~~give much~~ to the stability of the nation. He prevented chaos and brought order; he deposed ~~corruption~~ and brought honor to the Temple; he discarded wild fantasy and brought in a respected prophecy; he dearly loved the people and he gave them a king. It is with ~~this~~ element of kingship, notably David, that we will concern ourselves next month when we discuss ^{for the 3rd time} ~~once again~~, as part of this lecture-sermon series, "Great Men of the Bible."

Amen.

Heb. Tab., Friday, February 10, 1967.

Helga - Gjs.
Leiser - Reut.
Samuel - Bull.

6
MEN OF THE BIBLE: PART III: "DAVID".

Friends, this is the third in our annual lecture sermon series and in the two months prior to this we have already discussed Gideon and Samuel. They are, of course, "Men of the Bible" ~~but also~~ ^{and} figure prominently in the historical ~~and religious~~ ^{political} development of our ancestors as a people and as a nation. At the same time we have noticed that as the loose confederation of Israelite tribes began to merge into a cohesive whole ^{due to} these ~~men were not only~~ strong-willed individuals ~~but~~ ^{there} men ~~who~~ engendered conflict as well. This was certainly true of Samuel who because of his actions left the country in the throes of civil war; the people who for centuries had gone without a king now found themselves with two monarchs who reigned simultaneously: Saul and David. Religious and political circumstances, however, combined to assure the survival of David rather than Saul and it is with this greatest of our Judean kings that we will concern ourselves this evening as we continue to learn of Men of the B.

To be perfectly frank, and to note the inconsistencies of ancient historical records, we do not even know exactly how ~~it was that~~ ^{discovered as a} David was ~~chosen to~~ ^{be} king of the Israelites. One theory refers to ~~the~~ ^{Saul's} sickness of ~~Saul~~ ^{and} his need for a young ~~man who would~~ ^{to} play the harp in his presence in order to soothe his troubled mind. The second theory ^{which} places David in the forefront of candidates for kingship ~~as it~~ refers to his battle with Goliath; the people needed a hero and David was chosen. Finally, David was hand picked by Samuel ~~as the proper candidate for kingship and was~~ ^{so he} anointed in secret as Saul fell into disfavor. But, whatever the case or the circumstance, we know that at one juncture in our history there were two kings: Saul and David, and civil strife was pronounced. David repeatedly had to flee from the pursuing Saul, he was ~~often~~ ^{periodically} expelled from the country and often battled for his very existence. Even after Saul's death, his son continued the ~~battle~~ ^{war} against David but he was defeated in a major battle. The conflict was not resolved until the entire house of Saul had been put to the sword and David's marriage to Saul's daughter, Michal, was consummated. The result, however, was favorable to the people of Israel for David ~~was to~~ ^{would} prove to be the type of strong willed king and individual who brought a measure of stability, if not peace, to his country; in-

deed, David's dynasty continued to rule the land for more than 500 years first in the northern ^{then in the} and southern region, and ^{part} after the capture of the north by the Assyrians ~~in the south~~ until the conquest ^{of the south} by the Babylonians in 586 B.C.E.

But David, whose name literally translated from the Hebrew means "The beloved", was not an easy individual from any point of view and he presents us with a personality which is exceptionally complex and exceedingly human. On the one hand, this indicates how very real the heroes of our tradition ~~are~~ ^{were} in the light of actions of other men but, on the other hand, it indicates that the monarch of our ancestry was not yet sufficiently regal so as to be immune from criticism. ~~and from casting~~ ^{He cast} a shadow upon the people and country. We know ~~of~~, but excuse on the basis of primitive behavior, that David had at least 8 wives and 10 concubines, 17 or 19 sons and at least one daughter. ~~But~~ We know as well that due to certain weaknesses in his character his sons fought among themselves for the right ^{to} succession, ~~and that~~ ^{These} bloody wars raged throughout his reign. ~~in order to solve these internal conflicts.~~ However, while we can find excuses for these actions it is almost impossible for us to find an excuse for his behavior in relation to Bathsheba and Uriah. You may recall that the king saw the lovely Bathsheba, desired her and brought her into the palace although he knew that she was married. In this setting we are confronted with adultery. Later, ~~however~~, when Bathsheba becomes pregnant her husband is recalled from the battle field so that he may legitimize the child. Uriah, however, refuses to sleep ⁱⁿ ~~with~~ his ^{home} ~~wife~~ as long as his soldiers are enduring the hardships of ~~the~~ battle. Consequently, Uriah is ordered back to his men and David ~~the King~~ asks that he be placed in the foremost ranks of his soldiers counting on the fact that in this vulnerable position the husband will be killed. Much to the shame of our tradition, this honorable and courageous soldier is killed ~~in battle~~ and Bathsheba then bears David's child. This entire and rather sordid episode is interesting to us for two reasons: in the first place, the ^{second} child ^{of this union is destined to be} ~~which is born becomes~~ the next king, ~~and~~ ^{is} his name ~~was~~ Solomon. ~~And~~, ^{secondly}, this effrontery to the morals and sensitivities of the people opens the way for a new catalog of individuals: the prophets, here

Nathan, a prophet of action. ~~This man~~

This man, in a much more sophisticated manner than the roaming ^{band of} prophets of Samuel's day, appears ^{as} to be the conscience of the people, the guardian of their religious morals and scruples, the devil's advocate before the ^{King} ~~court~~ of the ~~king~~. When news of this ^{dead} ~~terrible~~ episode reaches him, he immediately goes before the king and in the presence of his court accuses him ^{in a parable} of his ~~terrible~~ ~~wrongdoing~~ with the famous words: "You art the man". We see from this story that not only was the king still vulnerable to the accusations of the people but that the people or their representatives had easy and complete access to the king. Furthermore, having been proven wrong by the people, the king is deeply remorseful, ~~but~~ nevertheless Nathan, speaking in the name of God, assures him that punishment will be inflicted. The relationship between monarch and people, however, is shown to be on a very elementary and personal basis; a far cry from the gap which will separate people and kings in future ^{centuries} ~~generations~~. Later generations, particularly in the Talmud, sought, of course, to minimize these actions by David but the episode is not to be denied! ~~and~~ ^{no} amount of apologetics will ever erase the fact that King David, the great hero of our people, the man who is considered to be the author of the Psalms, from whose descendents the Messiah will come, and whose symbol of the Star of David is our identifying mark, that he was ~~not only an adulterer but without shame sent Uriah to be killed so that Bathsheba & her child could be his without the one of his captains into the forefront of battle so that he would certainly be killed and the woman would, without reservation, be his.~~ It is, of course, not a pleasant story ^{yet} ~~but~~ we have no choice but to accept it as written. ^{Many} ~~We do~~ see within its frame ^{the} ~~only the~~ humble humanity of the ^{king} ~~man~~, how prone he was to failure of body and spirit, ~~now~~, ^{"David"} although punished by God, he was ~~beloved by Him and~~, perhaps, because he had so many human failings, he was finally embraced by the people. ^{of and} ~~because he was so very much~~ like them. Nathan, out of the moral indignation which motivated him, may have accused the king but the people then and forever after accepted his remorse and loved him deeply.

And, within the context of history, the people had ample reason to be grateful to this great King and to love him dearly. David, more so than any

other king before then or since, proved to be the major influence for strength and unity as far as the people and country ^{were} of Israel ~~was~~ concerned. He achieved these goals in a number of distinct and meritorious ways and that is why ^{despite his failures} he is undoubtedly one of the Great Men of the Bible. First and foremost, by means of war and conquest, he united the nation both north and south; he obtained the active participation and cooperation of all the tribes in this unifying endeavor and he proved the value of the people's dream: that to have a secure kingdom there must be a strong king, of a legitimate family, residing in a fortified capital city. As a consequence, David created a professional army, levied taxes, created a highly organized administrative body to deal with the many new problems of an emerging nation and finally established for himself a fortified palace on Mt. Zion. Secondly, he ^{made Jerusalem} ~~moved the previous~~ capital of the nation ^{The former capital} ~~from Hebron to Jerusalem~~. Hebron is about 20 miles southwest of Jerusalem, a place of ancient honor because of Abraham's tomb and frequently mentioned in the Bible as a ^{city} ~~place~~ of great distinction. [Jews have always lived there and, as a matter of interest, it was the city where the worst Arab attacks ~~against the Jews~~ occurred in the riots of 1929.] Therefore, Hebron had reason for its ancient right as the capital but David moved it to Jerusalem nevertheless. He did this for good reason: Hebron is on the plain, in flat land ^{easily overrun} but Jerusalem is on hills and therefore could easily become a fortress and be defended against invaders. David walled the city, established his permanent residence there and made it not only the central place of authority in the land but, in the third great achievement of his 40 year reign, centered the religious authority in his capital as well. ~~Prior~~ ^{From} to this time, the country had no central religious shrine but ~~with the new innovations by David~~, he prepared to build a huge and magnificent Temple in his capital, and, as a consequence, Jerusalem became the political, social as well as religious center for Jews in that day as well as unto our own time. The Temple was not completed during the lifetime of David, that remained for Solomon, but David made certain of the future by bringing the Ark personally to Jerusalem and there enclosing it in the structure he was to call the Mikdosh. [It is interesting to

note, incidentally, that in this action David again was brought into conflict with the prophet Nathan; ^{the prophet} maintained that, as in ancient times, a tent was ^{however,} ~~cover enough~~ for the sacred ark. ~~but~~ David, ^{however,} feeling the mood of the people and imposing his will, defeated the prophet in a battle of minds, ^{and} the famous Temple in Jerusalem, which has been central to Jewry's dreams and visions over the centuries, was finally planned, constructed and during Solomon's time dedicated.

This was the high point of our people's history from the political point of view; after David and Solomon it was all to be on a descending scale. First the kingdom split into north and south ^{as} independent states, then the ten tribes of the north were lost forever, then the south was conquered and, even though there was a return, the state of former glory was never again attained. We will, then, move away from these type of considerations in the two discussions remaining and concentrate more fully on the religious complications of the era. With Jeremiah we will delve into the time of the great prophets for they will be the men who will touch the nerve center of our future concerns: the ways and paths of our religion for in this area, rather than through politics or nationhood, was the ultimate character of our people ^{to be} shaped. ~~for good~~. We became, in short, not a nation famous for great kings and rulers but a nation of priests; we became not a people famous in battle but one who first accepted a Universal Deity; we became a nation dispersed, captured, maligned and persecuted but we managed to remain alive because we chose, out of our own free will, to shoulder the burden of Torah. It is with these concepts that we shall concern ourselves in the two months remaining. ~~when, again, we will discuss Great Men of the Bible.~~

These men by what they thought and the manner in which they lived, truly assured our survival ^{not as a people, not as a race, not as a nation but, above all, as a rel. and its} and it remains for us to pay them due homage and humble respects. ^{It is in this context, we mention their names in a blessing.}
Amen/That

(The Great Men of the Bible)

MEN OF THE BIBLE: PART IV: "JEREMIAH".

Friends, over the past three months while discussing the general subject matter "Men of the Bible" we have also had the opportunity to learn something of the history of the Jewish people in ancient times. We began, you may recall, with Gideon and the time of the Judges in which era the Israelites were a loose confederation of tribes joined in no more meaningful a bond than their ~~common ancestry~~ ^{ancient history}. Next we discussed Samuel who was, at one and the same time, a priest and a representative of the Deity; ^{he sought} ~~to seek out~~ and anoint ^{ed} the future kings of Israel. Last month we spoke of David and the institution of kingship: how this one man brought unity to the ~~unconnected~~ ^{divided} areas of the land, changed the capital from Hebron to Jerusalem, and finally combined in his one person the institutions of priest and king ^{strengthening} ~~combining~~ them both with an element of authority and prestige which set the tone for his forty year reign and for many to follow. But in all of these discussions we also touched, from time to time, on the institution of prophecy and it is with this area of Jewish life ^{that} ~~with which~~ we shall concern ourselves this Sabbath evening ^{when} ~~when~~ we ~~will~~ discuss the fourth great man of the Bible: Jeremiah. At first, of course prophecy was neither very welcome, nor respected nor considered of great value. ~~Samuel~~ but especially Saul were part of roving bands of prophets who divined the will of God usually to suit their own vested interest and charged ~~the recipient of the divined information~~ according to ~~what~~ the rate that prevailed! It was not until such men as Nathan, ^{the prophet who confronted} ~~who was the individual to confront~~ David, that prophecy ~~with these men of action~~ reached the status where ^{it} ~~prophecy~~ was truly a reflection of the will of God; ^{These men of action prophetic} ~~and then men who prophesied~~ ^{action became} ~~sied~~ were actually the conscience of the people standing in opposition to their divergence from the word of the Almighty. Some of these men we call prophets of action because they participated greatly in shaping the life of the nation while others we call literary prophets since they, in addition to being men of action, and this is of crucial importance, also left us their manuscripts ^{large} ~~some~~ ^{of which are in existence almost in their original form until this very day.} ~~of which are in existence almost in their original form until this very day.~~ In our Bible, for example, we have 15 such literary prophets; 3 major and 12 minor. The "major" simply have more material in written form than the "minor".

Jeremiah is one of these literary prophets and a major one at that.

The prophet always represented a point of view which was in consonance with the Law of God but not necessarily in accord with the wishes of the people. Thus, for example, some of the prophets radically altered the entire conception of the Jewish faith as in the instance relating to the practice of sacrifice. The people sacrificed every day on their alters ~~and stopped in those~~ ^{in a multitude of} ~~days just short of human sacrifice.~~ ^{on a variety of reasons.} The prophets, however, pointedly remarked that sacrifice was not at all what God desired; ~~of them~~; rather, He wanted justice, decency, regard for the widow and fatherless, concern for the values and ideals ^{as} which would make the people of Israel not adept and highly skilled at slaughtering a ~~bull at a given season of the year~~ ^{calf} but would elevate them to the highest, ~~and~~ ^{and} most noble ~~as well as the~~ most sacred levels of personal relationships. Furthermore, sacrifice on the one hand and deception on the other were not to be ~~tolerated~~ ^{condemned}; if a man ~~cheated~~ ^{harassed} every moment of his waking day and sought to atone simply by sacrificing the required number of animals he ~~would not be~~ ^{would not be} ~~was not to be~~ forgiven! Hypocrisy was never tolerated and the people, by these strong and dynamic voices of conscience, were always called to account. One can easily imagine the reaction of the people: the prophets, more often than not, were ridiculed, abused, hurt, beaten, put into prison and exiled. But, strange as it may seem in retrospect, the message of these men of dissent endured ~~but~~ ^{and} not always because of their superb command of the language as, for instance, a Shakespeare has endured. The words of Isaiah, Amos, Ezekiel and the others endured for two ^{other} very important and specific reasons: first, they always prefaced their words with the phrase "Thus saith the Lord" ^{Thus spoke} ~~and in some~~ ^{with great authority.} instances they even felt that they were forced to speak by God and they themselves had rather kept quiet under the trying circumstances. The second reason is even more startling: their words survived because what they prophesied actually came to pass. In short, they spoke the truth and although rarely heeded by the populace, their words ~~came to pass~~ ^{became reality}. This was particularly true in the case of Jeremiah, one of my favorite prophets and human beings.

History had played a strange episode with the Israelites. In the year

721 B.C.E. Sennacherib had attacked and destroyed the northern kingdom of Israel and his forces had swept as far south as the gates of Jerusalem. But, in a quirk of fate, which the Jews of the southern kingdom interpreted as the "hand of God", a plague broke out among the Assyrians and they had to withdraw leaving the city intact. The 10 tribes of Israel were forever lost to us but the area of Judea and its people survived. Jeremiah was born shortly thereafter in 650 and the memory of this event must have still been fresh in the annals of the people. He, however, found a different interpretation to the tale of history: it was the plague which had kept the Assyrians from Jerusalem and it had nothing to do with God's favor of His people. Needless to say, this message caused a sensation for the power of the message was both spoken and implied; namely, God ^{could +} would destroy His own people and He would ^{sacrifice} ~~cause~~ Jerusalem ~~to be destroyed at the hands of the~~ nation now in a position of primacy: Babylon. Why would ^{He} God do this? Because the people no longer lived according to the dictates of their faith; ^{but if they} would ~~they~~ only repent and reverse their trend toward anarchy and assimilation ^{then} ~~and~~ ^{punishing} the hand of God might still be withdrawn. Of course, the priests were not alone in their denunciation of this fanatic; the monarchy as well, not to speak of the people, hounded him from one corner of the kingdom to the other, they imprisoned him and beat him almost to the point of death, they even burned a large portion of his manuscripts but in the end Jeremiah, amid the anguish of his soul, prevailed although, of course, no one listened. God, their thinking went, had saved them once, He would save them ~~once~~ again; God wants only the proper manner of worship ^{while} and the degree of commitment was ^{no} concern, ~~and~~, furthermore, why should the God to whom they sacrificed, turn ~~around and~~ even against His benefactors? The message of the earlier Isaiah had not yet made its impression: God is the God of all the peoples of the earth and one becomes His people only at the ~~very~~ moment when ^{we} ~~you~~ choose to live by His decree. There is no such thing as safety in sacrifice and as long as the people persisted in their evil ways, they were doomed to destruction. The terror of the man, Jeremiah, who did not want to utter these words of awesome retribution but could not help himself for, he

felt, Gods words were simply there forcing ^{their way out of his mouth} to be spilled out, can best be understood in terms of Jeremiah's own ^{anguished cry of soli tary agon} words at the trial and tribulation, and ~~anguish of soul which he, himself, experienced~~ Chapt. 20: 7-11, 14-18.

And what was the result of all this conflict between the entire nation and this one man? Nebuchadnezzar, one of the mightiest of Babylonian kings, swept down with his forces upon the country of Judea, annihilated ~~Jerusalem~~ ^{and} sacked the city, destroyed and banished the monarchy and made a captive nation out of the Judeans as he brought them, in a body, straight to Babylonia where the ~~the~~ actual bulk of the population was to remain in exile for more than forty years. The king was blinded, his sons killed, the aristocracy and the priesthood stripped of all privileges and ~~sources~~ ^{and} of power, and for all intents and purposes, the kingdom, ~~and~~ the people, ~~and~~ the nation ceased to exist. One of the few who escaped was Jeremiah, ~~and~~ he was spirited out of the country into Egypt where he lived unto the end of his days and no one knows his grave. In short, the terrible vengeance of which ^{The prophet} Jeremiah had spoken for all his years and ~~for~~ the message for which he had suffered, had come to pass only more swiftly, sooner and more terribly than even he had dared to say. But then from Egypt he saw that his role had to be reversed; from being a prophet of doom before the destruction he later became a man of hope and faith ^{yearning for} ~~hoping for~~ the return and the rebirth of his people, even though he did not actually live to see this, ^{he only asked that the} ~~if only the~~ people would ^{learn from this tragedy} ~~change their ways~~. Consider, for example, the words prior to the destruction: "Then came the word of the Lord unto Jeremiah, saying: Thus saith the Lord: Go and say to the men of Judah and the inhabitants of Jerusalem: Will ye not receive instruction to hearken to my words? saith the Lord?..I have also sent unto you My servants the prophets, saying: return ye every man from his evil ways and amend your doing and go not after strange gods to serve them, and ye shall dwell in the land which I have given to you and your fathers; but ye hearkend not unto Me! Therefore, thus, said the Lord: I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them because I have spoken and they have not heard, I have called unto them but they

24 have not answer^ed". In contrast, some words from after the exile: "I will set Mine eyes toward the captives of Judah whom I have sent out of this place unto the land of the Chaldeans. And I will have regard for them for good, and I will bring them back to this land; and I will build them and not pull them down, and I will plant them and not pluck them up."

This, then, in the shortest possible form is the greatness of the message of Jeremiah, the prophet. He was truly one of the great men of the Bible for he suffered and hurt for his people and his words came to pass. It was a time of a great national tragedy but the recovery, the rebirth did take place. It did not occur for more than four decades when Jeremiah was long dead but the effect of his message lingers on. Men, in whatever land or generation, must rise to speak what God asks of them or what is in their hearts and even at the risk of personal sacrifice they shall endure and prevail. Jeremiah was such a man and while he held no official position in the nation he, and those like him, influenced the course of Judaism more than most ^{of our} great kings. ~~through out the span of western civilization.~~ Jeremiah and the prophets taught us not only courage but morality, ethics and a degree of commitment to God which we would do well to emulate. ~~for~~ Who is to say that ~~we do~~ not need such men even more in our own time than they were vital for the preservation of Judaism in years gone by? Their message is alive as much in 1967 as it was in 586 B.C.E. except that the Jeremiah of this generation has not yet been found. He was a great man then, he will be in our time. When we hear him shall we listen and when he calls shall we respond? Those are the questions but the answers lie in the hearts and minds of each and every one of us.

Amen.

Heb. Tab., Friday, April 14, 1967

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MEN OF THE BIBLE: PART V: "EZRA".

Friends, it is no secret to say that in our time one of the great problems for those of us in the Jewish world is intermarriage. In the strict sense of definition, of course, "intermarriage" ~~has become~~^{is} perfectly acceptable; ~~in our midst~~; it implies that in the marriage the non-Jewish partner converted to Judaism and is, therefore, ~~accepted~~^{welcome} as a full member of our faith. It would, therefore, be more exact to say that the problem ~~with which we have to deal~~ is that of "mixed-marriage" where the non-Jew retains his religious affiliation as the Jew does his. This is a phenomenon on the Jewish scene which is causing great anguish particularly in professional circles for by these actions the membership of our faith is being diluted, members are being lost and the next generation is usually totally ~~lost~~^{divorced from} to Judaism. For a faith which has survived for more than five thousand years and under the greatest of pressures for the past two thousand years, this is a difficult matter to accept at best; at worst, the prophets of doom see the eventual dissolution of Jews and Judaism particularly in a world which is becoming more secular all the time. ~~and not only in terms of the religious question.~~ What are we doing about this situation? The answer can be found on several levels but all of them are relative to be sure. For the most part, we speak against this process, we try to shore up the foundations with more and more learning, we attempt to make families aware of the danger, and urge them toward a greater and more wholesome commitment to the faith of our fathers. That we are not successful is obvious; the statistics indicate that if today a Jewish family has two children and they are of a middle income class and go to college the chances are that one of these two children will marry someone of a non-Jewish faith, either in a mixed marriage or an intermarriage. ~~at best.~~ It is not an exhilarating situation in terms of the future of Judaism, to be sure.

I wonder, however, what would be my reception if I were to stand on a national pulpit today and say, without equivocation or compromise: all those of you who are married to non-Jewish partners must send ~~your~~^{them} Gentile husbands ~~and wives~~ away, together with whatever children resulted from such a union. Furthermore, this order is to be obeyed not at some distant date but now, at

once and, above all, for all time. Indeed, I would offer up this prayer: "O my God, I am ashamed and blush to lift up my face to Thee; for our iniquities are increased over our head and our guiltiness is grown up unto the heavens". Shall we again break Thy commandments and make marriages with the peoples that do these abominations? wouldst Thou not be angry with us till Thou hadst consumed us, so that there should no more be a remnant nor any escape? O Lord, God of Israel, Thou art righteous; behold we are before Thee in our guiltiness for none can stand before Thee because of this." Again, I ask you: what do you think the reaction would be? I shudder to think of it; probably I would consider myself lucky to escape with my life! On the other hand, when this prayer was actually spoken, some 2500 years ago, by the Great Man of the Bible whom we are discussing today, Ezra, ~~and in a similar situation~~, the reaction was quite different: "And Ezra the priest stood up and said unto them, Ye have broken faith and have married foreign women to increase the guilt of Israel. Now, therefore, make confession of the Lord, the God of your fathers, and do His pleasure; separate yourselves from the peoples of the land and from the foreign women. Then all the congregation answered and said in a loud voice: As thou hast said, so it is for us to do." And, perhaps it is worthwhile to add, as far as our historical records are concerned, this separation of husbands and wives, as well as children, as Ezra had asked, actually did take place although ~~it did take approximately 15 years to accomplish this end.~~ *15 years elapsed before the process was completed.*

The situation, of course, was slightly different from that which faces us today; in addition to the facts that I am neither prophet, nor priest nor that authority for such a sweeping decree has been given to me. ~~In Ezra's time~~, however, ^{had} the authority ~~was there~~, from no less a person than the King of Persia who, in the year 458 permitted ^{the second} ~~a large~~ group of Jews to return to their homeland; it is estimated that no less than 1800 families made the return journey. The pilgrimage to the homeland was, of course, not the first one after the Babylonian exile. You may recall that in our previous lecture-sermons we had discussed the historical developments ~~so that~~, ^{when} in Jeremiah's time, the people of Judea were exiled to Babylonia and remained captives there

for almost forty years. The Babylonians, however, were conquered in turn by the Persians and in the reign of Cyrus the Great a few of the Judean captives were permitted to return ~~to their homeland~~. That was in the year 539 B.C.E. Twenty years later, the great king Darius permitted those who had returned to begin building the Temple anew and some 50 years later Ezra appeared on the scene and received his permission from Ataxerxes I. As an historical sidelight particularly at this season of the year, it is interesting for us to ^{note} ~~know~~ that Ezra left Babylonia on the 15th day of the first month (which was Nisan) on the exact day when we celebrate the Passover festival. We see from this ^{symbolic} ~~fact~~ how very much Pesach was already a part of the mentality of ^{our ancestors} ~~the ancient community of Israel~~. It took Ezra and his people four months to reach the Holy Land and what he found there is already reflected in the ~~prayer and~~ situation touched upon at the beginning of this presentation; the prayer he uttered in view of the mixed marriages he found upon his return to the holy land was ^{spoken} ~~uttered~~ precisely on the 10th day of the seventh month; which corresponds to our Yom Kippur (for the calendar of the Jews was changed at a much later date).

The problem of the returnees was, of course, the obvious one. A very small group had been given permission to ^{return} to the homeland and when these Jews began to settle, they found that there was not an even number of men and women; thus, in the natural ^{uninterrupted} course of events, the ~~returned~~ exiles took whatever man or woman, Jewish or not, ~~who~~ was available to them for marriage and family life. Ezra, however, ^{interpreted} ~~saw~~ matters in a different light entirely: he remembered the catastrophe which had overtaken the people because they had not obeyed the word ~~and law~~ of God; it was very definitely against the law of the Torah to marry anyone from ^{any} ~~one~~ of seven tribes or nations which also inhabited the area. ^{It was} a prohibition which dated back to the time when the Israelites left Egypt and had to battle these seven ~~nations~~ in order to attain their Promised Land. Ezra, as a consequence, saw the law of God flouted again, he feared ^{further punishment} ~~another conquest~~ and he saw that the only ~~so~~ solution possible was to ask the people to reject their foreign mates and to adhere strictly to the law of the Torah. The people, ~~of course~~, adhered for a number of reasons: first,

Ezra was ~~from~~⁷ a priestly family; secondly, he had the authority from the Persian king; third, he brought more Jews with him and last, the people ^{who} ~~who~~ during their lifetime had tasted the bitterness of captivity evidently believed his message and were contrite in view of their actions. It was a major ^{victory} ~~battle~~ on a spiritual and moral level; ~~the people adhered to his ruling and there is not one bit of evidence to indicate that any sort of struggle or revolt followed his ruling.~~ It was, in every way and from every conceivable point of view, a remarkable achievement and one which surely allows us to classify Ezra as one of the great men of the Bible. For our time his achievement may lack that essence of compromise or common sense which we consider to be so very vital to our welfare and, indeed, to our survival but the enormity of his accomplishment can not be denied!

Of course, it was not all as simple or as easy as it might sound although the basic separation was put into effect. Under the leadership of Ezra and, later, his co-worker Nehemiah it was a time of great turmoil and political upheaval. In the first place, those who had returned from captivity not only began to build the Temple again, for which they had permission but ^{secondly} ~~also~~ began to lay the foundations for the walls around the city of Jerusalem. This simple act, for which permission had not been granted, aroused the jealousy and anger of the surrounding peoples and nations ^{who} ~~and they did not hesitate to send~~ a delegation to the Persian court asking that this work be stopped. ^{This work was} since, in their eyes, ~~it indicated~~ a subtle but very definite type of rebellion on the part of the Jews against the Persian kings. We do not know all of the intricacies of these negotiations but we have been told ^{that} while the delegation was in Persia complaining to the king, ~~and~~ two prophets of the ~~time~~, Haggai and Zechariah, urged ^{that} the building of the wall ~~to~~ continue and, ^{actually} not much later, as work progressed, permission was granted in favor of the Jews. Why this was done, when it was accomplished and how are matters of which we have no historical records; suffice it to say, the Temple, the city walls and the Temple service were reinstituted to remain in force until the Roman period when the Jews ^{again} ~~lost~~ their homeland; ^{This time} for the space of more than 2000 years, until 1948.

In the final analysis, the record is too incomplete for full appreciation of all the problems connected with Ezra; for example, according to historical reckoning we know nothing of Ezra's life for a period of more than 13 years and still later when the decree against mixed marriages was ratified by Nehemiah, Ezras' name does not even appear as one of the signatories. We can only presume that he ~~has~~ died but we do not know for a certainty. Nevertheless, we can draw these general conclusions in our assessment of his vital and dynamic personality: he restored the racial and religious purity of the people; ^{he} instituted the study of Torah in the Temple and this probably led to the reading of the scrolls on Mondays, Thursdays and Saturdays; he reestablished a system of ~~legal~~ court sessions on the market days of Mondays and Thursdays (which is why the Torah is read on these two weekdays unto our own time); and, finally, he was the creator of a religious life for the children of Israel after the return from the exile. He probably occupies a position similar to that of many in our own day and age: he instituted ^{basic} ~~certain~~ reforms because he did not wish the people ever to forget the tragedy that had struck them just a few decades ago, similar to our own tragedy vis-a-vis Nazi Germany which we, as well, ought never to forget. Like those of yesteryear this is a burden we bear unto the end of our days ^{and} because we escaped we ought to live according to the ^{tradition} ~~dictates and laws~~ of Him who did, then and now, save a remnant of Jewry. Thus, we too can echo the greatness of the men of the Bible who preceded us: Gideon, Samu^{el}, David, Jeremiah and finally, the rebuilder of the Temple and Jerusalem: Ezra.

Amen.

Heb. Tab., Friday evening, May 5, 1967.

10 ~~15~~
PESACH: YISKOR; May 2, 1967.

Friends, Pesach is that marvellous time of the year when our hearts are filled with joy and gladness. Although the work is extensive particularly ~~in terms of~~ the housewife, ~~it is~~ ^{it is} in most cases a labor of love. The Chometz is carefully searched out and eliminated, the table is set in its sparkling best and the actual meal will leave nothing to be desired. In short, it is a holiday season full of anticipation as well as preparation and one of the most meaningful aspects of this time of year is the thrill of being able to meet with ones family and friends in terms of the Seder. The telephone calls go out, invitations are issued, responses are gladly acknowledged and we anticipate the fullness of our home on this special and joyful occasion. It is, however, at that very moment when a note of sadness and tragedy touches the framework of our lives; as we make the many preparations and anticipate the joy of the evening meal, we know that our Seder table will not be any longer as complete or as full as it used to be, as was the custom in our home some years ago. Indeed, the more we call and invite, the deeper our feeling of despair for the emptiness will not be denied and the void which exists can not be overcome. All the joy, laughter and anticipation in the world can not make us forget or ignore the empty spaces which designate a loved one now no more, which must be filled by a newcomer to our ranks. The Seder ceremony is primarily for the family but, in the natural course of events, the membership of the intimate group decreases and we are bereft and forlorn.

How many of us were there last Monday and Tuesday evenings, as we participated in our own Sedorim, who recalled the very thought which I am phrasing at this time? How many of us remember with love in our hearts and gratitude of spirit when our own families were truly whole; when in the home of our fathers and mothers ~~the ancient words thrilled our beings?~~ ^{we were thrilled by the ancient words?}
~~The head of the family~~
Now father ^{has} answered the call from above; mother, who did so much to make ~~of~~ the Seder a memorable occasion, has been granted the sleep of the righteous and just which only the Almighty can bestow. And what of

husbands and wives who were a part of our existence for so many years, with whom we shared the intimacies of life for the years granted unto us, who made us rejoice in that sweetness of family union so precious at this season of the year; what of them who have now been beckoned by God and who have left us forever? We recall the brothers and sisters, loved ones and friends who were at our side at one time but now are no more; even, in some cases, the children who laughed and searched and ran and sang at the time of the Sedorim but now cruelly have been torn from our side. The tragedy is overwhelming and we realize it most at the time of Passover as we see other families gather in joy; or ~~even~~ ^{at} ~~our own~~ ^{Sedorim which are} but decimated in number and just not quite the same as in yesteryear.

If this be valid in terms of our specific family groups, how much the more so in terms of our religious, congregational family. We recall and acknowledge the members and friends of our Synagogue who were with us in joy ~~but~~ ^{and} now are but a memory, whose names recall the best our members and friends were able to offer this House of God. They too shared our achievements and our despair, our hopes and our frustrations, our laughter and our tears but now their seats are empty and their places are taken by someone else. There is always someone new but their memory, their impressions, their imprint remains and it is with this thought in mind that we acknowledge the good and the blessing which they, by their presence among our people, vouchsafed unto us. It is in their memory and in their names, as well as in the sense of remembering your dear ones now departed, that we ask you to help and support this worthy congregation; we, more than any-
~~thing~~ ^{me} else, must continue to be a family, a unity, a totality and we can only ~~accomplish this end~~ ^{aspire to this dream} if you are willing to help and support us in our noble endeavors. We have a job to do, we must protect and inspire our family, we ought to be known far and wide as a support to our people in time of need, and for this heritage which we want to leave as a religious family, we need your help, your cooperation, your determined effort to make our ~~work~~

^{secure} way smooth and safe. Help us then as you remember your own, and our two families shall be a source of credit and honor at this festive season of the year. ~~will~~ ^{will} ~~us~~ ^{us} ~~please~~ ^{please} ~~come~~ ^{come} ~~forward~~ ^{forward}.

"THE PASSOVER PLOT" by Hugh Schonfield.

Friends, it might appear strange to some that at this festival season of the year, one of our most meaningful, we would concern ourselves with a book which deals with the figure of Jesus. But, of course, just the opposite is true for if any one person is linked with this holiday observance it is this historical figure whom non-Jews variously interpret as Deity, or the son of God or merely as one in a line of great prophetic figures who due to their ^{superior} ~~unnatural~~ insight touched the realm of the Divine. Jesus, it must be remembered was born, lived and died as a Jew; the religion which ^{deified} ~~sanctified~~ him was a much later phenomenon. This man, then, who was part of our collective ancestry, came to Jerusalem to pay his homage as he was supposed to do. According to the Biblical injunction ~~that~~ all males were to come to the Sanctuary in Jerusalem three times a year: on Pesach, Shevuoth and on Succos. [As a matter of fact, because of the pilgrimage associated with these three festival occasions, ^{they} ~~these three~~ are known as the "pilgrimage festivals".] His last supper was, of course, the Seder which he celebrated, as we do, together with his most intimate friends. The bread he broke there and which has become the wafer in Xianity, ^{is} ~~was~~ our "matzoh"; the wine he drank and which now has become a portion of the Mass, is the very wine ^{of which we drink 4 cups} ~~symbolism in which we engage~~. These and many other similarities and parallels exist unto this very day; every alert and knowing Jew understands this, appreciates the setting and realizes that not until the year 325 C.E. was the division of dating between Easter and Passover made final. Up to that time, those dates always coincided, as they must out of historical ^{necessity} ~~significance~~, and only after the Council of Nicea was the division sharply and definitively drawn for all time. As a consequence, in the light of these known facts, the book under review, Dr. Hugh J. Schonfield's "The Passover Plot" is of little consequence to the Jew; as a matter of personal judgement, it is not a particularly good book, does not affect the Jew, and adds very little to the knowledge we already have. Nevertheless, the subject matter, indeed its very title, entitles it to consideration at this time of year.

The situation is quite different, however, at the other extreme of the spec-

trum. For the Xian, this book is an outrage and its thesis has been denounced by all leading Gentile scholars and clergymen, especially those with more or less fundamentalist leanings. The reason is obvious: the book attempts to illustrate and ~~prove~~ ^{prove} that Jesus was a mere mortal, like each and every one of us; indeed, that the plot under discussion was no more than ^{a conscious, deliberate} ~~an attempt at~~ ^{conspiracy} ~~the figure of the~~ ^{part of this man to} ~~man~~ presenting himself, in a time of great national need, as a salvation figure. Jesus, Schonfield maintains, planned each and every step of his pilgrimage for heightened political effect, he dramatized and planned each and every incident later to be recalled, and he so chose to conduct himself that he would be nailed to the cross. ^{He chose his sacrifice for} ~~but~~ nearly on Friday afternoon, with just enough time to make the incident look real, because he knew that according to Jewish law ~~no~~ ^a dead man could ^{not} be left out of his tomb with the Sabbath approaching. The only aspect of the plan which did not ^{adhere to the carefully planned plot} ~~follow the presupposed nature~~ of the conspiracy was ~~the fact~~ ^{Jesus} that while ~~he~~ looked dead on the cross, having been ^{given} ~~slipped~~ a drug, a Roman soldier just to make sure ~~that all victims on the crosses were dead with the Sabbath approaching,~~ thrust a lance into his side and by this action killed him. As a consequence, the tales of his miraculous uprising and entry into Heaven took on added meaning and significance for now he was really dead; in the days, months and years ^{to come} during which time his disciples spread the word that he "had risen" this proved to be the deciding factor ~~and~~ ^{arose} a new cult ^{but} at first ~~and~~ then, in years to come, a new religion ~~arose~~.

These points ~~are~~ the substance of Schonfield's "plot" and as they sound slender here in our discussion they sound even more vague in the light of true critical analysis. Of course, in one context, Schonfield's book does a service: namely, he recaptures for us the national indignities suffered by our ancestors approximately 21 or 2200 years ago. He takes us back to the struggles of the Maccabbees and the subsequent "asmonean dynasty, he tells of their triumphs and failures, he records their downfall and finally the subjugation of all the land of Judea under the rising flag of the Roman Empire. Historically, in many ways, he is sound but there his expertise ends. As a matter of fact, it might be added, Dr. Schonfield is little known in

this country. He is a Jew, was born and lives now in London and was educated at Glasgow. We are told that he has been a New Testament scholar for the past forty years but where he now teaches and other facts concerning his life or his credentials are altogether vague. In short, one can not judge the level of his accomplishments nor his criteria as a scholar; [as a matter of personal dislike, I would not be happy with any man, especially a Jew, who has the temerity to translate the Gospels and call his effort "The Authentic New Testament". To me, such self-esteem is self-defeating.]

Be that as it may, the problem goes deeper than this. ^{historically} The country was in need of a strong, even authoritarian, figure so that the people might pull themselves together in order to endure the trials of Roman subjugation or, as they later did, to rebel against their foreign oppressors. But that Jesus elected himself out of ^{an inner} ~~the~~ necessity ~~he felt~~, and because of the signs he was familiar with since childhood, appears ⁱⁿ ~~unsubstantiated out of~~ the context of the volume. Indeed, we might ask the embarrassing question posed by Schonfield's book but never actually asked: if Jesus was indeed the messianic figure for which all of Israel yearned at that time of cruelty and hardship, why the need for such dramatic effects and why ~~all~~ the need for such elaborate preparations? The very nature of his cause, with the help of God, would have made his mission meaningful to the people; the fact that he worked out a "plot" to assure his position merely cheapens the entire episode. But even this does not touch the heart of the matter. What really concerns the non-Jewish scholars, authors and clergymen of all denominations of every persuasion ~~within the Xian fold~~ is the ~~successful~~ attempt on the part of our author to depict Jesus as merely another figure, a human being, and thus stripping him of all the elements of divinity. This, from the Xian point of view, can not be tolerated under any circumstances and here the issue is joined. To the devout Xian, Jesus is synonymous with God; at the very least the son of God but the fact that he is divine is never ^{questioned} ~~denied~~. That is the whole crux of the faith: Jesus must be divine, he does sit at the right hand of God, when the mortal prays to him, he can intercede in his behalf, the issues of

salvation and atonement are very real just because he bodily ascended into Heaven, ~~and now occupies the throne of glory.~~ ^{he was & is the Messiah who died for man!} Deny these aspects of his person and the entire Xian religion collapses. This, of course, is a point ~~xx~~ of view difficult to understand for the Jew; we have no comparable situation. Take away from Judaism either Moses, or Abraham or Aaron or, for that matter, any of the great men who have shaped the character of our faith, [†] the end result is still the same: Judaism survives ~~this shock~~ for we are not bound by any such individual nor his specific teaching nor his special place in our history.

It is a problem the Xian already faced at the time when the Dead Sea Scrolls were recovered; and this is another phase of antique scholarship with which Dr. Schonfield has dealt. In the Scrolls, the "Teacher of Righteousness" ^{Sounds} ~~looked~~ suspiciously like Jesus, even some of the teachings were the same. But the Xian could not accept this historically nor ^{emotionally} for if two men of the same temperament, teaching, ideology and humanity had existed (indeed if several such men had lived as the Scrolls implied) then the uniqueness of Jesus would forever be lost. Theologically, it would be, and was, an unthinkable situation. ^R Furthermore, it is a wrong approach, it seems to me, to delve into the thought patterns of people who lived 2000 years ago, as Schonfield does. Of what earthly use is it, I ask, for us to be told what Jesus was thinking at any one particular time; it is impossible and not the least presumptuous to practice psychoanalysis over a two thousand year span of time. ^R There are, also, a number of errors. For example, the author cites that the paschal lamb was "the chief symbol of the feast"; this is incorrect, it was ^{always} the Matzoh. ^u He says that the rising of Lazarus from the grave was sign enough to convince the people but this was already accomplished by Elijah who also raised someone from the dead and, therefore, Jesus did not accomplish a miracle to which the Jews had not already been witnesses. [†] There are also several startling propositions which hinge directly on the development of the theme but ~~it is~~ these very statements ~~which~~ are undocumented although in other places the most meaningless facts are substantiated by endless footnotes, ~~brought in a scholarly manner.~~ Thus, for example, he cites

the fact that the Jews were expecting a Warrior Messiah and rejected Jesus because he was a man of peace but no scholarly evidence is presented for so broad an assumption.

In short, and in conclusion, this type of analysis can go on and on but it would hardly serve a useful purpose. In my judgement, the book is no more than a sensationalist appeal to the emotions of men; the theme is unique but the plot of the ~~book~~ ^{story}, as well as of the author, fail. If anything at all, the volume pinpoints the brilliant background of our own faith: that we neither have nor need any mystique, that we are governed and ruled by reasoning, thinking and logic, that ours is a faith which demands the utmost of every man's potential, ^{that Judaism does} ~~and does~~ not permit ^{man} ~~him~~ peace of mind by means of a vicarious atonement or ^{an} appeal to a semi-divine figurehead. As far as we are concerned, there is only One God as expressed in the Shema; He, at this season of the year, brought us out of the land of Egypt, transformed the ~~slave~~ ^{man} into a free man, and ennobled us to such a degree that He gave us His Law. The fact that ^{mortal} ~~early~~ beings ^{also} played a part in this process is, in the final analysis, of no consequence. Therein lies ^{a major} ~~the~~ difference between Judaism and Xianity. ~~and~~ ^{At} this season of the year particularly, keeping all antecedents in mind, one can not help but be proud of being a Jew.

Amen.

Heb. Tab., Friday, April 28, 1967.



HOBART
COLLEGE

March 30, 1967

Dear Rabbi Lehman,

Enclosed in this envelope is my paper. I only got it back from my professor yesterday. I want to thank you very much for your assistance. You will find that some of your ideas pop up in my paper.

I would have delivered it to you personally while I was home, but I didn't have it then. I hope you will enjoy reading it, and I would appreciate it if you text

it until I come back to New York
in June. I will pick it up from
you at that time.

With much thanks, I remain

John H. Frohly

Contemp. predicament of Ethics.
Must set a standard of Behavior
ethical norms are compass by their absence
vacuum exists in our time

How ought we live?

Se orient - denies Ten 1:1
word made itself - can't to create itself
no plan - no order

Thus, also denies: 1C 's' 's' (1B)

world of modern physics - neither for nor had
is indiff. to this distinction.

noble / base; perfect, imperfect not cosmic
has world immune to evaluation since it's fact
heaven tell story of 2d - firmaments the will
forth in new order - pity.

Se: no longer so mindless immensity - Void
inspire? business

no purpose: no jobs - no value

One of them Ten 1:1: Modern doctrine of Pan denies "s"
to Se denies Ten 1:1: Modern doctrine of Pan denies "s"

2d created Pan in his own image!

Pan product of rotation: wholly product of
forces without end in view: no eternal image.

survival value only relative principle
no holy because I had an holy
end: be successful in struggle of life

Historicism
Pan product of own hist; diff cultures -

Pan product of own hist; diff cultures -
matter of fact produces diff responses, etc.

denies 1:1, rank experience here of relativism
reinforced by modern psychology - since N. dyke
- proving unmasking of men: selfish, evil -
animal instincts out of dark complex
structure of man emerges.

"The higher in man - disguised version of lower"
personally is in all its ramifications.

Reduction of Pan counterbalanced by promotion

to God like power - paradox of contempt.
(all this in a word which produced him
by accident!)

triumph of technology over nature (2)

Diect of these 2 aspects (demotion + promotion)
contributes 1 of major themes of ethic. theory -
challenge to which we as Jews not to react.

Technology:

Moral signif of tech power?

Judaism's stand: Dare not be afraid!

Emp. clothes: but he has nothing on
this innocent exclaim \Rightarrow death: liberalism. Rousseau

Today: There is nothing there

(only that we can verify)

eyes only conditioned - spec tinted, then have
or visible only to cert. kind of vision.

we see other things.

Proposition 21C is not refuted by SC or
technical but intellect climate changes
their visibility!

Equiv of their meaning must be served
to find answer to moral quest of Man

Realismism - / vs Utopianism are examples

Utopia = ideal but not to be realized

but wisdom could envision but not
that statesmen would pursue!

Since 19th cent. diff conception of Utopia
see modern tech power given us
reality formerly in area of Utopia!

We in era of enormous consequences of
our actions

is this good? Jones: awful - not even in whole
house or other categories elements.

J. Realismism (as vs Utop.) - no relationship betw 2
Man. Era depends on Man's heart!

rev, humility - pure
reverence: inspired by idea of Creation..

Schweitzer: "Rev. for Life"

Kant - Rev must always be the end
of the means, so that he must
succeed.

(here skipped long passages in interest of time)

Gen - Isaac -

'Take ye son' told Ahe to kill Isaac!
but Rd never told Ahe to kill Isaac!

Can't use 2/3rd X 1000 of words a
anti-V. Man war - in 1850s
not in spirit of issue - very much
pro-war except for catch-all
phrase above!
Can use any # of Bibli'cal phrases
as theol basis for social action
BUT can find other v. for oppos.
view as well!

precise way to stone a barren
man part of 25th too - & we
study it also! But we don't
teach it!

25th operates within the
present - it is not messianic!

many of us have idea that
"real Jew" is ortho - but this
a tragedy for us - pt is that
we don't know tradition
not the observance of it!

Jellin
Forn
C. B. Ball
Selig

RJA: SPRING VALLEY.

INTRO

A General

- 1 delighted to be here, enjoyed gd breakfast; usually town pass through, gd to see how nice t all is.
- 2 pleased also to visit wth friend LOU; known each other since student days & always good to see him.

B SPECIFIC

- 1 knowing of suburb's rep for being contemporary, sur you all read Malamud's "The Fixer", one of very gd bks of past sev. yrs in area of fiction
- 2 ths not a bk review but wish to state my apprec of it not for sake of argumentation but for purpose of explaining why & for what purpose we are here now
- 3 one central theme, in 1st part, of bk: disassociation

BODY

A FIXER

- 1 all in beginning a process of disassociation:
lvs dismal village
rejects rel of father-in-law
rejects Gd as personal force in his life
loses/throws overboard his phylacteries
consciously moves away frm J area in Kiev
hides J identity in relationship with others
desires freedom of America
- 2 only later, throu prison & personal affliction, while awaiting trial, identity comes to fore although
- 3 not nec as Jew but as human being of worth in all his nobility of spirit and mind
- 4 story not partic applic to you & me re ritual murder altho Malamud did want to use Jacob Bok as symbol of J suff
- 5 yet, there is a parallel re process of disassociation

B CONTEMPORARY PROBLEMS

- 1 don't know situation re Spring V but do know re NY
- 2 mixed m on increase, lack of affil, BM end of ed; masses not involved, Syn attend pitiful; for holidays most are in Catskills, J practices & customs are more often than not a disgrace rather than dignified noble and sacred expressions of ancient belief.
- 3 people not interested in Judaism: disassociation!

C UNION

- 1 here UNION comes into focus; serves as author symbol unifying force, inspiring power to link us one to the other here in US & through World Union all ovr.
- 2 UNION spks to & for us while we disorgan & diffuse in terms of our energies & while sometimes in honest diff of opinion with UNION
- 3 here one source of centrality which cuts through

- anarchy of disassoc to serve as light in darkness
to which ~~(we can come to find~~ *we are attracted as much to peace time*
- 4 strength, solace, comfort, power & brotherhood.
 - 5 UNION does not have all answers but one story illust
man walk in forest & lost; sees light; meets man: do
you know way out? no! but don't go way I've come.
Together we will make our way.
 - 6 HOW? new cong, educ tasks, HUC-JIR, Syn activ, Syn
adminstration, Yth camps, TV, Wash DC, etc.
 - 7 in short, Union tells us: *7-1230 /N 01700A 11*
do NOT disassoc yrself bec. we, together, have some-
thing to give to others & 1st, to ourselves in terms
of survival as people and as Jews.

C GERMANY

- 1 gd to know this, that such org exists bec I frm cul-
ture where not available: Germany.
- 2 had same disassoc but Hitler to 4th generation & we
had no central rallying force except 1 man: Baeck.
- 3 use this example not bec of parallel, not literal,
bt point is same: we have here a central body of au-
thority & we must support it bec^{ks} for our own good.
- 4 our org is a force for mutual strength & that is why
I am here, to ask you to help in its support.

CONCLUSION *(Let him know we are not alone)*

A GENERAL

- 1 in short, if we want survival for ourselves & for
our kids, no choice; WE MUST
- 2 surely, disagree with UNION at times, (I do) but th
larger overall source of unity overcomes persn stric
- 3 we do not ask too much; only that you meet yr persnl
moral obligations to natl body as you do to yr Syn.

B SPECIFIC

- 1 imagine, if you give but \$25 fr yr, less than 50¢ a
wk, less than 1 pack of cigs, less than ice-cream fr
kids and amounts will last a lot longer!
- 2 do yrself a favor: give generously for sake of us
all and fr sake of those who come after us.
- 3 don't disassociate yrself from Jud & what it re-
presents; heed trad injunction: *7-1230 /N 01700A 11*
- 4 and make yr contrib something worthwhile & one given
with love in yr hearts and with purpose of mind!
- 5 usually end sermon with "Amen" but in anticipation
of gift I know you will generously give, let me
close by ~~saying~~ *expressing* a most heartfelt & sincere "Thank you"

Sunday A.M, SPRING VALLEY, April 9, 1967

Affiliate Service
Men's Club - Policy Person

4-7-67

Rabbi Lehman, Cantor Ehrenberg, Officers, Members of the Congregation, and friends.

Our Congregation, which was founded in 1906, has been in this neighborhood more than 60 years. During all these years our Temple has been part of this community. Our Bulletin proclaims in it's masthead that this is "(quote) a PROGRESSIVE COMMUNITY CENTER."

In recent years, it is true, a large number of our members have moved away from this area, but our Temple is still here. We are still a part of our immediate surroundings. And even if we move from here further uptown or to the suburbs, we still retain our membership in this congregation. We should realize that all the problems we encounter here go with us. The City and the Suburbs have many issues in common. The problems we encounter here are everywhere: Schools for our youngsters, Housing, Safety, Police Protection, Sanitation, Air-and Water- pollution, Water shortage, Traffic, Zoning, Crime, and others.

About 7 years ago, a group of neighbors from our area met to attack these problems, not only to keep the area from ^{DETERIORATING} deterioration, but to make this community a better place to live and work in, and a better place to raise children. In order to meet this challenge, Riverside-Edgecombe Neighborhood Association, or short R E N A, was formed. Four men from our Temple, members of our Men's Club, and our Rabbi, volunteered for this important and difficult task. ^{AT THE PRESENT TIME I AM CO-CHAIRMAN OF RENA.} In the few short years it has been in existence, R E N A has shown itself to be a dynamic organization working for the betterment of our community. For example:

In Education: Two years ago we were able to halt half-day sessions in Public schools, and assured the youngsters in our area of a full day's attendance at school. At this time we are attempting to raise the shockingly low reading level of the youngsters attending the schools in this area.

In Housing: - R E N A operates a housing clinic which is open every Thursday evening. Here people can come with their problems. -Heat, Hot Water, Painting a.s.o. We try to assist people in their difficulties, and help to secure proper lawenforcement to assure our neighbors of decent livingconditions. We are actively engaged in planning for future housing, which is recognized by our City Administration.

3.) Police Protection: Our Community Services Committee is open for complaints and suggestions every Thursday evening. As a direct result of a delegation to the 30th Police Precinct, led by RENA on November 19th, 1966, 28 more foot-patrolmen have been assigned to this area on a permanent basis. Only last week, during a meeting with representatives ^{of the} Police Commissioner¹⁵ we made it known that we demand more police protection.in our area. OFFICE

4.) Safety and Sanitation: We are concerned with sanitation, and insist on clean streets, brighter street lights, and additional traffic lights, where needed.

5. Library: A few years ago, thw Washington Heights Branch Library cut it's services, and a rumor was heard, that closing of this much needed Library was contemplated. Back in 1962, a group of our people got together, and after two years of campaigning, finally obtained from the former city-administration the promise of a new Library Building. Although the new Library has not yet been built, the existing Library has been renovated.

8. Parks: Our beautiful and scenic Parks are neglected. Sometime ago, we met with Parks Commissioner Thomas P.F. Hoving, and Commissioner Elinor C. Guggenheimer, of the New York City Planning Board, and showed them the Parks in our area and their potentials. We started a campaign to save Riverside Drive Park between the Drive and the Hudson River, from being walled in by a barrier of highrise apartment buildings. The Board of Estimate, on May 10th, last year, voted in our favor to preserve this Park. At the same

TIME

the Board of Estimate approved funds to rehabilitate Highbridge Park, which runs from 155th street to Dyckman street.

7.) Air Pollution: R E N A spearheaded the drive against Air Pollution for the entire city, and this area was proclaimed a test area. We also were called upon by other communities to help in the fight against water-pollution.

These are some of R E N A's activities. What does all this have to do with the Hebrew Tabernacle?

Members of the Temple were instrumental in launching this worthwhile community organization, - however, there has been a singular lack of support and interest from our membership since then. Some of you will say: I do not live here anymore; it is none of my business. But I contend that it is. -- No man is an island.-- One can not expect the advantages of belonging, while shirking the responsibilities incumbent upon him.

We as Jews, have roots extending back to the beginnings of recorded history. During the course of centuries great events took place, many great men, people and philosophies have come and gone, -- but we, inspite of numerous programs and other forms of persecution, we and our heritage have survived. Why? -- I am sure we all have wondered about this at one time or another. We believe in one God. We claim to be the chosen people of this One God, who is the God of all people. Does this not imply a task for us? Our Ten Commandments, today, are the ^{actual} guidelines and accepted by most people all over the world. Most nations' constitutions are based on these laws. Our laws, our THORA, was ^{FAR} way ahead of it's time, bringing into this world ideas of social justice and social responsibility. For example - Exodus 21 - freeing slaves after 7 years of bondage. Or the 4th commandment about keeping the sabbath. It is written: "On this day thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor the stranger that is within thy gates."

The strangers and servants this refers to, I am sure, were not Jews. This should teach us concern about our fellow men.

We have to question ourselves honestly, do we live up to our tradition of commitment to our fellow men? What does being a Jew demand of us? Can we stay apart from the world around us? We are Part of the universe we live in.

As the Prophet Isaiah taught us: Our laws are given to us for the whole world. Therefore, if man has to be good, I feel as Jews we have to be better.

This brings to mind a saying out of the Pirke'y Avohs:

Rabbi Tarphon said: "It is not thy duty to complete the work, but neither art thou free to desist from it."

We have a responsibility. Each of us has to do his part. We live in a democracy. We enjoy ^{PRIVILEGES} ~~rights~~ which demand duties. - Is it not right that we will be held accountable by the generations who come after us?

We can not state: "We had nothing to say about conditions around us."

"We were not consulted." *we are not trained to help* Some people claim they do not know enough.

These are all excuses! Let us live up to our tradition and heritage. We, the Temple, have a responsibility to the community. Don't let us shirk this responsibility with excuses. -That is our responsibility as affiliate groups - Men's Club, Sisterhood, Parents Association, and Mr. & Mrs. Group, because we are at one with our congregation, and therefore we are at one with the community. The Hebrew Tabernacle must represent the best in terms of our tradition, in the involvement with the community.

As Rabbi Tarphon said: "We might not complete the work, but neither have we the right to desist from it."

Thank you!

BOOK OF LEVITICUS.

INTRODUCTION

A GENERAL

- 1 name of bk derives from that tribe of people of Is who used to minister at altar: the Levites
- 2 bec. ths book deals almost exclusively with task of priests according to ancient usage & practice.
- 3 in many ways, bk no longer valid & certainly no longer applicable except for isolated obs & pblig.
- 4 bec. no priesthood, no sac, no Levites
- 5 but, when people dispersed, children began their study of Torah, not with Gen, but with Leviticus in order to be ready, prepared, when Temple, sac, land and priesthood reborn & reinstated.

B SPECIFIC

- 1 have no real date for authorship of this bk; some of material very ancient & other is very late
- 2 all, however, forms basis of rel. observance for, in a strange procedure, Lev. tells us exactly what is to be done and when and even how
- 3 BUT: never tells us "why" these things are to be done. One simply does but no reason, explanation!
- 4 bk is divided into 27 chaps consisting of 3 sects

BODY

A SACRIFICE

- 1 these sacrifices cover quite a few chaps and contain specific instructions for the priest who is officiating
- 2 for example: burnt offering, peace, sin, guilt off first the laws referring to these various sacrif. and then the ritual instructions to the priest.
- 3 the instructions are so exact that one can almost picture the ritual itself; the fact that the law of sac & the ritual of sac often overlap leads us to suppose that these are 2 diff versions of same aspect of religious duty *version*
- 4 thus, one might be earlier or later than other in terms of its writing from point of view of date.
- 5 nevertheless, all is written down

B PRIESTHOOD

- 1 this second large section of bk of Leviticus and deals in great detail with person of priest.
- 2 for example: his consecration, his installation, that which is clean and unclean as far as priest & people are concerned; cleanliness of men but particularly of women; cleanliness from disease with partic. reference to leprosy
- 3 life of priest, therefore, well regulated; he was kept sep & apart on purpose for, since he officiated at altar, he was something special & holy.

Bk of Leviticus (con't).

C HOLINESS

- 1 this forms last portion of bk of Lev and deals with sacred matters and practice entirely
- 2 this section is again subdivided into three levels of concern as Holiness, in large sense, affects man's relationship to Gd, relationship to fellow man and relationship to Holy Land.
- 3 in first instance, speak of Yom Kippur not as we know it but at least with genesis of idea
- 4 second phase refers to man having to make peace with his fellow man so that holiness of his relationship to Gd is not impaired
- 5 finally, there is the redemption of the land to be considered, ~~it~~ not just land in ~~xxx~~ general sense but in specific ref. to Israel to land which people work, make their home, where poor derive food and where persecuted derive sanctuary; all re Holiness

CONCLUSION

A GENERAL

- 1 this then is three fold ~~division~~ division of Leviticus: Sac, Priest and Holiness
- 2 it all relates to our ancestry and our heritage; to a time which used to be but now obsolete
- 3 in final analysis, it bespeaks a time when rel, was integral part of our trad and when rel was = to life of each individual human being part of comm of Israel

B SPECIFIC

- 1 no longer that way, unfortunately so. While we do not seek return to sac. the dev, ded and purpose of people in those times much to be admired.
- 2 no substitute for our own time and that is why we must adhere to ethical teach of Judaism not just in loose, casual manner but with all heart, m & soul
- 3 if that ties us closer to heritage of past, we shall be fit to meet future with love & with honor.

AMEN.

Heb. Tab., Sat. A.M., April 1, 1967

YOUNG MEN'S & YOUNG WOMEN'S HEBREW ASSOCIATION OF WASHINGTON HEIGHTS & INWOOD

54 NAGLE AVENUE

NEW YORK, N. Y. 10040

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50 YEARS OF SERVICE



March 13, 1967

RABBI ROBERT L. LEHMAN
HEBREW TABERNACLE CONGREGATION
605 WEST 161 STREET
NEW YORK, NEW YORK

DEAR RABBI LEHMAN:

This letter is in reference to the planning meeting on narcotics held on Wednesday, February 22, at the Y. At the meeting, many ideas were discussed about the forum on narcotics to be held on Sunday, April 2, 1967 at 1:30 P.M. in the Y auditorium.

Besides setting the date for the forum, the structure of the meeting was also agreed upon.

- A. There will be a main speaker from the Board of Health.
- B. A panel discussion will ensue. The panel will consist of:
 - 1) A group of teen-agers from the Y
 - 2) A group of parents
 - 3) Rabbi Lehman
 - 4) Father McHale
 - 5) Mr. Bongho Cha

The panelists will present their views and ask relevant questions of each other.

- C. The last hour will be a question and discussion period.

The following types of questions have been raised for discussion:

1. Why do teen-agers use marijuana?
2. What are their motives?
3. How do we help parents deal with the problem?
4. How can addicts be treated?



WHEN YOU LEAVE A LEGACY TO THE YM & YWHA OF WASHINGTON HEIGHTS & INWOOD OR
FEDERATION YOU ARE AN IMPORTANT PART OF THE PROMISE AND PROGRESS OF TOMORROW

MARCH 13, 1967

It was also decided that admission to the forum will be limited to approximately 150 teenagers and invited parents.

Please call me at LO.9-6200 on Wednesday or Thursday evening of this week and tell me how you want to participate.

Sincerely,

Marc Kunzweiler

MK:cpc

DEAR RABBI LEHMAN:

I AM ENCLOSING TWENTY TICKETS AND FLYERS THAT YOU CAN DISTRIBUTE IF YOU LIKE. I HAVE TAKEN THE LIBERTY OF PUTTING YOUR NAME ON THE FLYER.

I WANT TO PERSONALLY THANK YOU FOR HELPING THIS AGENCY AND ITS TEEN MEMBERS BY YOUR PARTICIPATION.

IF I CAN BE OF ANY ASSISTANCE TO YOU I CAN BE REACHED AT THIS NUMBER OR AT HOME: 751-2725.

THANKING YOU AGAIN,

SINCERELY YOURS,

Marc Kunzweiler

LORRAINE 7-2637

Father Charles A. Mc Hale

CHURCH OF OUR LADY
QUEEN OF MARTYRS

91 ARDEN STREET
NEW YORK 40, N. Y.

- 3) Than not covet : on comment / 2
- a) world too much, get away, etc
a matter of selfishness
 - b) Not covet what others have
bec. they worked to get it, you
did not
 - c) world does not owe you a
living, don't feel sorry for you
no sympathy for your question
"what's in it for me?"
 - d) all must bear burden; to
seek escape is false & wrong
 - e) JFK - ask not but!
This answer, comment,
suggestion
bec. you have place in world -
now make most of it - not
by hiding, retreat, coasting
but by making your mark in
truth & with honor!
-

- 1) we offer privacy our help //
- a) by nature of our profession
 - b) honest exchange of views
 - c) no fear of reprisals
 - d) are not police, sec. squad, jury

- 2) Exp not host teacher: on advice
- a) experts tell us: once hooped
no recourse
 - b) no escape from urge
 - c)

I can't find Dd in LSD

4) kids weak

Johns pot - that's his life; each in his own
parents not to be involved.

not only ed + a. re have but parent too
must be ed.

Parents usually respond "no" rather than
ask "why" - my child does it.

1962 - 25 - 35,000 known users

1967 - 60,000

that does it do to city - each person 10,000
per yr to support habit: crime.

on market 5. - goods - 1. - : shall 10,000 with yr
this per man - x by 60,000 etc.

add it not concentrated - more ben of using
of pop gen + addicts in partic.

red, psych, peer group, experimental = 4 groups

+ a. quest: "Why not legalize + save money +
reasons for using it
+ soc + psych effects of drugs

that are motives behind it
not just drug but other drugs known to
kids

why not use it - it's good for me, makes me
happy

that should + parent do then child uses it
is it used as a substitute for becoming
involved in real world? Escape?
Why is it nec.

In secure homes too - not just race, faith, etc.

TV / ✓

set away from things

hide things

to be "alive"

discovery of themselves

as spite - to hunt authority

① privacy

② as per not best teachers

③ shall not covet

too selfish, that's in it for me
JFK - ask not
are not helping society, we must
bear your burden

④ Thou shalt not kill
OK to take care of ourselves
in self-defense

but not to destroy ourselves

⑤ we teach them to face reality

⑥ restraints: too few & too late not
for you but then narcotics
then parents will - limit it.

YM & YWHA OF
WASHINGTON HEIGHTS
AND INWOOD

50 YEARS OF SERVICE



TEEN
FORUM
ON
NARCOTICS

Sunday, April 2, 1967
1:30 p.m.

Y Auditorium
54 Nagle Ave.



THE Y BOARD OF DIRECTORS AND ITS STAFF RECOGNIZE THE PROBLEM OF DRUG ABUSE IN OUR COMMUNITY AND ITS POSSIBLE EFFECT ON THE MEMBERS OF OUR AGENCY AND THEIR FAMILIES.

THE USE OF NARCOTICS AND SOME OF THE "NON-ADDICTIVE DRUGS" IN THIS COMMUNITY REPRESENTS A COMPLEX PROBLEM PROBABLY SYMPTOMATIC OF OTHER MORE BASIC ILLS. THESE ILLS, IT HAS BEEN SUGGESTED, ARE PSYCHOLOGICAL AND SOCIOLOGICAL IN NATURE.

WE WOULD LIKE TO MAKE OUR POSITION CLEAR. WE VIEW THE USE OF DRUGS AND OTHER PSYCHOLOGICALLY AND PHYSIOLOGICALLY ADDICTIVE AND NON-ADDICTIVE SUBSTANCES AS SYMPTOMATIC OF PERSONAL UPSET IN VARYING DEGREES.

THE USE OF DRUGS WHICH IS UNAUTHORIZED BY MEDICAL PERSONNEL IS ILLEGAL. WE WOULD LIKE TO SEE THE BASIC CAUSES OF THIS SYMPTOMATIC BEHAVIOR HIGHLIGHTED, UNDERSTOOD, AND CHANGED. WE WOULD LIKE TO SEE MISINFORMATION AND NON-INFORMATION RELATING TO DRUG ABUSE CHANGED TO A RATIONAL UNDERSTANDING OF THE INFORMATION AVAILABLE.

WE WOULD LIKE TO MAKE OURSELVES AVAILABLE TO OUR MEMBERSHIP AND THEIR FAMILIES AS A PLACE WHERE AID CAN BE OBTAINED, DIRECTLY OR INDIRECTLY, IF THEY DESIRE SUCH ASSISTANCE.

THESE ARE THE REASONS BEHIND THE IDEA OF THIS FORUM. WE COULD HAVE SPENT ALL OF OUR TIME AND ENERGY

ONLY ON OUR TEEN MEMBERS AND DISREGARDED THE REST OF OUR COMMUNITY. WE THINK, HOWEVER, THAT THIS IS A PROBLEM THAT IS SERIOUS AND COMPLEX ENOUGH TO WARRANT AN ATTEMPT TO INVOLVE AS MANY MEMBERS OF OUR COMMUNITY AS WE CAN.

WE ARE ATTEMPTING TO MAKE THIS MEETING WORTHWHILE BY INVOLVING A NUMBER OF EXPERTS (THOUGH IT IS PROBABLE THAT THEY WOULD AGREE THAT NO ONE IS A PERFECT EXPERT IN THIS AREA) AND A SMALL ENOUGH NUMBER OF PARTICIPANTS SO THAT MEANINGFUL COMMUNICATION CAN BE HAD.

WE HAVE CHOSEN THE FORM OF THE FORUM BECAUSE WE FEEL IT IS THE MOST EFFECTIVE WAY TO COMMUNICATE TO A LARGE GROUP OF PEOPLE.

WE HAVE DECIDED ON THE FOLLOWING SPECIFICS:

- (1) THIS IS NOT A DEBATE - WE ARE NOT ARGUING THE PROS AND CONS OF DRUG USE.
- (2) THE PANEL REPRESENTS THE INTERESTS AND QUESTIONS OF VARIOUS GROUPS IN THE Y AND IN THE COMMUNITY AS WELL AS A NUMBER OF PROFESSIONAL VIEWS.
- (3) THE QUESTIONS ASKED BY THE PANEL MEMBERS AND THE VIEWS EXPRESSED ARE, PERHAPS, TO BE DIVORCED FROM THE INDIVIDUALS INVOLVED - THUS THE TEENAGERS ON THE PANEL HAVE BEEN ASKED TO PRESENT QUESTIONS AND VIEWS

REPRESENTATIVE OF MOST TEENAGERS RATHER THAN THEIR OWN PERSONAL VIEWS.

- (4) THE AUDIENCE WILL BE ABLE TO PARTICIPATE AFTER THE INTERMISSION BY ASKING RELEVANT QUESTIONS DIRECTED TO THE ENTIRE PANEL OR TO ANY OF ITS MEMBERS.

WE HOPE YOU FIND THIS FORUM VALUABLE AS AN EFFORT TO UNDERSTAND THE PROBLEM AND THE ISSUES UNDER DISCUSSION.

* * * * *

THE PANEL MEMBERS ARE:

A GROUP OF TEENAGERS REPRESENTING MEMBERS OF THE Y,

RABBI ROBERT LEHMAN, CONG. HEBREW TABERNACLE,

FATHER C. McHALE, OUR LADY QUEEN OF MARTYRS,

MR. BONGOH CHA, CASEWORKER

TWO PARENTS REPRESENTING THE TEEN PARENTS,

TWO SPEAKERS EXPERT IN THE FIELD.

MODERATOR: MARC KUNZWEILER

THE CHANGING ROLE OF THE RABBI.

1000
Cost
15

Friends, some time ago the New York Board of Rabbis sponsored a symposium on the very subject under discussion this Sabbath evening: The changing role of the rabbi. While this, of course, is not an earthshaking topic of and by itself it is interesting to note that ~~the~~ program was sponsored by this particular organization. The New York Board of Rabbis extends its influence throughout the State although, of course, it is centralized in our city; it counts as its membership more than 800 rabbis who represent the three major wings of contemporary Judaism in addition to those rabbis who are engaged in organization and institutional programs. ~~And,~~ The meeting was well attended for the other men, just as I, probably realized the unique aspect of ~~our~~ ^{an all-inclusive} organization sponsoring such a symposium; had it been sponsored by the Association of Reform Rabbis the mood and tenor of the discussion would surely have been quite different. It is the result of this symposium or, at the very least, ~~the~~ ^I content which I would like to bring to you this evening for, as the role of the rabbi in general has changed so, of course, has my role undergone a transformation. Furthermore, what is true of the rabbi is just as valid in terms of the cantor, ~~a role in congregational life and~~ ^{consequently,} since both of us are similarly affected our changing role reflects, of course, on the membership and the congregation we serve. In short, what affects us ultimately lends its influence on you.

The role of the rabbi, naturally, has ~~changed~~ considerably over the centuries and the factor of change is not something new or unique. At one time, the rabbi was just as the name, literally translated, implies: "my teacher" and what the rabbi taught was the tradition of our faith. He taught this to students and ~~to~~ adults; not necessarily as one might teach a class today but as a Judge might instruct the listeners in a courtroom as he renders a decision in a matter brought before him for judgement. These two, teaching and judging, were the primary duties of the rabbi in ~~the~~ ^{the} original conception of the profession. Later, however, as the people were dispersed and the centuries passed, the rabbi was forced to take on another, quite different area of ~~concern~~ ^{responsibility}: the people because of their ~~removal~~ ^{dispersion} from the center of Jewish

life now had to translate the words of the tradition into the language of their new country; in short, they were no longer able to deal with the original language of their faith and herit~~age~~^{age}. This lack of knowing the holy tongue, "Hebrew", led to further complications as time passed: now the people were no longer even able to understand the sense and context of the Torah. Therefore, the rabbi became not only the translator but ^{he} a commentator of the meaning of each verse. Indeed, it was the word "commentator" which more and more began to characterize the official duty of the rabbi in the ensuing years and it is out of this task that we derive the concept of preaching a sermon. At first~~ly~~ the rabbi spoke to his congregation only two times a year: on the Sabbath prior to Pesach and on the Sabbath prior to Rosh HaShono; on both occasions he would remind the people of the nature and relevance of the holyday as well as tell them of the many, varied and detailed laws pertaining to ^{the} ~~them~~. From this twice-a-year~~ly~~ aspect of his duties the preaching season was continually expanded: first, for all of the holidays, then for the Torah portions throughout the year and finally as a word of spiritual advice every week. Of course, at first these preaching opportunities were applicable only to Saturday mornings but with the growth of Reform Judaism first in Europe and then in America, the preaching was carried over to Friday evening as well.

This situation remained static ~~as~~ with rabbis as judge, preacher and teacher until the 19th century. Thereafter, changes came to pass more quickly than ~~an~~ all the earlier centuries combined. The rabbi now became active in the causes of modern day society and his preoccupation with these new efforts began to make inroads upon his time, energy and solitude. The old position and structure of the rabbinate were soon demolished except within the ultra-orthodox groups who had not yet made their peace with the new trends of modern society. For the more liberally inclined, however, the outside influences made their (presence felt)

presence felt in an ever increasing crescendo; particularly within the newness of America. ^{all was first for the mill:} The lower classes, immigrant groups, philanthropic activities, plight of minorities overseas, America's destiny, mechanization and industrialization, the slave question and the subsequent war aims, ~~and many more were first for the mill and~~ When one examines the newspapers of the 19th century, as well as those of today, we see that the rabbi is occupied with every question pertinent to a particular year or generation. Today we no longer speak of the slave question but deal instead with narcotics, war on poverty, housing, segregation and reach the height of absurdity when the national organizations ask us to discuss from our pulpits the proposed changes in New York's abortion law. ~~Incidentally, in case you are awaiting an indication of rabbinic sentiment with bated breath: we are in favor of the law being changed!~~ Whatever the cause, we have a position; indeed, we have gone ^{so} ~~as~~ far as to designate certain Shabbosim throughout the year with a label pertaining to the cause under discussion. For example: Race Relations Sabbath, UJA Sabbath, Jewish Welfare Agency Sabbath, ^{U.S.} and the like.

To make short shrift of the issue we can say that rabbis ^{today} no longer ~~today~~ fulfill the primary and most meaningful functions of their calling as was the case in years gone by. Now we attend meetings, preside over luncheons, are ^{fundraisers and, more likely than not,} ~~more likely than not to be fundraisers~~ and fulfill the functions of the lay people ^{Since} ~~for~~ they are no longer capable. I am certain the the Vilna Gaon did not attend a single ^{parent's} meeting of his Yeshiva nor was he asked to lead the congregation in reciting the Motzi at a Bar Mitzvah celebration. And, it is not simply that people no longer know how to say these various blessings; they are not even interested! The father who did not bother to learn the brochos for his son's Bar Mitzvah certainly will not spend the time in order to learn the brocho for the wine or over the challoh. That is where the modern rabbi and cantor fulfill their ^{primary} religious function: to do what others should do, to officiate at the important milestones in a person's life, and to read or chant the prayers for the Service at the appropriate times. ^{Thus, we neglect the fact that} ~~although~~, by Jewish tradition, this can ^{all} be done by any ~~one~~ individual male who is 13 years

of age. Can you imagine a 21 year old responsible male doing these things today? No!, and that is why we are so desperately needed.

All of this goes to show that we are no longer the real guardians of our tradition; ^{in our time,} this has become a secondary consideration in the relationship between rabbi and congregation. ~~in our time.~~ The membership no longer asks of its clergy: does he know Torah and Talmud?, rather: does he speak well and can he represent us adequately in the community at large. The very phraseology of "occupying a pulpit" tells of the dearth of intellectual concern for at one time ^{our duties were} ~~the function was~~ quite different. The rabbi "sat", occupied a "throne of learning" but today he stands in his pulpit. The difference is crucial: when one stands it implies a posture by means of which one makes statements, pronouncements and issues manifestos while when one sits, it implies an attitude of learning, listening, ^{and} absorbing ~~and communication~~ in depth ~~in terms~~ of the tradition which has ennobled and sustained us over the centuries. It would, of course, be foolish to seek a return to the position of the rabbi as it was in centuries gone by but, to repeat, the Vilna Gaon did not have to occupy himself with these peripheral affairs. The time has come, however, when a way must be found so that the religious leadership of a congregation can also find time to devote itself to the basic message and meaning of the faith, when a man can study during the day and need not ~~wait~~ wait for the cessation of activities at midnight so that he can quietly read a book. The religious leader should have time to be away if ^{only} for a few days at a time so that he can refresh himself spiritually, religiously and emotionally. The religious leader should not be consulted or even concerned with every petty problem under ^{in the Talmud} the sun for ^{there is a very simple and plain response to gossip,} slander and hurt. ~~in the Talmud.~~ And while there is no need for the modern rabbi to act as Judge, there should still be made allowance for him to let his mind range far and wide over the affairs which ^{affect} ~~hamper~~ the lives of men. Only in this manner, and others far too numerous to be explored or commented upon here and now, can a rabbi return to the primary obligation, dating back twenty centuries but still pertinent in 1967: to be a custodian of his faith, to be a teacher, and to make the people aware of what it means to be a Jew.

This he can not do if he is on the go 16 hours a day, seven days a week, called upon to present his sacred presence ⁱⁿ ~~at~~ the most inane situations and has obligations to a family as well. The rabbi and cantor must, of course, always be in sympathetic touch with ^{their} ~~his~~ people but not ^{at} ~~in~~ the expense of surrendering ^{their} ~~his~~ own sacred function and calling to the will and whim of ^{the} ~~his~~ constituency. We are, in the final analysis, the custodians of our people's religious destiny and nothing should even ~~deter~~ deter us from this task. The fact that the rabbi's role has ~~changed to the worse~~ or, at the very least, has been sidetracked from the path of its original intention should not mean that it ^{must} ~~will~~ always follow along this negative path. A ^{re-evaluation} ~~renewal~~ of purpose and a renewal of vision are very much in order not only for the clergy of ~~all~~ ^{all} any denomination, but for ~~the~~ the congregant as well. This is and has always been a dual task and if the congregation will help the rabbi and cantor, they in turn will be of help to them. That, in the final analysis, is the basic ^{relationship} ~~relationship~~ between us. ~~all~~ ^{meet} The labor of love must ~~find~~ ^{meet} an outpouring of spirit; these two, with learning and piety, will light the way for a better tomorrow in which Judaism, in its finest and ^{most} ~~noblest~~ expression, will be ^{our} ~~the~~ guide as well as a mutual source of strength.

Amen.

Heb. Tab., Friday evening, March 3. 1967.

Til 1/67

CITY

- 1-Tokyo= Eastern capital; Kyoto = Western capital; Nippon = Japan
- 2-many homes new, some skyscrapers especially after war and earthquake in 1923. In Tokyo that earthquake destroyed 85% of homes now in T as well as in other cities, new building techniques allow high-rise
- 3-city, roads, country-side all new & spruced up due to Olympics
- 4-monorail from airport to center of city
- 5-city, however, still difficult due to peculiar way roads and streets run & are numbered; crisscross and intersect at weird angles
- 6-Tokyo Tower higher than Eiffel; but modern Tokyo has little to offer.
- 7-Japanese Gardens: three elements: shrubs, water and stone rep. three elements of world: vegetation, seas and earth. These are next to homes and since home is man's world, this is extension of the world; thus, universe; no flower

FOOD

- 1-1st eve meal: fish, shredded lettuce and cold spaghetti
small tables and chairs
soy sauce? for what??ketchup
store windows have food displayed in plastic with price; good for tourist
- 2-1st AM nothing open until 7 AM when we went to hotel
other meals: hamburger with egg on top, lettuce and cold spaghetti, rice
- 3-Loni sandwich: fruit: banana, tangerine, melon with whipped cream on roll
- 4-pawn shop and restaurants have same type of shredded awning
- 5-Tempura: deep fried fish and vegetables, sit at counter
- 6-Zushi: cold fresh fish wrapped in rice; dip into soy sauce. Green tea.
cost of meal for two, including tea, was \$1.55
- 7-Sukiyaki: waitress cooks for you, sits at table next to you, does not leave side during entire meal but, of course, does not speak English.
- 8-Geisha serves this type of meal; Moika is girl in training for Geisha
- 9-way one sits, both men and women; in some hotel found holes in floor; for westerners or because new generation of Japanese is growing taller? Kyoto
- 0-of course, have western style restaurants as well: Kettel in Tokyo and Patisserie Francaise in Kobe
- 1-shades of new trends: in Kyoto at Roshomon rest. had no Jap cash; would not accept American cash or even traveller's check but Diner's and Am Ex. Yes!

TRANSPORTATION AND SIGHTSEEING

- 1-Tokeido Express; Osaka to Tokyo; average speed is a mile a minute.
- 2-clean, air-conditioned, service, hot towels, trans. radios for each seat
- 3-conductor introduces himself as he comes into car; then takes tickets.
- 4-Jap Travel Bureau: efficient, correct, always on time.
- 5-Zushi on train with chop-sticks, toothpick and wash/dry.
- 6-Takamatsu had Jap style hotel; on floor, slippers, kimono given
also: filled ice-box, razor, blade, toothpaste and toothbrush to take home
but brush so weak that when strong westerner uses it, bends.

POLITENESS

- 1-stair wiper in dept. store
- 2-bowing, bending, singing for entertainment in tours
- 3-bought kimono, took us to post office in store; all help tourist
- 4-flower arrangements in park; take ages to place one twig
- 5-wash our face & colds

TH 1/67

PEOPLE

- 1-small size; restaurant experiences; noticable especially in elevators, "day-kore"
- 2-work all the time; no Sunday off
- 3-masses of people; especially children and they well taken care of.
have special children's holidays, much like our father's and mother's day.
children carried by parents until five or six years old; great deal of affectn.
May 5 have holiday for boys: balloon fish; type of fish which swims upstream
v.s. current; to show courage, strength and good fortune in success.
- 4-women in fields; where are men? In City or nearby factory
- 5-women divers for pearls: are heavier, more fat and can keep breath longer
- 6-have all advantages of civilization: TV; on 1st eve saw performance of
Faust in dubbed Japanese; same true of other countries: Perry Mason in Iran
- 7-play Pachenko; Pachenko parlors; win goods rather than money
- 8-taxi driver in Tokyo; gave him card for International Hotel in Osaka rather
than Imperial hotel in Tokyo; but, one way in which they help foreigners.
Language no basis for comparison to what we know at all
- 9-everyone has camera; earn ave. 50-60,000 Y = \$140-150 per month. Children's
uniforms to school cost 4000Y complete = \$11.50; one town does 6-8mill unif/yr

RELIGION

- Bhuddist Temples; imported from India via China and Korea; burials; ornate
- Shinto Shrines; homegrown, simplicity, used for weddings
- 2-priests may marry, well educated, can hold outside jobs, supported by the
people; people contribute by throwing money into receptacle; clap hands
2x to summon God and then pray; also wash hands and mouth before entering
Temple or Shrine
- 3-setting of Shrines or Temples in parks bec. not only picnic but prayer
- 4-good luck slips bought; tied to trees if fortune is bad bec. then left
there and will not happen
- 5-no Temple or Shrine structure is perfect, nor is its inside; 3 out of 4
columns or 1001 images of B. bec. perfection brings on evil spirit and,
therefore, imperfection, keeps them out.
- 6-all rel. structures guarded by two demons; one with mouth open and one with
mouth closed; the alpha and omega of Jap sounds.
- 7-Umbrella represents the 9 disciples of Bhudda; sort of umbrella design bec.
India is hot and disciples shielded Master from sun
Pagoda has five levels; = five elements of world: earth, water, fire, space
and wind.

GROUP

- international make-up of our group
- 1 New Zealand; 4 Canada; 2 Japs from Argentina; 2 from Mexico
 - 3 french: 2 via Saigon and 1 via Camaroons
 - 4 from BS: we and DC; two Australians via Russia and Germany
 - 4 Indonesians

Arthur Frank.

CEYLON.

Sept II - III/8/69

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COLOMBO:

very dirty city, hot, humid; most notable offering: Zoo
air-c extremely rare; most of country is very primitive

Mt. Lavinia Hotel: very British; old splendor

great number of servants but no guests

wear suits/jackets/ties or native dress but servants wear no shoes/socks

pineapple stick on beach, cleaned with machette-type knife; 30¢

"Synagogue" inscription on wall; now used car lot with house

40% of country is underdeveloped; up-country is jungle & even poorer, *lit. rate is low*
beggars in city, food in stalls full of flies; streets, Temples dirty, spit
but walk in bare feet.

TAMIL & SINHALESE

two distinct types of people: T & S; Tamil are Hindu & come from S. India
while Sinhalese (natives) are Buddhists

conflict between these two groups re: origins, language, position, caste;
had riots with blood bath once before but now feel future safe.

BUSINESS

most aggressive business men here are the Indians (not quite same as Tamil)
are very black of color, clear cut features, keep together and control
most of significant commerce, partic. Saris; need them for color contrast,
if in conflict with gvt, shut shops & business at a standstill; milling
in street, dangerous situation

difficult to do business; when buying, merchants go down 100 rupees in minutes
Saris to C. from D. 2 - never same price! some have meters but no consequence!
no self sustaining commerce or product of any kind; lack most basic items
Send tape of S. P. Jr., Cath. Valenti etc.; remake (copy) & sell.

SCHOOLS

all education free, even through university if they pass the examination -
problem: in such a small country, what do do with those who don't pass ex.
grade school run by gvt. is compulsory; go to school within 2 mile radius
some private schools but cost except. high

PEOPLE

people are of different color; brow has mark = Hindu but not for widow
young girls wear western dress but when mature, wear Saris bec. goes better
with dark complexion; white woman in sari looks silly
people bother us outside hotel compound; won't leave you alone or in peace.
because religion so dominant part of life, proposed change of calendar: from
5-6 day week to POYA = $\frac{1}{4}$, $\frac{1}{2}$ $\frac{3}{4}$ & full moon days = holidays; influence
of Buddhists & to break up Xian influence who are only 10% of pop.
tried already in Thailand & Burma but not feasible in 20th cent.; TH & Burma
also returned to internat'l calendar for competitive reasons; whatever

small business they have can't stop for $\frac{1}{2}$ moon holiday, while in rest of world it is Monday!

PARTY

"informal" dress: we in comfortable dress but they in ties & jackets & golden saris, flowers in hair, etc. Flowers for hostess: funeral parlor \$2.75 upper class, all educ abroad but in east & not in usual univ. we refer to ^{in Eng} heroes are Nkrumah, Mao, Sukarno and before them Ghandi/Nehru; not Johnson. read all of chinese works, etc. no illiteracy among this group but admit that they do not represent man in street.

Travel outside country allowed only two times in lifetime:

1 x for pleasure, study, visiting, etc. & 1x for pilgrimage.

Deal heavily in black money market bec. can have cost of trip paid for by people outside of country, such as those studying in England.

But, of course, greatly restricted and if administration throughout were honest would have very tight way of life.

CURRY:

made with rice & beef: add. dishes: banana, beans, diced pineapple, mango, cucumber, tomato, onion and coconut shavings. also chicken eat with spoon.

HONG KONG.

Lect II - III 18/67

INTRODUCTION

- 1-different from Japan; not only in terms of climate
- 2-not polite, loud, raucous
- 3-bargaining everywhere; buy and sell chief occup and preoccup; business = No.1
- 4-suits 1:30 P.M. to 6 P.M.
- 5-city dirty, no street washed down, spit on ground; eat, sleep in stalls; kids do homework on streets, no clothing, parents sell day and night; kids look poor, dirty, diseased, underfed, sores on arms, legs and faces.
- 6-terrific influx of refugees from Red China; *deft store of ch. goods*
- 7-HK island is 29 sq miles
Kowloon is $3\frac{1}{4}$ " "
New Territories = 365 sq. miles

HONG KONG ISLAND

- 1-ferry for few pennies but have 1st class room on ferry; *use of water to wash shirt but polluted*
- 2-big apt. houses and hovels
- 3-Victoria peak; treacherous ride but good view
- 4-Aberdeen Fishing Village; people stay on boats all their lives; not sanitary facilities at all; no opportunity to supervise education due to too many kids. dead fish drying in sun; smell
- 5-terrible poverty,
- 6-out to Tai Pak floating restaurant; steered by two women for 6cents @ way
- 7-gasoline for cars is 55 to 65 cents US

KOWLOON

- 1-geog location; Nathan Road to leased territories
99 years until 1997; only 32 years left; then political situation with China.
problem: water from China; HK self-sufficient only in terms of fish, not rice
- 2-resettlement houses
- 3-farmers grow only 2 rice crops a year by law; like veg. more bec. yields 4 crops
- 4-arm chair graves of rich; dug up after 7 years bec. of loss of room
- 5-closed, walled city of Tang family
- 6-Red Boxer; sign on mt "Welcome to China".

MISC

- 1-income tax : 1st 7000 free and each add dependent has 7000 free too
then straight 2.5% of all income for all people
- 2-skilled worker can make 22 per day; unskilled only 10 = \$4.50 and \$1.75
- 3-wages average 250 to 500 per month; = \$100 at utmost; no holidays and no vacations - *35 HK \$1 US*
- 4-Bakery Bunch = delicacy
- 5-Rest, waitresses with boxes of food.

BANGKOK.

not given

KLONGS:

All major commerce on water; similar to Venice & Amsterdam
jungle comes to very edge of water except where cut away for commerce
sell: fruit, meat, veg, sweets, floating kitchens for snacks
water: swim, wash, laundry, human, animal & other refuse disposal; jars catch
water

SLUM AREAS:

room rent is \$5 per month for 1 room for family
no elevators but elderly on main floor and younger people on top
occupancy by lottery
children get free lunch in school, free inoculations & free text books

RELIGION:

Spirit Houses

Monks in saffron robes; begging pouches; seen everywhere

Buddhists in Wats slender, graceful and beautiful

dressed in partic. robes acc. to three seasons of yr: summer, winter & rain

94% of people are Buddhist

Bh. holds up 1 hand = bless to family; 2 = nation; 3 = teaching position

CAMBODIA:

air fare is \$400 for 2

visa takes 2 days

bus & train OK

uncertainty at border

no responsibility by US Embassy, or hotel but INDONESIA ok!!

US:

did not see great influx of American soldiers

but: american-style coffee shops, soda fountains, Wimpy's for hamburgers

special attraction for tourist: Jim Thompson house

MALAYSIA

not given

PEOPLE:

always build houses on stilts; even if away from water. Roofs are of coconut leaves; dried and changed every three years.

Education is divided between Chinese, Maylay and English schools; no Indian compulsory for primary grades; all learn English and Malay languages by law. after primary, pay M\$5 per child, per month =US\$1.75; some private but expensive. saw first cows on street which belong to Indians but they lowest strata

WORK

Loni's dress made by tailor; home has TV, hi-fi, ice-box, car
clth was M\$1 and to make dress US\$3; thus, total was \$4.

Bob shoe maker; repairer for soles was US\$1.20

but power water carafe which we saw in factory, all handmade, for export
was US\$22

rubber trees, must be 7 years old to be tapped; rubber plantations are European
financed but Chinese run

CITY & COUNTRY

highly modern architecture: Museum, Parliament, Nat. Monument, U. of Malaysia
white, modernistic, air-c. Natl Stadium: each chair has air-cooling
system on side & in front of it; thus, eliminate costly air-c for whole.

Dome so constructed that at night moon image shines on floor; natl flag
New Mosque: built entirely by Malaysians; blue tint; vast space; marble; rug
Dairy Maid, Pancake House

Satay: 12 bits of chicken on bamboo skewers @2140; 12 beef @ 1.80 per dozen.
served with charcoal sauce, onions, cucumber. In Rest & on street.

ANTI*US

especially in Penang; now made into rest camp for Am. soldiers from VietN & Tha
saw swastikas all over; some correct and some inverted: Society for Red Swastika;
a Buddhist organization

sign in Penang: help our freedom loving friends fight imperialist Americans!

SINGAPORE.

not given

PEOPLE

population is 75% Chinese

now broken away from Malaysia but connected to mainland by causeway; man on tour who had been there when Japs came across jungle. Guns pointed out to sea, expected sea invasion bec. no one could come across jungle. Japs did and occupied Singapore till end of war.

interesting housing arrangements: workers of same type job live together with families in one complex: railroad, hospital, harbor, gvt. officials, etc are paid salaries by gvt and rents extremely low; US\$5-7 per month but, if they leave jobs, must vacate premises. This helps keep workers in line with company policy; also, gvt. workers well taken care of
Movie: fixed show times; best seats in house were US\$1 per person. saw "Patch of Blue"

wanted to eat something after show: Cathay Hotel Restaurant; Chinese Dance Hall (like in movies) & finally Shanghai Restaurant where we only westerners (ate head of fish in soup)

BRITISH INFLUENCE

Singapore not very exciting city; all orderly and planned due to long British influence and occupancy. Most famous places: Raffles Hotel & Eliz grill (but new Singapura Internatl Hotel already has coffee shop)

ST. ANDREW'S CHURCH: a miniature Westminster Abbey, in very lovely park setting: very British, regimental flags on display over pews, citations of wars and frequent phrase "for glory of country & flag"; "served king", etc.

colonial aspect: fans above pews moved by strings which were pulled outside of church as service was in progress; presumably by "native".

while we were there, new Malay-Indonesian pact was signed; history inmaking; see entry for June 3, 66.

INDIA.

Let. III - 10/15/67

PROBLEMS:

Madras area: cashew nuts only product

currency black market; devaluation a great help; room for \$13 rather \$20

air-c does not work between 6 & 8 PM because of cooking for supper

airline schedules partic. in terms of Indian Airlines; *Nepal*

child labor: no one under 14 yrs in factory; but factory 20 men or more; thus

many concerns under 20 employees and employ kids; thus, avoid law.

family planning problem; sings in Eng/Hindi in city; countryside: no communic.

COMMERCE:

man carries suitcases on head; 2 bags @ 40 pounds

"Monsoon Service" in gas station; v.s. rust re grill work, etc.

house or room "boy" but this remnant of servant days; these old men.

poor organization on road work, for example; also fishing nets in Cochin

take labor of 5 men when one can do it *or automated*

man with pails for lunch; almost 50 pails on bike or shoulders. Cost of

this service is \$1 or 2 per month for those men who don't want or can't

afford restaurant

men with laundry; 100 pieces costs \$3; no identification marks but OK

further north, salesmen and Indians are more aggressive as they get away from

excessive heat: on Ganges boat; houseboat in Kashmir; for horses for

mt trip where average guide for horse gets 2 rupees per day and trip

is 4 miles each way

NATIVE PEOPLE:

people very black but not Negro features

people live very poorly; Bombay houses inundates by rain; in Bombay have 5

million people and 500 million in India; shift pop; thus no schooling

FOREIGN PEOPLE

German in coat; french girl and Canadian Jew; sheep shearer from New Zeal.

letter from Embassy staff; with address & phone of Chester Bowles but in ND!!

Mercedes Benz all over, particularly in terms of trucks

CUSTOMS OF PEOPLE

girls m. at 9 but stay with own parents till puberty; on festivals go to

boys family and are slowly integrated but this is changing

gardeners in Kashmir; obvious change in customs of diff. generations

MD in "shop" in Kashmir: "In I treat, God cures!"; own pharmacy, etc.

FOOD

Pekora: egg & cheese in round dough balls; Samosa: type of dough shaped like

Homentashen filled with chopped mutton or other meat. All tasty/ good

Non-Cereal Day@ no bread or rice for one meal a day for "boys at front"

Steak "Americaine": water buffalo; wine steward but only pours water.

Portions in India

TEHERAN?IRAN

Feb III - III/15/67

(Plane BOAC road, butter, real beef) were not only ones craving for west. meal

TEHERAN:

different city from all we had experienced before; modern, french style, fash-
ions

taxi service without fear of hesitation; 20 rials in every direction except
outside of city limits. 20 rials = 15 cents

FOOD

coke = 10 rials; tomato juice = 40 rials (about 50cents)
bacon and eggs for breakfast; difference between orthodoxy of India
chelow (rice) kebab (meat) on skewers

charcoal grill in hallway

potatoe slices roasted on bottom of pot to keep rice from burning ~ fresh
on table: cuc, tom, 2 types of Persian bread; 1 bowl of rice plain steamed

and one bowl of rice with saffron (spice)

desert: fruit: cherries, apples, cucumbers in slices with salt

CUSTOMS

chowdah: capes women wear. Old women wear black; young with a patted but

young women already not only wear patterned chowdah but colored dresses
underneath; cape hides figure and their faces are uncovered but older
women's faces are covered still.

high heels in Teheran but not in other areas.

ISFAHAN: antagonism versus tourists who see shrines, mosques

PERSIPOLIS: ruins of spring capital of Darius and Cyrus; graves also of

Xerxes. very hot with 140 degrees but no sweat.

4th of JULY

ads in hotels, leading stores

went there by taxi, smell advertised it

idea: dignity, formal reception by ambassador; thousands of people with

american type food. nothing left in ticket booth but lots of food/ beer

singing of national songs; message on film of Johnson; fireworks.

Japan slides (PS) on 2/8
& Har.

50 Wedd Naniv: LEO & EMMY BLANKENSTEIN.

INTRO

A consider ourselves a "family" which not only worships together but shares, Gd forbid, in sadness of our membership & rejoices in happiness that comes to ours
b ths type of occas very rare, only 2nd in past 10 yrs we are extremely happy to share 50 Wedd anniv of Mr/MRS. LEO BLANKENSTEIN ths Sabbath evening.

c 50 yrs a long time; how much they have seen & shared in these past 5 decades! Almost beyond scope of imag
Like all of us, exp days of joy, fulf & contentment; also, days of trial, despair & sadness

d but, bec. of type of people they are, MR. & MRS. LEO BLANKENSTEIN, whatever came their way, never surrend to forces of darkness, always remained smiling, alws able to communic strength & human warmth to others.

FAMILY are first in line of those who could & did sustain Leo & Emmy.

a-blessed with three children: EXILEN, RUTH & CURT all of whom shown dev & love tow parents; have labored & planned wth all hrt & soul to make ths mem occasion

b-have 4 gr-child to whom very close; two grd-sons BM

c-a closely knit & warm hearted fam rel; thus, ~~sustained~~
in the years of togetherness.

INDIVIDUALS: days of persec & despair assoc wth Nazi G. also did not weaken our friends; indeed, they became source of inspir! ~~for~~ far from retiring from life in

new land, immed. made their presence known on Amerc scen

a-active in all manner of war organiz & solicited more than \$10,000 for Red Cross alone;

b-organiz a Civilian Defense unit, gathering friends around them, gratitude to new country shown as LEO & EMMY headed group which bought 2½ MILLION dollars in US war bonds during years 1941 to 1945. *Key: not amount but did this together!*

But later, as advanced in age, did not retire frm life! today we know & acknowl that Mr and Mrs. Blankenstein have all their lives made signif contrib to society.

a-belong to many organiz, active there as officers, leaders, presidents and past presidents of men's & womens organizations *groups & many went. The name is a blessing*

b-cause of community close to hearts & their charitable endeavors appreci by all;

c-earned for themselves hosts of friends who respect th worth & devotion in terms of their fellow man.

JUDAISM: final area where all they have seen & exper. has seen their expressions of gratitude.

a-symptomatic that observ of 50th be held here in Syn so close & dear to their hearts; memb for sev. decad and where they have done so much work over the years.

b-but MR*MRS. rel feeling in best of Jew trad: in sense combine piety with action

c-their work in behalf of Israel is heroic & legendary not only with financial contrib but actual work for creation of State & its welfare thereafter

d-been to Israel already, hope to go again but ded can be seen that through B'nai Zion Lodge two other ach:
1) in Ramat Gan a room in clinic bears their name; &
2) in Jerus a room bears their name in hosp for retarded children.

e-have not forgotten Syn either: in keeping with spirit of occas, present this Torah cover tonight & we accept it in spirit given, with our profound thanks.

These, then, have been good yrs, blessed & bountiful, yrs of joy & attainment brought to full realiz bec of charact, decency and honor inherent in these 2

Gd given them life, health & fulness of years; they have done everything to attain respect of children,

gr-ch, love ones, society and Community of Israel.

We can do no more for them than to acknowledge debt all of us owe them as sources of inspi^{nt} & incentive as we voice prayer that Gd may be good to them in yrs to come.

In name of Mrs. L, C & Mrs. E, Mr. and Mrs. Engel, Mr. Schloss rep Board & cong on our pulpit, extend to them our warmest gd wishes for health, contentment & joy

as well as a hearty Mazel Tov on occas of 50th Wedd. anniv.

as we ask MR. AND MRS. LEO BLANKENSTEIN TO come forward

Heb. Tab., Friday evening, Feb. 24, 1967.

Friends, in our time of war, persecution and ~~mass injustice in the far-~~^{danger of nuclear ex-}
~~off and near-by places of the world~~ the absolute last theme that one would ex-
 pect to ~~appear~~^{find} on the national best seller lists is that of ritual murder.
 And yet it is precisely this theme which appears not once but twice; first in
 Maurice Samuel's "Blood Accusation" and, secondly, in Bernard Malamud's "The
 Fixer". Both ~~deal~~, the one in fact and the other in fiction, deal with the
 case of Mendel Beilis, a Russian Jew who was accused of murdering a ^{Christian} child
 in the year 1911 and of using the blood of this child for the purpose of mak-
 ing Matzo's and wine for the Passover festival. As outrageous as ^{charge} ~~this accusa-~~
~~tion~~ might appear to us today, it was a common accusation in former years; the
 blood accusation was a standard anti-semitic technique for loosing the masses
 unto the Jews in a program of persecution and pogroms. ^{while} The Middle Ages were
 the prime years for this type of bloodletting, ^{modern times are not immune either:} but, as we see, the more recent
^{The Nazis exploited it as a case of r. m. a. occurred in Dersana, N.Y. in 1928!}
~~years were not immune to this evil accusation either.~~ But Samuel and Malamud
 did not choose this theme ^{illegally} ~~for the purpose of writing a history of an antiquat-~~
~~ed and disturbing experience in the lifetime of the Jew and the social con-~~
~~sciousness of the world;~~ ^{2 books of} they both have a message for us and it is in this con-
 text that we must understand the ^{fact} and fiction now ^{so widely} ~~read~~.
 We are dealing with ^{Isarist} ~~an episode in~~ Russia ⁱⁿ of the early years of this cen-
 tury. The Russians had been defeated by the Japanese in the short-lived war
 of 1905; ~~and~~ the great imperial eagle of the ~~Tsar~~ had had its wings clipped and
 its talons cut. The imperial patriots continued to make an issue out of ~~this~~
 defeat and, similar to so many other nations and peoples who had to save face,
 attempted to delegate their defeat to those forces ~~within their midst~~ which
 appeared ^{alien} within the context of their society. In this instance, it was
 the Jew who bore the brunt of the ~~attack~~. ^{he had} He was the "alien" force, ^{who} caus-
 ed defeat; ^{employed this subterfuge} and the ~~bureau~~cracy used this cover in order to perpetuate them-
 selves and their privileged position. In the setting of this world, we can
 readily comprehend two basic facts: that anti-semitism here was but a by-pro-
 duct of national failure, and that the Communist "evolution" was no haphazard
 happening. Mendel Beilis spent more than two years in a Russian prison before

he came to trial and then, because world opinion had been marshalled in his behalf, he was acquitted. It was, as one writer phrased it, "the last flicker of human decency before World War I."

Why, then, a story ^{in the 1960s} about Beilis both in fact and in fiction? Because both ^{authors} ~~men~~, who are Jewish, independent of each other, sought to write a book about the experiences of their people; they ~~sought and found~~ ^{sought}, each in his own way, ^{for} a theme which would illustrate the calamity of the Jew in the years of the so-called enlightened twentieth century, and both men ^{found} ~~arrived at~~ the personality of Mendel Beilis, accused of ritual murder. They felt that to write a story about the six million would be futile for this number is too vast for adequate comprehension and pertinent understating ^{to} but to write of one man, in this setting all of the suffering, ~~and~~ hurt and torture undergone by the family of Israel could be understood. When all is said and done, as Malamud ~~has~~ explained, we can hardly identify with six million but a man is a man and injustice is injustice no matter how many or how few people are affected personally. As the character in Malamud's book indicates: we are all in history but ~~some~~ ^{some} more than others and Jews more than some! As a consequence, Samuel unburdened his heart by writing ~~of~~ the actual life story of Mendel Beilis ^{while} and Malamud wrote of Yakov Bok, the prototype ^{all unjustly} of ~~this~~ ^{him} accused, ^{He} and placed Bok into the framework of fiction ^{or} including ~~as~~ as well, a few elements of the trials of (M27) Sacco-^{in 1935} ~~Argenti~~ and Dreyfuss in France. Therefore, we have before us a magnificent literary creation, based on real life happenings; ^{we are touched by} a personality who shall not so soon escape the imagination ~~of the mind~~ of aware and moral beings. Yakov Bok, by Bernard Malamud, is that type of individual of whom we can say: there, but for the grace of God, go I.

^{burdened by misfortune but not a Shlemiel!} Yakov Bok, the fictional Mendel Beilis, is in all respects a very simple man. He lives in a small shtetl, his wife has run away from him, he is childless, poor, always hungry, without religious conviction, poorly educated and bitter at the world. He can say, ~~even~~ without irony, "death is the least of my worries". By occupation he is a fixer, from whence the title of the book derives; that is to say, he fixes things such as furniture, benches, walls and

frames, ~~for~~ he is a carpenter by trade although, even when there is work which is at infrequent intervals, the pay is minute and does not suffice to stop the growling of ^{his} hunger pains, ~~in the pit of his stomach~~. Yakob Bok, taking stock of his misfortunes, decides to leave the shtetl and go to the mother of "ussian cities, "the Jerusalem of Russia", holy Kiev. Being at odds with God and not caring to affiliate himself with the Jewish community he ~~begins to~~ ^{settles} ~~live~~ in a non-Jewish sector ~~of Kiev~~, which is a minor crime in that era of ghettoization. Through a series of fortunate incidents he manages to escape from the squalor of his life, has a streak of luck, finds rewarding work and begins to accumulate wealth to such an extent that he can even afford to buy for himself that most precious luxury, a glass of strawberry jam. But soon his luck turns; by ~~a series of incidents~~ ^{virtue of several experiences} he finds himself accused of the murder of a Russian boy, ~~who~~ ^{The child} is discovered dead in a brickyard near where he works; circumstantial evidence builds up and soon he is incarcerated not only for the crime of living in a non-Jewish district but for killing the child and draining his blood. He becomes a major criminal, his case a cause celebre and while all Jews cower in fright, the Russian bureaucratic machinery begins to grind toward an indictment.

But all of the foregoing only covers the first 70 pages of the volume; ^{remaining 20 pages} the ~~rest~~ depicts for us in startling detail the record of the two year imprisonment. Here we ^{finally} ~~really~~ meet the Yakov Bok who hides ^{beneath} ~~underneath~~ the ^{rough} ~~surface~~ — for the confinement's agony is such that the real personality of the man ~~at~~ ^{nally} emerges. And here, as well, we meet some of the most magnificent writing ^{to be} ~~ever~~ found in current fiction; not a word is to be spared, every detail counts, every impression leaves us limp with exhaustion for whether we want to or not, we ^{too} ~~feel~~ the indignity, the longing, the yearning for freedom ^{as well as} ~~and~~ the injustice of the procedure ~~with the prisoner~~. When he aches, we ache; as he is chained to the wall, we feel the manacles; as he contemplates his life we see it with him and, ^{when he is forced to submit to the most inhuman of indignities} ~~even more~~, catch hidden and unwanted flashes of our own existence ^{as these} ~~as these~~ parallel his stay on earth. The point of the matter ^{of Bok change so do we feel ourselves affected; his introspective causes us to look at our} ~~is simply that we can not abdicate from life, we can not disassociate our-~~

ity much like the Tsar, topples from his horse. But not before Yacov, out of the strength he has recently discovered in himself, holds an imaginary conversation with the ~~Tsar~~ ^{monarch} himself. "Surely", says the Tsar, "suffering has taught you the meaning of mercy." Yacov moved uneasily in his chair. "Excuse me, Your Majesty," but what suffering has taught me is the uselessness of suffering. Anyway, there's enough of that to live with naturally without piling a mountain of injustice on top. Rachmones, we say in Hebrew, mercy, one oughtn't to forget it... In other words, you've made out of this country a valley of bones". And, later, thinking to himself: "One thing I've learned: there's no such thing as an unpolitical man, especially a Jew. You can't be one without the other, that's clear enough. You can't sit still and see yourself destroyed. Where there's no one to fight for it, there is no freedom".

That is the end of the fixer's story. Each one of us might well be that one man, that individual, that Jew in whom the future resides through courage, strength and fortitude. Yacov Bok and Mendel Beilis were not extraordinary men; to the contrary, they were quite average, if that much. But they did not surrender, their spirit remained inviolate, their faith in truth ^{was} undaunted. ~~and~~ In the face of what the Jew has experienced over the centuries there is no greater tribute that we can pay a man than to acknowledge our debt to him for survival, for integrity and for hope in terms of a future. If we recognize this ^{our symbolic} debt to Yacov Bok we shall be ennobled and we, the remnants of world Jewry after the Holocaust, shall as well not merely endure but prevail.

Amen.

Heb. Tab., Friday evening, March 24, 1967.

"ARE OUR PRAYERS OF MEANING?"

17
Friends, not too long ago I had a leisurely but intense discussion with one of the members of our congregational family on the language and content ~~to be found~~ in our prayerbook. His views ~~were~~ reflected an extreme position in that he found very little of beauty or meaning in the prayers we utter, especially ~~for~~ ⁱⁿ the Sabbath service with which he was naturally most familiar. My view, on the other hand, was somewhat more conservative for while I agreed with the criticism to some extent I find most of the prayers in our Union Prayer Book to be of meaning to me personally and, also, find them to contain a certain beauty or poetic expression ~~which appeals to me~~. While as a result of this dichotomy of views on that evening we agreed to disagree, still the discussion lingered in my mind and I took ~~this~~ ^{the} occasion to review most of the prayers which we utter at our services; to inspect them, objectively, for meaning and content. It is the result of this search which I would like to share with you this evening. In the first place, we must make a very definite distinction between the Union Prayer Book we use at all times, except for the High Holydays, and the Bloch Machzor. I find the Machzor far inferior in every respect; its language is dull and obsolete, the sentiments contained therein do not reflect a modern point of view, and the content of the prayers while reflecting ancient and sacred usage does not inspire or ennoble me personally at all. Were I not conscious of the holy occasions of Rosh HaShono and Yom Kippur, which affect me emotionally and spiritually, the prayerbook itself would not be able to convince me of the awe and reverence necessary for the observance of this particularly holy season of the year. Were it in my power to change that prayerbook I would be very much in favor of a revised edition.

On the other hand, the Union Prayer Book which we use on all other occasions throughout the religious year still retains ^{most of} its power and majesty at least as far as I am ~~personally~~ concerned. Of course, it has its drawbacks as well; while I speak in its favor it is impossible to ignore its defects in style, language and content. We must remember, for example, when we decry its lack of current concerns that the prayerbook holds a copyright from 1940 and the edition we use was printed in 1947. That is to say, as the pub-

lication of such a work implies, ~~that~~ the actual/text was written some years before the 1947 date; furthermore, we know it is the work of many men rather than the result of the labors of one scholar, editor or writer. The date, however, is of prime importance for it ~~shows no reference to~~ ^{antedates} the cataclysmic events which have shaped Judaism and the world at large in the past 25 years. These are, to mention just a few, the State of Israel, the death of the six million, World War II and the Space probes. The text of the various prayers, as a matter of fact, indicates that it was written during the time of the New Deal when labor unions were the ultimate in social consciousness and not after the war when the union took on so large a posture in the area of labor-management relationships. Thus, for example, the nobility of the laborer and the ideal of the 40 hour work week are reflected in the sentence: "He who has worked faithfully during the week and according to his strength has contributed to the larger work of mankind, will enjoy the delight of the Sabbath". Today, to some, such a sentence seems obsolete and the ideal certainly has been largely superceded!

Of course, most of our prayers are citations from the tradition: the Psalmist, Torah, Prophets and later writings or, even to a large extent, are simply abbreviations of prayers to be found in the orthodox prayer book, especially in terms of the Sabbath morning service. For the rest, there are ~~many~~ a few prayers in the traditional sense; namely, supplications of God for something we wish for or need as individual human beings appealing directly to the Almighty. Thus, for example, the silent devotion: ~~which begins~~ "In this moment of silent communion with Thee, O Lord, a ~~still~~ small voice speaks in the depths of my spirit. O Lord, help me to be ever more like Thee, holy for Thou art holy, loving for Thou art love. Speak to me, then, O Lord, as I seek Thee again and again in the stillness of meditation, until Thy bidding shall at last become for me a hallowed discipline, a familiar way of life, so that I may live on in deeds that bless other lives and leave behind me ~~the~~ heritage of a good name." These are the words which stir the heart and soul of ~~a~~ man and lift his spirit to approach God in humility and truth. Within

these personal prayers and ~~the~~ ^{also} others there are, of course, obsolete concepts, archaic words and ^{irrelevant} ideas that are no longer meaningful to us in this day & age. ^{as well} here is, ~~for example~~, in the 4th Friday evening service ^a ~~the~~ sentence which ~~bothers me a great deal~~ ^{always disturbs me} for its message and intent are not clear: "In Thine own time, O God, we shall say with the ancient seer: I thank Thee that Thou hast tried me; for now that Thy visitation is past, Thou comfortest me". Whenever I have to read this passage, I am troubled by several phrases: why must we thank God for having tried us? does God always comfort us after He has tried us? why must we wait for God's revelation in order to obtain an answer or a reason for our suffering? why can't we learn to understand in our own time? Thus, you see, a small phrase from the prayers elicits several deeply personal questions and there is no one to answer them. Or, ^{another} ~~as~~ example, ^{contains this} ~~in~~ the Sabbath morning service, ~~in~~ the Kaddish prayer, ~~there occurs the~~ phrase: "Upon Him we cast our burden and He will grant us strength according to the days He has apportioned to us". But, I wonder, how is it that we cast our burdens "upon Him"? This is almost against Jewish tradition for the period of mourning is so designed ~~according to our heritage~~ that man learns to face his ^{own} sorrow and learns to live with his sadness, that he learns to bear on his own shoulders the responsibility of the days ahead. Why, then, are we asked to pray "Upon Him we cast our burden"; and this is not a question but a statement of fact. And finally, in the home service we use for the daily Minyan there occurs a word ~~in a sentence~~ which only the very bright can translate into usable English: "Calm Thou our troubled spirits that athwart our tears may arch the rainbow of Thine eternal promise". Can you define "Athwart"; is the mourner asked to search his dictionary for a definition when he has just buried his dead? In short, my friends, these are but three of several instances where clarity, ~~and~~ correctness and logic are not on the side of our prayers; the man who cites these instances ~~as~~ with a view toward reforming the liturgy is not entirely wrong in his assessment.

On the other hand, many of our prayers are really not the supplications to which we have already referred; rather, they are editorials or statements

of policy which deal with the themes current at the time ~~when~~ the prayerbook was originally compiled. We have already referred to the problem of labor but there are several others. Social Justice, for example: "Help us to be among those who are willing to sacrifice that other may not hunger, who dare to be bearers of light in the dark loneliness of stricken lives, who struggle and even bleed for the triumph of righteousness among men". Reform Judaism's ideology: "that we may see and welcome all truth, ~~whether~~ shining from the annals of ancient revelations or reaching us through the seers of our own time". Israel, ~~prior to the State~~ ^{when The State} ~~when it~~ was merely a dream: "Ever enshrined in ~~our~~ ^{The} hearts of Israel was the hope that Zion might be restored" and, with a nod to those already there via the Aliyah: "Uphold also the hands of our brothers who toil to rebuild Zion". And, finally, a psalm of praise for God's supreme creation: Man: "How much we owe to the labors of our brothers! Day by day they dig far away from the sun that we may be warm, enlist in outposts of peril that we may be secure and brave the terrors of the unknown for truths that shed light on our way. So may we be co-workers with Thee in the building of Thy kingdom". These and many other examples of an editorial style are perhaps the most essential ~~feature~~ ^{characteristic} of our prayerbook but, it would appear to me, this is a point of view which may be debated either way: some feel this type of message is of meaning while others see no need of it. ~~since~~ ^{The} primary purpose of prayer is to commune with God and not to deliver oneself of statements of conscience on the holy Sabbath. Personally, I side with the prayerbook and I find these prayers, ~~whether~~ editorials or not, to be of meaning; of course, some ideas are obsolete but that does not mean that they are of no value. Perhaps by reading these prayers week after week, the congregant will become convinced of the ~~truth~~ ^{validity} and justice of their message and, in a supreme testimonial of faith, will act according ~~to its message~~. That will truly signify the building of God's kingdom on earth and we will then ~~be~~ ^{truly} creators with Him in the building of a better world in which to live.

I like the style of the words; although sometimes archaic with the use of old-English phraseology it is ~~nevertheless~~ ^{often} poetic. While it may sometimes

appear overdone is it not beautiful in wording and meaningful in content? "Now that the daily task is laid aside and we are gathered in the house of God, the hush of solemnity comes over us, and we feel a refreshing rest in the holy quiet of the Sanctuary. Softerⁿ than the twilight calm is the peace that comes to us here with healing on its wings". It may not be the type of language we are used to in 1967 but if one truly feels the holy awe of ~~the~~ Sabbath worship in the Temple, are the words not descriptively true? And, finally, who can deny the poetic beauty, the theological correctness and the personal feelings to be found in this one paragraph: "When we sing Thy praise, may our souls rise with our songs to Thee, and when we render Thee our homage may we remember that only by obedience to Thy commandments, by faithfulness to our duties, by the goodness of our deeds, can we make our worship acceptable to Thee".

I think that our prayers are of meaning and, with all their faults, are relevant to you and me. Would that more of our faith would voice their sentiments so that, when all is said and done, the words would be translated into dynamic, meaningful and consecrated deed. Then we could truly ^{live} ~~echo~~ the words, again of our prayerbook, "Be with us as Thou wast with our fathers, and help us so to live that in work or rest, in company or solitude, we may testify to our faith in Thee and Thy law."

Amen.

Heb. Tab., Friday, February 17, 1967.

INTRODUCTION

A GENERAL

- 1 in T. portion have full chapt. on work in progress in bldg of Sanctuary, Tabernacle, in wilderness.
- 2 full of splendor, color, skilled workmanship; all to glory & majesty of Gd.
- 3 in Haftorah port. continuation of this but centuries later, as Solomon completes Temple begun by David.
- 4 as usual in Haft, it complements Torah.

B SPECIFIC

- 1 the passage we read from IKings 8 told of Sanct in Jerusalem which has been completed; the people are assembled and king is in attendance
- 2 final crown of structure: Ark of Cov transferred to new Temple
- 3 as consequence, Gd dwells there and this theme of Sol's inaugural prayer and here have theme for discussion: v. 27 "But will Gd in truth dwell on the earth? behold heaven & earth can not contain Thee, how much less this house which I have built?!"
- 4 and, of course, question is meaningful & logical: how can you fit, confine, Gd to one place if He fills all the earth?

BODY

A HOUSE A SYMBOL

- 1 of course, can answer in number of ways but most vital for us to realize that House, Sanct, Temple are only symbols of His presence.
- 2 it is not Gd who needs the house ^{but} as we need one def. place of assembly which can become "sacred ground".
- 3 there Minyan can assemble & not be distracted by outside influences; Minyan can direct its thoughts in but one meaningful direction
- 4 museum favors display; concert hall favors music; theater favors acting; Sanct favors prayer, reverence and awe.
- 5 is verbalization & symbol of phrase "Know before whom thou dost stand". ^{אֵלֶיךָ יְיָ אֱלֹהֵינוּ יָבוֹא וְנִשְׁתַּחֲוֶה}

B NAME

- 1 while Sanct is but a symbol, it does become this in view of fact that His name is mentioned therein
- 2 in other words, building erected to His honor is not, should not be and will not be used as a basketball court, ice-skating rink or bowling alley
- 3 even when used for purposes other than specific prayer, such as lectures, music, etc. only if these extracurricular activities are linked to religion in some specific way or manner.
- 4 His name mentioned here & tokens of our esteem toward

11. Terumah (con't)

His are to be found here: Torah's most prime example.

C MAN'S ACTIONS

- 1 but even all of the foregoing is void and meaningless unless and until the proper action on the part of man is assured.
- 2 that is to say, His use is of value, so is Name and what it implies but at same time, Laws of Gd must be obeyed by man, inside and outside House of Lord.
- 3 in Judaism as well as in other faiths, His use has never been seen as a spiritual refuge from life outside the walls; it is here where man is inspired & it is here where duality of life meet
- 4 words & thoughts of man here must meet test outside. They must be one and the same in both places.
- 5 it is in this spirit that His use of Gd is necessary whether He dwells here or not, in personal or spiritual form

CONCLUSION

A GENERAL

- 1 Gd can't be confined here, as Solomon so aptly said; He is too large and yet so small that He is here & in our hearts as well. Gd is everywhere at one and the same time.
- 2 burden of proof as to His presence is not upon God as so many of us might think; it is on US depending on the course of action we might choose at all times

B SPECIFIC

- 1 do we then need this Temple, this Sanctuary? Indeed Yes; it is the place designated and where the Minyan can gather in reverence and spirit of holiness.
- 2 it is our duty to maintain Syn. for whether He is here actually or spiritually, the very designation of this as a House of Gd should inspire and ennoble us by our very presence.
- 3 this will be of meaning only as we live according to the dictates of our hearts, of our Law, of our ancient faith all of which, by definition, are so great and yet so small that they all have a place where God is to be found.
- 4 it would be this answer that we can give to the question contained in Solomon's prayer.

AMEN.

Heb. Tab., Sat. A.M., Feb. 11, 1967

METHODIST CHURCH
 Sunday #17 IV 5/67

METHODIST CHURCH
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ST. MARK'S METHODIST CHURCH

C ISRAEL

- 1 People and Land; a yearning
2 Messiah; old versus New Testament; Gospels/Bible
3 Hebrew
4 Zionism as a spiritual link; once political~~m~~ now ~~xx~~
religious as it was at beginning; prayers in ~~bm~~.

D Other Differences

- 1 ortho, conserv, reform
- 2 contend with Gd: Job, Jere, Abe; quest v.s. answers
- 3 day: sun down vs sun-up
- 4 Rosh Hashono & Yom Kippur (atonement before man 1st
- 5 Sat as the Sabbath vs Lord's Day on Sunday.
- 6 special place which Prophets occupy as teachers
- 7 necessity of a Minyan to assure unity of group.

CONCLUSION

A GENERAL

- 1 hope these statements given you some insight
2 each topic sufficient for course of study of itself

B SPECIFIC

- 1 would like to take opport to ~~have~~^{invite} you to come to Syn.
2 has a three fold purpose: Prayer, Meeting, Study
3 times of services.

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Sunday A.M., Feb. 5, 1967.

Friends, one of the most influential personalities for those of us who are interested in and concerned with the area of religious thought has been dead for more than twenty years. He was the German Lutheran pastor, the Rev. Dietrich Bonhoeffer, who, because of his sympathy for the oppressed and persecuted, gave up his life at a very early age in a Nazi concentration camp. ^{His} ~~Out of the~~ spiritual and mental anguish ^{which} (motivated him) under the most horrible of circumstances, just prior to his death ^{to} ~~he~~ wrote a series of letters to his friends in which he formulated the basis for the current "god is dead" theology. It was with this man that all the furor originated. While this new orientation has made most of the headlines it is another school of thought, however, more moderate and more traditionally oriented, which has been able to touch ~~on~~ the crux of the problem. ~~These~~ Xian theologians and professors, in an essentially Xian world, realize that the phrase "God is Dead", originating incidentally with Nietzsche, while popular and appealing is really not exact in its intent. ^{They say:} ~~It is not~~ God ^{is not} ~~who is~~ dead but it is society which has become secular; it means ~~only~~ that the traditional definition of ~~the concept~~ "religion" has changed because of ~~the~~ kind of world in which we live. The new radical writers are gagging and religiously choking to death on [many of the classical Xian religious doctrines which, they contend, have riveted human attention upon ^{such doctrines} the church's belief in man's fundamental evil, depravity and sin and on the faith's preoccupation with the world beyond. These ideas have, it is true, been traditionally associated with Xian ^{Theology} ~~thought~~ but in the world of which we are a part, this type of ^{emphasis} ~~orientation~~ simply no longer has a place. It is to this change in our world to which Bonhoeffer addressed himself but ^{he never went so far as to say} ~~all of this does not mean~~ that God is Dead; on the contrary, God may well be ~~very much~~ ^{not within the framework of our current} ~~alive but it is we who have been radically~~ ^{existence.} ~~altered.~~ It would appear reasonable to say that any one of us who has lived though the experiences of Nazi Germany ^{is} ~~are~~ no longer be the same; if you today are the ^{identical person} ~~same person as~~ you were 30 years ago it means that you have not lived during the past three decades. You have merely passed through life. Of course, the past thirty years affect some more deeply than others.

Our author, Dr. Harvey Cox, ^{is} ~~was~~ one of those who is deeply concerned with the state of man's existence although he is merely in his mid-thirties. ~~On the~~ ^{only} ~~other hand,~~ He ^{is} ~~has been~~ one of the new breed of theologians: ~~for~~ not ~~merely~~ is he extremely youthful but ^{he} has already been jailed for his sympathetic actions ^{in behalf of} ~~toward the~~ present day minority groups whom he compares to the persecuted and maligned minorities of the past. ~~two or three decades.~~ Today Dr. Cox, a minister, is Professor of Church History at Harvard and in attacking the extreme view of the God is Dead ~~theory~~ ^{had} he has written a slim volume ^{in answer.} ~~which, although at first~~ intended only for his students, ^{it} has made a significant impression on the minds of ^{many} ~~the~~ young ^{and thoughtful people.} ~~in all the colleges and universities of the western world.~~ The book is entitled "The Secular City" and was what is known in the trade as a "sleeper"; a few thousand copies were first published but its ^{high caliber} ~~fame due to its worth~~ made it a sensation and a run-away best seller ^{in the non-fiction} ~~field of the past year.~~ Dr. Cox is really a moderate; basically a deeply religious person he too wrestled with the concept of God's death ~~and~~ ~~but~~ but found, as he thought more deeply and dismissed this Madison Avenue phrase from his mind, that ^{one need not be a radical in order to find out} ~~the more moderate wing was far closer to the answer~~ to what is troubling religion in our time: God is not dead; ^{rather,} ~~but~~ it is the Church which does not but needs to know and above all feel the wounds of the city! This, he believes, is one of the great contradictions inherent in modern religious thought: that the Church is still oriented toward a pastoral and ^{rural} ~~village~~ way of life whereas, in reality, we are living in a technical, urban ^{2nd} society. Thus, for example, the beautiful poetry of the Psalm "The Lord is my Shepherd" may be lovely in its language but has no positive correlation whatever to the needs and yearnings of modern man; the "shepherd" image is as obsolete today as the highly ~~sophisticated~~ computer is relevant. To quote: "Changing family and political structures inevitably result in different symbolizations of God. To insist on calling God the "shepherd" in an industrial society may be pious but it really marks the height of unbelief." This one, even minor example could be multiplied ad infinitum.

We must, then, examine the city in which most of us live more precisely.

In formulating his ^{approach} ~~philosophy~~, Dr. Cox asserts that one of the most decisive steps ever undertaken by man was his removal from tribal association to life in the city; that this great breakthrough brought with it a fundamental change in two special areas of man's immediate concern: it introduced currency and it developed the alphabet. Leaving the tribe, where man was a member by accident of blood and birth, he now entered the city where he was able to live ~~to~~ ^{freely} ~~together~~ with ~~his fellow man~~ ^{others} on the basis of choosing his ~~fellow~~ ^{relationships} either as friends or as fellow citizens. In either case, however, the blood and birth ~~relationship was~~ ^{ties were} cut and so were his ~~ties~~ ^{links} to the ancestral ways of faith. Now, especially in the modern city, which is characterized more by the cloverleaf and ~~by~~ the switchboard than by tribal ritual and family ~~distinctiveness~~ ^{exclusive}, antiquity was no longer a mark, per se, of authenticity, ~~and all~~ the old and familiar ways of worship and ~~conduct~~ had to meet new tests and strains. If a man was able to ~~to~~ overcome and adapt to this new way of life he found that with the alphabet and currency he was ^{free} on his own; he may still be using ~~the~~ words of former days but their relevance and meaning ~~was~~ ^{were} no longer applicable to ~~the~~ ^{his} new and radically different world. ~~of which he was now a part.~~ While this was true centuries ago, it is all the more valid in our own 20th century. For example "in America, the President is installed with an oath spoken while his hand rests on a Bible. Priest, rabbis and ministers intone prayers in a kind of ritual investiture. Significantly, however, the Chief Justice of the Supreme Court, who holds the Bible, presides over a body ~~which~~ ^{which} has ruled that its reading cannot be required in public schools" in order not to violate the principle which calls for the separation of Church and State! Again, this is but one of a series of pertinent ~~examples~~ ^{contradictions} which could easily be ~~listed~~ ^{multipled ~ 100 fold.} and becomes even ludicrous when we note that the Communist Party of England has gone on record to state that if it ever takes over the government there, it will retain the monarchy! We are therefore, to sum up, living in a modern world but are still encumbered by antiquated concepts and symbols; ~~at~~ it is from this contradiction that the trouble and difficulty stem. Applying this thought to the ways of faith: God is not dead but the language and symbols of religion must surely be updated in order to fit into the new and modern mold. ^{This}

is the crux of the problem in terms of the "secular city".

Dr. Cox is sufficiently aware of the complexities of our time so as not to insult our inquisitive minds with pat and superficial answers. He knows that whatever may seem relevant today might ~~just as~~ well be obsolete tomorrow. On the other hand, he does offer us a few words of caution: first, that the problem of today's city vis-a-vis the suburb must be solved for, in literal terms, today's urban center has become a "concentration camp" for minorities. The white middle class has removed itself from the core so that the colored worker finds himself in a ghetto of our ~~own~~ making. ^{which he naturally resents!} Secondly, we must learn to understand that religion, in his case Christianity, ^{can no longer} ~~is not to be~~ ^{centered on} ~~confined to~~ other-worldly concepts for the ~~reward~~ ^{sake} of salvation; he maintains that the man who walks the picket line is also in search of God. Third, in the secular city there are many, even the majority, who walk the streets without the credit of a bona fide membership card in any one religious organization but ~~they~~ ^{who} are, nevertheless, engaged in the process of search. These people must not be scorned by us nor must they be ignored for who is to say that out of their search, wherever it may take them, will not come the answer for the day after tomorrow. ^{Fourth,} ~~Finally,~~ as has already been noted, the great task of the Church today is to feel the needs of the people, not merely to offer them ritual and symbolism. ^{we must} When they come through the door of the Sanctuary, ~~but to~~ recognize them as real and sincere fellow workers in the process of bringing the message of faith to the needy of our time. This must be done in concrete, relevant and precise terms, with ~~a~~ truly unselfish and ^{perceptive} ~~noble~~ ideals as the stimulant rather than the antiquated and long discarded phrases of a Reformation liturgy. ^{The "needy" are not only the poor but include us as well.} Finally, the smallest unit in any society is two; that is to say, ^{by} ~~He~~ is close, ~~but~~ whatever name or concept we may understand His nature. In this twosome there is strength and with this strength we find a measure of faith. If this faith is applied to our fellow man and if we understand that I must be responsible for something before Someone, then the ~~nature~~, impersonal and often tragic ^{nature} of the secular city may ^{yet} ~~be~~ altered for good and for blessing. ~~It is in this context, with added and related aspects of the problem, is, as the youngsters say, where the action is!~~

Dr. Cox's book is, without doubt, a thought provoking and challenging volume. *I would recommend it to all of you without reservation.*
 and, ~~for our purposes, one which allows us an intriguing insight into the conflict evident within Xian theological circles.~~ *But* While, ~~therefore,~~ *applicable* his message, *while* is surely pertinent to our time, it is not necessarily ~~meaningful~~ to us as Jews. We have never been involved with the God is Dead theology, strange to say, although of all people we would have more cause and right than any of the others. But we have been schooled in our tradition, more than five thousand years old, to echo the words of Job "Yea though ^{שן"ו ה' י'ל'ו' /} he slay me, yet will I trust in Him". It is a tradition and a sentiment which has sustained us throughout the centuries and it is as valid today as it was in ~~yeasteryear~~, in village or in the city, in freedom as in captivity, in ghetto as well as in the suburb. Naturally, we too must make our adjustments to modern times but we have never been ~~burdened~~ *weighed down* by the mystical and mythical dogmas which plagued and harrassed our daughter faiths. As a consequence, we ~~are~~ *are* more free in our own time and within the context of our faith; we have argued, railed, debated and cursed God since our inception but we have never yet ~~had~~ *perpetrated* to bury Him. Because our conception of Deity has never been static and we have ~~acknowledge the aspect of change, as~~ *participated in the process* seen in the prayer "the God of Abraham, Isaac and Jacob" ~~so has the Jew changed~~ *The Jew has seen God differently in each generation.* ~~with the times in His sight.~~ Because ours is a Living God we know that we can be "a kingdom of priests and a holy people" even in the midst of a secular city; this may mean for us a minority position but this has ~~never~~ *never* stopped us. Perhaps to assert the strength of this minority, in terms of its teaching, is one additional answer to the problems so ably stated by Harvey Cox. In the secular city where man is without faith, Judaism may yet be able to fulfill its historic task: ~~"I the Lord have called thee in to be a light unto the nations"~~ *"I the Lord have called thee in* righteousness, and have taken hold of thy hand, and kept thee and set thee for a covenant to the peoples, to be a light unto the nations". *Isa*

Amen.

Heb. Tab., Friday, January 20, 1967.

REVELATION AT MT. SINAI.

Friends, the Torah portion for this Sabbath provides us with a challenge that can not go unanswered; it is one of the most difficult on which to ~~comment~~ ^{Speak.} Not that the content defies comment; we are dealing this Sabbath with the revelation at Mt. Sinai, ~~which means~~ the giving of the Ten Commandments. The challenge is to be seen in the fact that this subject matter has been discussed so often over the course of years, even centuries, that precious little that is new or different can still be discovered in terms of ~~this revelation.~~ ^{The message.} I have often felt the urge, for this one Sabbath when we read "Yisro" from the Book of Exodus, simply to step up to the pulpit and instead of preaching a sermon to read ~~for~~ ^{to} you the Ten Commandments in their entirety and then, simply ~~to~~ sit down. It has always seemed to me that to ~~read~~ ^{hear} these ten laws, which form the basis not only of our faith but of all western religions, is sufficient sermon of and by itself and scarcely needs ~~my own poor~~ ^{a further} commentary. * These Ten are, in my opinion, a sublime summary of human duties binding on all mankind and they are, at the same time, a summary unequalled for simplicity, comprehensiveness and solemnity. Not only are they the kernel and core of our people's religious heritage but, although given to us so many thousands of years ago, they can not be considered antiquated as long as the world endures. It is a message of such moral impact that the Jewish commentaries alone have scarcely sufficed to give full expression to the fullness of the theme; ~~Non~~ writers as well have applied themselves to the task of attempting to phrase their appreciation ~~and~~ ^{of the} depth contained therein. It was Luther who, perhaps more so than most others, was able to describe the occasion of the revelation best, "Never will there be a precept comparable or preferable to these commands, for they are so sublime that no man could attain ^{to} them by his own power". In short, historians of civilizations are generally agreed that, as low as the ethical standards of the world at present undoubtedly are, it is certain that they would be even lower but for the supreme influence of the Ten Commandments!

And, of course, this is one of the key points to remember whenever we attempt to further delve into the substance of the Decalogue: it is for all

the peoples of the world and while the revelation may exclusively have been a portion of our religious development, the result of this ^{experience} ~~revelation~~ is the property of all humanity. This one point is already obvious in terms of our own heritage ~~at the time of the actual experience~~; those 120 Hebrew words which comprise the Ten Commandments were intended for all the people even then. It is a vital point for us to know for this was not the practice in ancient times. Especially in Egypt, but in other lands as well, the religion and its facets were the property of one class of people exclusively; the priests were and remained powerful because they were the one group which had the secrets of the faith at their disposal and with this knowledge they ruled the rest of their country's people. In ancient times, to know the secret, the mystery, of an approach to the Deity who was able to bless or curse the people depending on one's approach to him, was the essence of power and authority. But in terms of the Decalogue, the entire nation of the people of Israel was assembled at the foot of Mt. Sinai; religion in Israel was not to be a secret doctrine of one favored class, not a body of mysteries entrusted to the keeping of the priesthood and not a source of authority and power to be wielded by the few over the many. At Sinai, by the very nature of the revelation, the Divine Message was intended for, and came to, all the people: the rich and the poor, the old and the young, the learned and the unknowing, the near and the far, that generation and this alike. Furthermore, from the very beginning almost in contrast to the other faiths, there was no ~~such thing as an~~ intermediary. ~~for~~ The people heard directly, as one, all at the very same time. In short, there was no favoritism, no selectivity, no precedence, no uniqueness but, of course, with this in mind, it was understood once and for all that the responsibility and obligation ^{which were a by product of the episode were} ~~incumbent upon all the people~~ was to be shared by ^{all the people} ~~them all~~ as well. This, again, was no small matter and a unique departure from customary ancient practice for now with no intermediary and all being equally responsible, the people ~~as a whole even~~ ^{each man} on an individual basis were in direct confrontation with God and bore a commitment to Him alone. Such a confrontation and personal communion simply had never existed before and

this was one of the great contributions ^{by} of the people of Israel to the development of religious thought and tradition. It is, in short, the supreme instance of direct and personal communication between man and God.

The Midrash tells us a great deal about ~~how this process worked itself out~~ ^{this confrontation from the} ~~from the~~ genesis of the idea. We are told that the Ten Commandments were offered to other peoples as well but because of their heritage and background they felt unable to committ themselves to the obligations later incumbent upon our ancestors and upon us. One nation was almost ready to accept the Law but when they heard the words "Thou shalt not kill" they reject the terms outright for they needed to make war in order to survive; they were not yet ready to live only by and for the Word of God. Even Moses, the Midrash goes on to say, had misgivings at first not knowing how the people would react on the basis of his past experience. ^{only too well from personal experience} He knew that the Israelites were not always the most trustworthy or faithful followers of the Deity. God then told him to accept the Decalogue for his own sake but Moses refused; well, then, God continued, accept it for your wife's sake, for your father in law's sake, for the ^{people's} ~~future's~~ sake but in each instance Moses refused. Only when God asked him to accept the Ten Commandments for the sake of the children, then Moses accepted the responsibility and prepared to confront the people with the revelation about to come their way. It was, therefore, not merely a revelation in the ordinary sense of the word; it was the one, unparalleled, awe-inspiring moment of Truth the likes of which was never seen, felt or experienced again in the history of mankind. The Ten were divided into two catagories: ^{PIPNJ e'k / 12} man's duties toward God and ^{12 11 12} man's duties toward his fellow man. ~~and~~ Because of them, or rather because of our obeying the word of God, Israel has a firm and definite place among the peoples of the world and the religions of mankind. Without them or our rejection of their intent, Israel would be without meaning. The rabbis of our tradition went so far as to say that the revelation at Mt. Sinai is as important as the act of Creation for, in no uncertain terms, had there been no revelation, Creation would be without significance. Man, in other words, would merely wander over the face of the earth without any moral and

lawful justification for his presence. It is, perhaps from the Jewish point of view, the supreme acknowledgement of God's presence in this world and in our lives.

We have said that the "revelation was meant for all the peoples of the world although we were the ^{first} beneficiaries; this, perhaps, is the greatest lesson to be learned from the episode. The story is that at the moment of Truth, the Divine Voice divided itself into seventy ^{languages} ~~voices~~ representing the 70 ^{languages} ~~languages~~ spoken by the inhabitants of the world at that early stage in history. ^{so that all could understand & comprehend.} Each command, the rabbis tell us, as it rang out from the top of the mountain filled the earth with a ~~certain~~ type of aroma. The dead of the grave were revived and went to the mountain; the unborn generations of man assembled there. As the commandments rang out, no bird sang, no ox lowed, the ocean did ~~not~~ roar, and no creature stirred; ^{all of} nature was rapt in breathless silence at the sound of the Divine Voice asserting the supremacy of Conscience and Right. It was, in other words, the foundation of our existence ^a as people rather than, or opposed to, ^{The status of} animals. ~~and~~ ^{He} who neglects his duty toward God by disobeying the words ^{of} Sinai has forfeited his place among the just and righteous of the world; indeed, he who disobeys has cut off ~~the~~ ^{The} means of communication, of communion between himself and his God. Is this not, you might ask, a rather extreme and harsh view for in our time the tendency is more toward disobedience than to acceptance? But, in turn, I ask you to rethink their basic intent: if man can not obey even these few, these ten, what hope is there for a better world in which to live? Let me cite them to you again, if only in their abbreviated form: I am the Lord thy ^{brought} God who ~~took~~ you out of the ^{land} ~~house~~ of ^{Egypt} ~~bondage~~ and out of the ^{house} ~~land~~ of ^{bondage} ~~slavery~~; no other gods before Me; not mention My Name in vain; Remember the Sabbath day to keep it holy; Honor thy father and thy mother that thy days on earth may be lengthened; murder; adultery, steal; bear false witness; covet. This is ^{in all its simplicity} the message, and we can adhere to it. Indeed, in terms of our own self respect it must be our way of life. I agree with the Midrash: no other way will ever justify our existence.

THE NEW AND DIFFERENT CLERGY.

20 Friends, the world of religion is in a state of revolt. Neither the Church nor the Synagogue are the same as they were twenty years ago and the clergy has been deeply affected by the tide of events which ^{has} ~~have~~ swept over and past us during the ~~past~~ two decades. The more obvious examples will surely suffice to illustrate the point at issue; the more subtle details are also available to those who wish to seek them out. With the worker-priest movement in France as a ^{suitable} ~~suitable~~ beginning, the Mass is now said by ~~many~~ priests on the kitchen table of many a poverty stricken home or in the depths of ^a ~~some~~ mine being worked by unskilled and semi-literate laborers^{Contrary to all aspects of Canon Law.} In many areas, or among certain groups, the priest is no longer called "father" but is addressed by ~~the use of~~ his first name. The mass, of course, is now permitted to be read in English; and, as has been noted in certain liberal catholic magazines, the member of the Roman Church now prefers to call himself a Xian rather than a Catholic. But in the Protestant faith the revolution is evident as well. Folk Songs ^{are} ~~by~~ amateur groups as well as ^{by} professional musicians ~~is~~ replacing the traditional liturgy; priests of the episcopal ~~ian~~ faith are reading religious poetry, geared to the needs of our time, in night-clubs on the west coast and modern interpretative dance has been substituted for the lesson from Scripture. One undeniable ~~fact and~~ consequence of this radical change has been the ^{increase} ~~number~~ in attendance ^{on} ~~at~~ any given Sunday morning; heretofore, Xians were experiencing the same drought ~~in terms of religiosity~~ as we Jews. ~~found as~~ ^{we} looked at our ~~own~~ empty pews but now the Churches are filled to overflowing. All this is the more meaningful for Xian ministers of all denominations ~~have~~ not been able to reach the youth of their parishes; now, however, the young are in constant attendance and look to the minister for guidance and support in terms of the causes which are dear to their hearts. This, of course, and perhaps sorrowfully, does not make better Xians out of the youngsters; their commitment is no less real or tangible ^{than} ~~as~~ it was in earlier years but as long as the minister speaks about Civil Rights or the war in Viet Nam, ~~the youth of the area~~ is willing to attend and listen. By some it has been hailed as a step in the right direction.

The cause of all this fervor and excitement, of course, has been the clergy of all denominations. Prior to this upheaval, the minister, priest or even rabbi were individuals who ~~were~~ hired and fired depending on the whims and feelings of the constituency; the man ~~on~~ the pulpit was hardly ever a leader, especially on those issues which were relevant to the needs of the hour. Religion was always that area of life associated with the safe, sound and the status quo but the time has ~~rapidly drawn nearer~~ ^{come} when this entire point of view is as obsolete as is the thought that the world was created ^{literally} in six days. ~~as is mentioned in Genesis.~~ In short, clergy and laity alike have begun to question that which is basic to religious thought, and they have taken any and all means at their disposal to ~~make~~ the Church relevant rather than stagnant. For instance, when Cardinal Spellman recently donated his extremely valuable coin collection for the upkeep of a local hospital in the Bronx it was not the Jew or the Protestant but a nun who openly asked the ^{embarrassing} ~~devastating~~ question: how is it that a supposedly poor and dedicated servant of Christ can even come into possession of such a fortune? Such a question would have been unthinkable a mere decade ago. Also, a young priest on the west coast wrote to the Pope ~~himself~~ asking for the removal of his Cardinal ^{on the grounds of} ~~for~~ "gross malfeasance of conduct" and has written a superb but prejudiced book outlining his views. ^{A religious radical, he has} ~~and, at the same time,~~ advocating a union of priests, much like those of the labor movement with, of course, different goals and ideals in mind. The priests and the nuns, in addition to religious leaders of all other faiths and denominations, have marched in the hot spots of racial unrest and have laid themselves open to jeering attacks by the white mobs to the same degree as any and every other civil rights workers. Martin Luther King is not the only one who has spent time in jail as a result of his convictions; he is merely the most famous but he has had good company in terms of his fellow clergymen both rabbis and priests. It was Theodor Sorenson, writing the editorial ^{IV 30/66} in Saturday Review, who perhaps summed up the new trend best of all, and certainly most succinctly: "We have enough stupidity in our midst without telling those clergymen who are willing to stand up and be counted to sit down!" /

The reason why I am dwelling on this upheaval within the clergy is a very obvious one, at least to me. I would like to dedicate this first sermon of the new year to an indication of what is yet to be, that the old and tried values are simply no longer as meaningful nor as relevant as we would like to believe. The world, all about us, is changing and we must change with it. It is no longer sufficient to keep the world outside these sacred walls ^{or} and keep the doors locked to any and all intruders; we must open the doors and let the forces of the outside world in for we might find that not only is the intruder our friend but that we ~~might~~ need his presence in order for us ^{to attain a} ~~not to lose our~~ contemporary sense of perspective. The great danger to Church, Synagogue and Religion ~~as a whole~~ is that they become meaningless in our time of change and turmoil ~~but~~ ^{the} on a social as well as intellectual level; the platitudes to which we listened in the past may have little or no meaning for us in our year of life whether we count by 1967 or by 5727. ^{This} ~~It~~ is all too obvious from ^{what} ~~all that~~ we hear and read ^{about} ~~that~~ the youth on the college campus ^{he} has radically challenged, and in most cases even rejected, the values and ideals and concepts of religion; the world at large clucks its tongue at the so-called "looseness" of our ^{young} people but I must say that I, for one, am not at all surprised. After all, these youngsters are now in the early twenties; they were born and raised in a time when the world changed ^{convulsively} ~~radically from all previous conceptions~~ but religion, of all forces in their lives, continued to maintain its ^{static tranquility} ~~equilibrium~~ despite the ^{new} challenges to the system ~~as it then existed~~. In short, the young person who had faithfully studied of his faith for years on end finally emerged from his cocoon into the world outside the sacred walls and found no positive relationship to anything he had been taught either in the classroom or from the ^{pulpit} ~~pulpit~~. There was, what has been called especially in the catholic clergy, a "generation gap" and this, because of what had transpired during the past two decades, has made all the difference. Today we are no longer concerned with the ^{stories} ~~stories~~ of the Bible in all of their glory and might or even majestic language; ^{today} our immediate concern ~~today~~ must be, because so many of our people are affected by it, the issues of poverty, housing, education, war and peace, health and minorities.

As this is true of the Xian clergy and more noticable due to their greater numbers and more powerful voice within the scheme of things, so it is ^{valid} ~~true~~ and ~~meaningful~~ in terms of the rabbis, myself included. The time has come when we must take a stand and we are in the best of tradition, Jewishly speaking. While, of course, we are and always should be faithful to the separation of Church and State in terms of our American heritage, that principle should ~~not~~ ^{be} ~~seen in perspective~~ ~~be surrendered or disregarded~~ when it comes to the point of moral issues. I personally have never been in favor of some of our leaders making pronouncements often unasked and unsolicited, on the great issues of our time but I am rapidly coming to the point where I realize that they, as well as I, have a ^{place} ~~place~~ in terms of this great upheaval, ^{to make their views known} ~~of which we speak this evening~~. Let me cite but one example all the more relevant because of its recent origin. The president of the Union of American Hebrew Congregations as well as the president of the Central Conference of American Rabbis have recently ^{jointly} ~~issued~~ statements, ^{joining} with religious leaders of other denominations, urging an end to the bombing of North Viet Nam. It has appeared to me that this was not their ^{place} ~~duty~~ as leaders of ^{religious institutions} ~~our liberal faith~~; after all, one could well ask, what do they know of the needs and necessities affecting our military strategy in Asia. Of course, as an individual, I am also opposed to bombing or, for that matter, to war in any way, shape or form but this still does not ^{give} ~~permit~~ me the ^{right} ~~freedom~~ to voice these sentiments ^{since on this subject I speak out in freedom. I am not a Jew, but I am a human being!} ~~of which I know all too little in public~~. Now, however, the moral issue has come to the fore all too realistically; although the Defense Department has maintained that our bombing is necessary and that no civilians are affected, ^{now} ~~the~~ recent newsarticle in the New York Times show that this reasoning is quite erroneous. The point is further aggravated since the Defense Department has ^{publicly proclaimed} ~~maintained~~ for months ^{and} that no civilians are affected and that there is great urgency in terms of the bombing, ^{and} after maintaining this point of view in the face of adverse criticism only now have they acknowledged the error of their ways. Not, however, because public opinion urged it upon them but, rather, because one of our own people whose loyalty could not be doubted and whose writings could not be ^{slandered} ~~diluted~~ with the label of "propaganda" wrote the

truth. It is as shameful a chapter in American military history as any yet written. We have been lied to, ignored and morally left indefensible; now even those of us who were willing to believe, ^{to} and go along on faith and cast our vote with those in charge have been held up to ludicrous ridicule before the eyes of the world. It is in such a context that one can heartily approve the ^{plea for} ~~message of~~ peace issued by our religious leaders.

In other words, the new and different clergy may be hired and fired but it can not be silenced! The time has come when the only permanent issue ~~at~~ ^{before} ~~the front of~~ the world's citizenry is change and this change will continue to bother, aggravate and stimulate us for many years to come. If the laity can agree that the clergy has a job to do, if the layman can understand that the minister, priest and rabbi have feelings for moral welfare also, if the ordinary man in the pew can come to recognize the unmistakable fact that the man on the pulpit has something to say which is in the tradition of faith, then Church and People can cooperate to build a better society from every point of view. If, however, silence is imposed then the relevance of the religious institution as ^{ll} we as the faith itself will find ^{their} ~~its~~ way into a morass of foolishness and ^{stagnation} ~~irrelevance~~ from which there is no escape. Let us then hope that the preachers not merely stick to preaching, as so many would like, but that they be in the forefront of a new way of life, inspired by their dedication to an ideal and made effective by their belief in God. It will ^{be} ~~hearld~~ a better day for both laity and clergy and neither need any longer be ashamed.

Amen.

Heb. Tab., Friday evening, January 7, 1967.

tences: "But with Wildman's fanaticism was joined a tender care for his own safety. He had a wonderful skill in grazing the edge of treason."

Macaulay had a gift, too, for the brief and the terse, in which all that needed to be said was said: "Many were kept steady to their old creed by conscience, and many by shame."

He spread on an open board an ample view of England's Charles II: "He was so far humane that it was highly disagreeable to him to see [his subjects'] sufferings or to hear their complaints. This however is a sort of humanity which, though amiable and laudable in a private man whose power to help or hurt is bounded by a narrow circle, has in princes often been rather a vice than a virtue. No man is fit to govern great societies who hesitates about disobliging the few who have access to him for the sake of the many whom he will never see."

HE set forth in implacable terms the Whig view of government: "While the chief magistrate governs according to law, he ought to be obeyed and revered; that when he violates the law, he ought to be withstood; and that, when he violates the law grossly, systematically and pertinaciously, he ought to be deposed."

And he had the magic taste for the targeted anecdote. James II's son-in-law was one of the dullest royal princelings ever to be revealed to any court anywhere in Western civilization. Charles II's estimate of him was recorded by Macaulay: "I have tried Prince George sober, and I have tried him drunk; and drunk or sober, there is nothing in him."

Nineteen nobles and prelates called on James II in the dying hours of his reign, before his flight, and urged the stubborn monarch to call a free Parliament. The king scorned them, and this dialogue took place:

"You would be better employed in teaching them how to obey than in teaching me how to govern," said the King. He was much incensed against his nephew Grafton, whose signature stood next to that of Sancroft, and said to the young man with great asperity, "You know nothing about religion; you care nothing about it; and yet, forsooth, you pretend to have a conscience."

"It is true, sir," answered Grafton, with impudent frankness, "that I have very little conscience, but I belong to a party which has a great deal."

This is the case to be made for Macaulay. His history is heavy with words, but the words are never heavy. It makes little difference that Macaulay was adrift with some predictions. Aristotle has long been proved wrong on many of

his conclusions but that does not lessen today's taste for what he wrote. It is of small moment that Macaulay was helplessly Protestant in his views or hopelessly Whig in his politics. That, too, misses the point.

What is important, and of more than substantial moment, is that young people grow up with some sense of history, and some zest for the reading of it. When one has been introduced to a cadence and roll, a sublime instinct for the marriage of ideas and language that has all the properties of a great suspenseful drama, he may well choose to venture further, where he'll meet others whose lines may drop deeper and whose insights may or may not be more perceptive. He will be ready then to be slightly bored, and equipped to bear it, for at least he has the zest of history in his veins.

The one problem about reading Macaulay may be described as being akin to smoking pot. The carpentry of the sentences—the way the words fit together, no uneven edges, all of a piece—gives the reader a kind of floating assurance that he can do it, too.

Alas, he can't.

Perhaps this is one reason why those who cannot duplicate him deprecate him. Moreover, it is fashionable to scorn and square to praise. The ages accept the clout and dismiss the joy. Few critics who glory in a talent ever reside in an anthology, and few epigrams that summarize a eulogy ever find lodging in Bartlett's.

At times one almost believes that a closed society exists among those who place literary values on what we read. There is abundant cause to further believe that the more tangled the prose, the higher the quality of its assessment. In the search for new ways to say old things, some authors, both in fiction and fact, create some paragraphing that is at best puzzling and at worst has all the root origins of Sanskrit harelip. What comes out of the critic's horn is a verdict that declares some unlikely book to be "must reading," "a masterwork," creation of genius." It is perfectly understandable

that many of us are hesitant to interrupt a song of praise about something we think others are more qualified to judge. The result: on coffee tables and book shelves are gleamingly clad volumes which, by oracular pronouncement, are accounted to be quality literature, and which, by common desire, are rarely read—mostly because the books are unreadable. Macaulay never wrote a sentence that wasn't immensely readable.

WE often forget that Macaulay was not merely an observer. He was in the political pit, a member of Parliament for fourteen years. On April 15, 1830, he delivered his maiden speech in support of a bill for the removal of Jewish disabilities. Then, on March 2, 1831, at the age of thirty-one, Macaulay rose in the Commons, and flung himself into the bitter struggle over the Reform Bill. His speech that evening was a remarkable testament of fluency and logic. He ended it in a fiery outbreak that caused, as they say in the records, "some agitation."

Renew the youth of state. Save property, divided against itself. Save the multitude, endangered by its own ungovernable passions. Save the aristocracy, endangered by its own unpopular power. Save the greatest, and fairest, and most highly civilized community that ever existed from calamities which may in a few days sweep away all the rich heritage of so many ages of wisdom and glory. The danger is terrible. The time is short. If this bill should be rejected, I pray to God that none of those who concur in rejecting it may ever remember their votes with unavailing remorse amidst the wreck of laws, the confusion of ranks, the spoliation of property, and the dissolution of social order.

When he sat down, we are told by his nephew, Sir George Otto Trevelyan, "The Speaker sent for him and told him that in all his prolonged experience he had never seen the House in such a state of excitement."

Which, in a way, is amply descriptive of the state of being of one who reads Macaulay's *History* and *Essays*.

Macaulay on History: History, at least in its state of ideal perfection, is a compound of poetry and philosophy. It impresses general truths on the mind by a vivid representation of particular characters and incidents. But, in fact, the two hostile elements of which it consists have never been known to form a perfect amalgamation, and at length, in our own time, they have been completely and professedly separated. . . . To make the past present, to bring the distant near, to place us in the society of a great man or on the eminence which overlooks the field of a mighty battle, to invest with the reality of human flesh and blood beings whom we are too much inclined to consider as personified qualities in an allegory, to call up our ancestors before us with all their peculiarities of language, manners and garb. . . . These parts of the duty which properly belongs to the historian have been appropriated by the historical novelist.

—From the *Essays*.

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The New and Future Clergy

THE ENTRANCE of American clergymen into direct social action has, not surprisingly, produced strong counter-action in some quarters. Galvanized first on the civil rights issue by President Kennedy in 1963 and at Selma in 1965, clergymen of all faiths—and nuns as well—have left their pulpits and parish houses to involve themselves in such issues as civil rights, poverty, and peace. They have in growing numbers been found in picket lines, in protest marches, in the organization of boycotts, and even in jail. Many have expressed a concern over Vietnam that goes far beyond traditional religious pacifism. Others have encouraged strikes by the underpaid and demonstrations by the underprivileged. They have stirred division and dissension in their own churches and communities, embarrassed established business and political interests, related themselves to issues not traditionally or directly related (by most people) to the Gospels, and subjected themselves to indignity and humiliation.

Thus it is not surprising that some of them—not all, not even most, but some of them—have been silenced without explanation, or driven from their pulpits, or forced to cancel speaking engagements, or opposed as outsiders by local clerics, or denied the funds they needed to carry on their churches and church schools. From Albany to Sacramento, from Milwaukee to Mississippi, assorted bishops, businessmen, theologians, and fellow clergymen have told the activists that preachers should stick to preaching.

This issue is not confined to the Catholic Church, as often assumed. The issue

may be newer to most Catholics. Their traditional concepts may be more sharply exposed. But clergymen of other faiths have also been warned or forced to cease and desist their social action activities by their superiors, by their financial supporters, by their trustees or by their congregations. "In the past," said Robert McAfee Brown, a leading Protestant observer, "controversial ministers were burned. Now they just get fired." Clergymen of all faiths in Mississippi and Alabama have denounced what they called the "outside intervention" of their Northern colleagues. Protestant ministers in California have bitterly assailed those taking part in a local agricultural strike. And one of the most famous Protestant preachers has chided his fellow pastors for "going too far beyond the Ten Commandments."

I LEAVE to theologians the question of a clergyman's obligations to his superiors. I am interested in his obligations to his country. As one who has been particularly wary of clergymen's mixing improperly in politics and public affairs, I am nevertheless concerned by the excessively narrow limits placed on their participation by some religious authorities.

The United States is not so rich in intellectual and inspirational leadership, or so certain of its course in the world, or so perfect in the treatment of its citizens, that it can afford the suppression of any thoughtful view or voice—and that includes the views and voices of preachers as well as teachers, editors, authors, and others. We cannot afford to listen merely to spokesmen for the state and the status

quo, for the comfortable and the conformed. We have enough timidity and stupidity in our midst without telling those clergymen who are willing to stand up and be counted to sit down.

It is not that any of these movements—civil rights, peace, antipoverty, and others—would wholly collapse if clergymen were not allowed to take part. But they have a special contribution to make. Unlike political and business leaders, unlike the often competitive civil rights and other organizational leaders, churchmen are in an ideal position to remain above all suspicion of self-interest. By living up to their tradition and training in casting out fear and hate, they can prevent extremists from taking over these movements. While tragic exceptions are obvious, their very presence can discourage violence.

Some more tolerant observers have declared that social action by a clergyman is perfectly permissible so long as he makes it clear that he is acting as a private citizen, not as a churchman. But I am not certain that a clergyman, like a President, is ever a private citizen, wherever he may be and whatever collar he may be wearing. I am not certain that the public could or would distinguish between the clergyman's role as prophet and his role as private citizen. Nor am I even certain that the clergyman could make that distinction. For his very vocation is to protest evil and injustice, to live as he lectures, to give active as well as verbal witness to the Gospel's meaning for modern problems—not merely with an empty, ill-heeded string of "Thou shalt nots" from the Sabbath pulpit, but with daily deeds that back up his doctrine.

Acting as a churchman instead of a private citizen, he may often find himself in conflict with the views of those to whom he reports. I have no credentials or desire to argue church structure. But I question whether the minister of any church is simply a hired hand, wholly the creature of his superiors or parishioners, wholly bound to accept their dictates and doctrines on matters unrelated to dogma, wholly unable to act in accordance with his own conscience and sense of justice.

To be sure, he should not purport to speak for them. He should not deliberately pressure or embarrass them. But surely there is a 2,000-year-old precedent for a preacher's going beyond good words to good deeds, and then going beyond those good deeds to a direct challenge of both religious and secular authorities, and then going beyond even that direct challenge to enduring imprisonment and violence in order to alter man's ways.

Most men of the cloth, one critic has recently charged, are not competent to deal with such issues. But who among us

is competent to solve the problems of Vietnam or Watts? The stakes are too great to leave war to the generals, or civil rights to the professionals, or poverty to the social workers. And why should moral battles to right old wrongs, in scriptural fashion, be left to the laymen of the church? Clergymen, like all the rest of us, must learn by doing, by involving themselves in the practical problems of men. The Civil Rights Bill of 1964, according to Senator Russell of Georgia, passed because "those damned preachers had got the idea it was a moral issue." Indeed they had—and indeed it was.

Many communities and their clergymen have denounced visiting pastors as "outsiders." But injustice is never local. Compassion cannot be geographic. And ours would be a poorer world if Christ had never left Nazareth, or Paul Tarsus, or Pope Paul the Vatican, or Martin Luther King Atlanta, or the late James Reeb Boston.

There will always, of course, be churches and churchmen who shun the problems of the world, who preach and prefer a religion of pomp and ceremony unrelated to public affairs, who measure their success wholly by the number of "decisions for Christ" that look to another life and another world. Clergymen involved in the California grape-growers' strike were accused by the local ministerial association of not staying within "the spiritual area." Questions of race, said certain other clerics, have nothing to do with questions of religion. And, while it was interesting in Selma a year ago to note which famous clergymen were there, it was equally interesting to note which were not. "There is more danger," Monsignor George Casey of Lexington, Massachusetts, has observed, "of the Church becoming irrelevant than radical."

But these reverend leaders of irrelevance, I am convinced, are not the leaders of the new and future church. More and more clergymen recognize that their ministry belongs most with those who need it most—not with the white middle-class and upper-class establishments, but with the poor, Christ's favorite people, with the peacemakers, with the oppressed. The spirit of renewal in the Catholic Church—and indeed in all churches—has been advanced not merely as a matter of new vestments and new liturgy but of atoning for the church's own guilt on such basic issues as race and poverty and peace.

A clergyman's right to participate in direct social action activities is not only a basic right but a basic responsibility. It should be exercised responsibly, not indiscriminately, imprudently, or impetuously. Rash, unprepared action can undo gains carefully achieved. Positive, constructive actions have a higher value

than protests that primarily seek publicity. Clergymen should not let themselves be used as mere symbols or shields. Every possible cause need not be tackled with a burst of defiance and disorder. Public opinion must be won, not alienated.

ABOVE all, the mote in one's own eye should not be ignored. Clergymen should not travel to Selma or Jackson or Birmingham in order to forget about Chicago or New York or Boston. As this issue moves more rapidly from South to North, the pressures on Northern churches will increase—pressures from parishioners who want no Negroes in the neighborhood—pressures from important contributors, and important church leaders, and important politicians.

One other limitation is important. While the church must resist improper state pressures on these matters, so must it refrain from improperly pressuring the state. Any weakening of church-state separation, even for a good cause, would be a mistake. No church or churchman

should dictate to, or be dictated by, any government—or be singled out for any special privilege or punishment—or become the tool of any party or administration. Clergymen newly active in what are necessarily political issues must nevertheless refrain from endorsing political candidates or political parties.

But church-state separation does not mean disregarding the moral issues involved in public controversies. Church independence from state control does not mean independence only to support the state's views. Nor can I understand, frankly, why some high clerical authorities who have had no compunctions whatsoever about interfering with other public policy decisions—on education, for example, or birth control—now refuse to let their subordinates work on Vietnam or civil rights.

I hope that they will, upon reconsideration, let these clergymen work. I hope that they will let them speak out—not only for the good of the church, which I do not judge, but for the good of the country. —THEODORE C. SORESENSEN.

A House Named Sylvia

By Arnold Lazarus

WALLFLOWER by a mossy wall
in the shadow of maple and oak
she had stood too long neglected by swain.

We were going to do her over
—or so we thought.

We lifted her face and furnace
washed out her coal-smoked soul
painted sun to her clapboards
and after a fashion becoming to ladies
dusted her shingles blue-white.

But she spat diamonds to the winds
stuck to her zinc hatpin
winked at clouds
made pacts with tornadoes.

To inform our maudlin sunshine
her brown stain bled
and soot drifted from her pores.

Darkly from her chimney she sent signals;
her messages came from the hearth.
Conversant in more than one tongue
though resisting polyglot
she rehearsed us in substitution drills.

At night she ran labs and seminars
leading us mim-nem into restoring
her original weather-warped front tooth.
We learned from her the language of welcoming.

With a clock in each mouth
she smiled at forests.
For Sylvia we went into woods
we never came out of.

LETTERS TO THE EDITOR

The Venice Biennale

WITH REGARD TO Katharine Kuh's article, "Enter Government, Exit Art," on the subject of the American exhibition at the Venice Biennale [SR, Apr. 2] the more I hear about the whole delicate business of government and the arts, the more convinced I am that bureaucracy is the thing to fear the most. It becomes all too painfully difficult to find someone who can make an enlightened and conclusive decision, and then stick to it. I suspect that at the federal level this is even more of a problem than it is at the state level.

JOHN B. HIGHTOWER,
Executive Director, New York
State Council on the Arts.

New York, N.Y.

BRAVO, KATHARINE KUH, for bringing to light the ugly facts with clarity, forthrightness and, above all, courage!

SHIRLEY HARDIN and
SALLY FAIRWEATHER,
Fairweather-Hardin Gallery.

Chicago, Ill.

THE ARTICLE on the Venice Biennale came as no surprise to those of us who have followed American and world art for some time. Certainly I agree that a full list of contributors should be published.

As far as the United States Government sponsorship is concerned, the United States could sponsor a fantastic exhibit for about the same price as a twenty-one gun salute—which we so gleefully shoot off for almost anyone passing by these days. It occurs to me that a well selected group of works by accomplished American artists would create both a better and a more lasting impression in Venice, or elsewhere, than the roar of a cannon.

RUFUS FOSHEE.

New York, N.Y.

Agee: To Be Savored

T. S. MATTHEWS' perceptive article on James Agee [SR, April 16] is further evidence of Agee's dedication to and respect for the craft of writing.

I never see an advertisement for a speed-reading course without thinking of Agee and one sentence of his in particular. It is from *A Death in the Family*: "Through the deep, clear veil her gray eyes watched her gray eyes watch her through the deep, clear veil."

Who else would have thought of describing the act of looking in a mirror with a sentence that was, in effect, a mirror-image of itself? Such thoughtful and inventive writing is not meant to be gulped down . . .

F. PHIL LINK.

Reidsville, N.C.

"Each With All"

THANK YOU for N.C.'s editorial, "The Delegation of the Survival Instinct" [SR, Apr. 9]. His lucid analysis of this sobering problem caused me to reread a lecture by Edward



"If it's all right with you, I'd like to be on the winning side in the war against poverty."

Howard Griggs of Stanford University, which was very popular in the early part of this century. His subject was "The New Social Ideal," and it seems, on rereading it, to forecast the New Deal, New Frontier, and the Great Society. He called the twentieth century the time we would be forced to turn to social action, and he called this period the Age of Humanity. I quote:

"To carry every man and woman, not as dependents, but through free and cooperative society of each with all, on toward all the ends of life that are worth seeking, is inconceivably and appallingly difficult."

JOE L. McMILLIN.

Memphis, Tenn.

Puritanism and Romanticism

AS ONE who regards himself as a passionate anti-Marxist, I must make a Marxist criticism of Rollo May's views on sex and love in his article, "Antidotes for the New Puritanism," [SR, Mar. 26]. By and large his value prescriptions are dominated by middle-class romantic ideals, which are not related to the actual concerns of most human relationships in our mass society. The only one who could even strive for May's sex ideals is a suburban housewife with a framed M.A. hanging in her study, and a \$15,000 a year husband on the side.

The same general criticism made of Freud, i.e., his mistaking a specialized class neurosis for a neurosis of all groups and all societies, could be made of May. For most humans the love and sex aims envisioned by May lie in the metaphysical.

ROBERT PHIMACK,
Assistant Professor,
Newark State College.

Union, N.J.

Movies and Morality

DAVID S. HUDSON's letter in this column on March 19 in which he questioned the action of the National Catholic Office for Motion Pictures in casting itself as a judge of "artistic merit" in films was a masterpiece of illogic. He apparently feels that persons may not have authoritative knowledge in any field except that in which they make their living. This would seem to indicate that since he is a public relations coordinator he could not possibly know what the National Catholic Office for Motion Pictures, or churchmen, should do.

(The Rev.) R. D. SAUNDERS,
Chicago Lawn Presbyterian Church.

Chicago, Ill.

Finance Lesson

I DON'T LIKE TO SNITCH on a fellow traveler, but if your Mr. Knight really found the exchange rate on Argentina's peso to be twenty to the U.S. dollar—see next-to-last line of his "Geography Lesson" [SR, April 2], in which he speaks of an Argentine outlay "of more than 3,000,000 pesos (\$150,000)"—he is guilty of 1) having been had by sharp local traders, 2) newer-than-new math, or 3) dishonoring the most cherished honor system of our craft.

The official rate is around 190 to the dollar, and the current free rate somewhere near 250. In other words, the festival's promoters spent either the equivalent of about \$15,000, or roughly 30,000,000 pesos, depending on which, if either, of Mr. Knight's figures is correct.

J. RICHARD ELLIOTT, JR.

New York, N.Y.

THE STYLE OF THE CATHOLIC LEFT

BY JOHN CORRY

*All over America, Catholic radicals
are fighting religious and secular battles.
How did their "movement" take shape?
Who are its leaders?
What will it mean to the Church?*

In New York today, priests who do not talk about it much are climbing tenement stairs and celebrating Mass on kitchen tables in fetid apartments in every violation of canon law. These few priests are neither so hipped on the notion of disobedience nor so indifferent to liturgy that they do this unaware of consequences or of meaning. It is a religious response they are making, sometimes furtively, sometimes flamboyantly, and they are in league with their consciences, if not their bishops.

For something has happened to the Roman Catholic Church in America in, say, the last five years. This is a time that roughly begins one morning in Chicago when nuns from Cardinal Stritch College hoisted picket signs and said the Illinois Club for Catholic Women was segregated, continues on a two-lane highway from Selma to Montgomery, and will end God alone knows where.

These marching priests and nuns are the new Church militant, battling secular injustice, and the priests saying Mass in apartments are the Church radicals, preoccupied with freedom of expression. In the eyes of conservatives there is not much difference between them, and perhaps the conservatives are right; neither could exist easily without a new, middle-class Catholic liberalism, and neither concerns itself exclusively with the Word or the world, but with both.

For a long time there has been a Catholic underground, of sorts, talking about birth control, sympathizing with Dorothy Day and her Catholic

Workers, and wondering if, really, the world would be worse off without the Index of Forbidden Books. However, it has never been easy to be a Catholic and a dissenter, especially politically. For one thing, America never quite trusted its Catholics. "The Faith is Europe and Europe is the Faith," Hilaire Belloc wrote, and Protestant America agreed. The Know-Nothings questioned Catholic loyalties in the last century, and Al Smith was the Pope's candidate in 1928.

Therefore it behooved Catholics to stay Right, and perhaps this is a reason why it is still inexpedient for a politician to say bad things about the late Senator Joseph McCarthy in Catholic Boston. He put his own Americanism above reproach and he questioned the loyalty of other people, usually, or maybe it just seemed so to a Boston dock wallop, the blood relations of the ones who put those notices in the want ads: "No Irish Need Apply."

So because it was best to be orthodox, and because immigrants and the poor are conservative and the Roman Catholic Church was a church of poor immigrants, neither clergy nor laity were celebrated for devotion to radical social causes. When the first civil-rights workers trickled into Mississippi in the late 1950s there were only a few ✓ Roman Catholics among them. All over America, of course, there were tired priests and nuns who had spent themselves in urban ghettos and pinyon-woods missions, but they were addressing themselves to the Word and to the winning of small



Sergeant Edward Shepherd, cleaning his gun, was one of the first members of the platoon killed.



Sergeant Kirby talks on the radio.



The squad on the left flank at Hereford was the first to engage the Vietcong.

Seven members of the platoon shortly before the attack.



comforts for their parishioners. The City of God, so far as anyone knew, was politically orthodox.

Things have happened since then. Pope John XXIII, that simple, benevolent parish priest, who just happened to have had nearly thirty years of diplomatic experience outside Italy, led the Church forth in the modern world. American political liberals rallied round John F. Kennedy, who just happened to be a Catholic. The voice of protest was heard in the land, and more often than not it was a loud, adolescent voice. And with these things the Catholic Left, neither wholly secular nor wholly religious, took shape and became something to be reckoned with.

It is shifting and complicated and it is not always what it seems. The Catholic Workers Movement was founded in the early 1930s by Peter Maurin and Dorothy Day. Maurin was a French immigrant who preached a Catholic Communism, and for years at pacifist rallies the hecklers have shouted "Moscow Mary" at Miss Day. The Catholic Workers themselves are mostly gentle young pacifists, who are sometimes ascetics, sometimes mystics, and sometimes anarchists. They feed and talk to the Bowery's unwanted men and women and they work hard for small gains.

Not long ago Miss Day returned from Rome, where she had lobbied at the Vatican for an endorsement of pacifism. She was asked to comment on the draft-card burnings and she said there was nothing new in them, that "our boys and priests have been tearing up draft cards for years." Miss Day has always been considered a Catholic radical, and in secular matters she is. But she has said that if the hierarchy ever told her to stop her activities she would. This is not the style of the Catholic Left today. Obedience is not considered a virtue there; disobedience often is.

"Community" Is Big

There is, however, no map of this Left. There is no directorate, no coordinator, no network held together by much more than a phone call, a shared attitude, and maybe a few passwords. "If I'm in a strange place and I want to find out what's going on," a Jesuit says, "I can tell in an hour's conversation if it's safe to ask where the action is. You can tell the radicals, sort of feel who they are."

For one thing, these radicals are filled with a joyous, bursting ecumenism. They speak of themselves as Christians, not Catholics, and thereby bridge hundreds of years of Church history. To be sure, there are gloomy mystics among them, but for the most part they are touched with a spirit

of adventure and they are happy. Their house organ is the magazine *Commonweal*, one of a number of liberal Catholic publications, and they have adopted the French Jesuit theologian Teilhard de Chardin and made him one of their own. They have also read Paul Tillich, Erich Fromm, and Dietrich Bonhoeffer, and a book they talk about now is *The Secular City* by Harvey Cox.

They follow a convention of calling sympathetic priests by their first names. (Even Chardin is often Teilhard.) Their walls are graced with Rouault Christs and stark Crucifixes. The idea of "community" is big among them and by it they mean a community of love where they share the grace of God. When they speak about this Christian community (and about Church structure, too) they often sound exactly like the secular New Left when it speaks of "participatory democracy." That is, they want to share in determining both the style and quality of their life, their Church, and they envision small parishes, storefront churches, and intimate liturgies that reflect the life and needs of people. "The point about liturgy," a radical priest says, "is that it should give a sign, a symbol of the life people lead. It should be more than just stage directions."

Not long ago it was accepted that Catholic radicals would also be interested in theology. Now there is a growing feeling that a layman ought to be studying political science, economics, or foreign policy. *Commonweal* calls itself a weekly review of public affairs, literature, and the arts. Some of the crowd at the *National Review*, William Buckley's journal of conservative opinion, banded together as the Committee for a Conservative Catholic Magazine. "We must try to break the monopoly on the written word now enjoyed by the Catholic Left," they wrote. *Ramparts* has virtually lost its identity as a Catholic magazine and concerns itself more with blockbusters on Vietnam. (The involvement of Michigan State University with the CIA in Asian hanky-pank is an example, or the confessions of a former master sergeant with the Special Forces in Vietnam.) *Ramparts* was begun in 1962 as a periodical published five times a year. It had a staff of three or four, all Catholics. In 1964, when it had a circulation of 2,500, it became a monthly. Its editors think they will be selling about 130,000

John Corry works on the national news desk of "The New York Times." He has been a Nieman Fellow at Harvard and has collaborated on books about the 1964 elections, President Kennedy, and Adlai Stevenson. Not a Catholic, he grew up in Brooklyn, went to college in Michigan, and spent two years in the Army.

core only sore spots
but not whole area of trouble
cover up sore but not illness!
Cure w/ B Aids = "overkill"
Extra bone



"And to think that I almost joined a contemplative order!"

copies a month in about a year. Furthermore, *Ramparts* now has a staff of more than twenty, about a third of them Catholic, which is just about the same proportion of its readers who are Catholic. "We began as a Catholic magazine with a capital C and now we're catholic with a lower-case c," says Edward M. Keating, the publisher.

Not long ago it was also accepted that those who were on the Left in theology would also be Left in politics, and that Catholics who stayed Catholics would bring the Church with them when they became embroiled in secular causes. This is no longer so, and it is one of the most striking things about the new Catholic Left, for it is becoming a postulate of Catholic radicals now that they fade into the secular. For instance, attorneys are not much interested in the Catholic Lawyers Guild, but they might join the American Civil Liberties Union. The students are skeptical about the Catholic Interracial Council, but they approve of the Student Nonviolent Coordinating Committee and the Congress of Racial Equality.

"I'll tell you what the Interracial Council does," a student from San Francisco says. "They get eight or ten people in a parish and then they invite guest speakers, maybe someone like Louis Lomax, or someone from the Urban League. Or else a priest will talk about brotherhood. But nothing really ever happens." A girl in Chicago agrees. The Catholic action groups, she says,

"practice a Band-Aid approach. They educated the Church and they showed where the problems were, but they didn't do much more than that. Look at who is most visionary in our society now—the student Left. That's where we should be—with them."

But being with them has been difficult for some young Catholics who have tried to keep their identities as Catholics. Harvey Cox says that Christians must see the Church in the secular. But by and large the new Left is unchurched, it follows what is loosely called the new morality, and it has small use for traditional Christianity. The Negro Baptist ministers who have led the civil-rights movement in the South have not had much success in introducing the young SNCC and CORE workers to Christ, and the choice for some young Catholics has been either to compromise or to leave the movement.

Maneuvers to Quiet Radical Priests

Nothing agitates the Catholic Left so much as the silencing of priests who have advocated controversial issues, and it is here that radical Catholics join with liberal Catholics in a great shared concern. Probably the best-known case to agitate them involved Father Daniel Berrigan, a Jesuit, who is also a poet, a pacifist, and a sponsor of the

intellectual
caliber of the priest!!

by John Corry

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Catholic Peace Fellowship of the Fellowship of Reconciliation. Last fall he joined with Rabbi Abraham J. Heschel, a leading theologian of Conservative Judaism, and Richard John Neuhaus, a Lutheran pastor from Brooklyn, and organized Clergy Concerned About Vietnam. Shortly thereafter, Father Berrigan's superiors sent him on a tour of Latin America for *Jesuit Missions* magazine, of which he has been an associate editor since 1964. The tour, Father Berrigan said, "was arranged mainly to remove me from the movement of protest against the war in Vietnam."

There have been similar cases in the last year, and perhaps the most interesting thing about them has been the causes in which the priests were involved. For instance, Father Antony Mullaney, a Benedictine, was disciplined and placed under restrictions for inviting pacifists to speak on the campus of St. Anselm's College in Manchester, New Hampshire, which coincidentally is the home of the Manchester *Union-Leader*, published by the ferociously rightist William Loeb. Another priest, Father Bonaventure O'Brien, a Franciscan teacher at Siena College in Albany, was told to curtail his work in slums after he had offended local politicians.

The Edmundite Fathers, at the request of the Most Reverend Thomas Toolen, transferred Father Maurice Ouellet from his Negro parish in Selma after he had allowed his rectory to be used as a headquarters for the civil-rights marchers. Priests and nuns who took part in the march recall with a delicious sense of irony Archbishop Toolen's admonition to them: You should be at home doing the work of Christ.

In California, Fathers Keith Kenny and Arnold Meagher were ordered to end their involvements in a strike by grape pickers. At St. Peter's College in Jersey City, Father Daniel J. Kilfoyle was told to stop his pacifist and peace activities, and in Milwaukee, Father James Groppi was told to end his involvement in a school boycott.

Several priests have encountered difficulty in the Los Angeles archdiocese, whose archbishop, James Francis Cardinal McIntyre, is one of the most autocratic and conservative members of the hierarchy. Each priest was disciplined after becoming embroiled in civil rights, and one of them, Father William DuBay, cabled Pope Paul VI to ask that Cardinal McIntyre be removed from the archdiocese for "gross malfeasance" and "abuses of authority." Cardinal McIntyre, Father DuBay said, had directed a "vicious program of intimidation and repression" against priests who were active in the racial struggle.

That was in June 1964. Father DuBay subse-

quently was transferred to a parish in Compton, a suburb of Los Angeles, and then to a hospital in Santa Monica, where he became chaplain. Last February he said he would try to organize the nation's 58,000 priests into a union. The next day he was transferred to a church in Santa Monica, told to recant; he refused, and was suspended by Cardinal McIntyre. He is now a religious counselor at Synanon House in Santa Monica, which cares for narcotics addicts, and he has written a book called *The Human Church*. It does not carry the imprimatur. He says in the book, "The Church is not 100 per cent human. But it should be. Whatever in it that is not human is not of God."

The Response Equivocal

Ecclesiastic discipline, of course, is as old as the Church itself, and it is not completely unknown for a priest to champion pacifism or civil rights. But the response by the laity and other priests was entirely new. For the most part it was tentative and qualified, neither in support of the things the silenced clergymen had advocated, nor directly critical of their superiors.

There was, for instance, an enormously important paid advertisement in the Sunday *New York Times* on December 12, 1965. It was signed by more than one thousand Catholics, including a number of priests and nuns, and it called for the return of Daniel Berrigan from Latin America to New York. Then there were the students, from Fordham in New York City and Le Moyne College in Syracuse, where Father Berrigan once taught theology, who picketed the chancery of the New York Archdiocese. They carried signs that said, "Honesty in the Church" and "St. Paul was a rebel."

Almost certainly these students are in the minority. There is no evidence that unrest is sweeping the campuses of the 339 Catholic colleges and universities, but only that something, tremulous and uncertain, is happening. It is not something like the much-publicized difficulties at St. John's University in New York. This is part of it, but the dispute there was about clericalism and academic freedom and there was no great evidence that the students are deeply involved. It is, however, the students at Marquette University in Milwaukee who have petitioned the administration to withdraw the requirement that all Catholic undergraduates make a retreat each year. The requirement, the petition said, "is theologically untenable and self-defeating in that a meaningful commitment to Christ must be freely chosen."

An organizer for Young Christian Students, which has chapters in both colleges and high schools, puts it this way:

"One of the funny and characteristic things about it is that there's not always something going on overtly and it's nigh onto impossible to tell just where things are going next. New associations are being formed with a lot of other groups and young Catholics are working hard to understand what they feel socially and what they feel about their Church. Their current jargon deals with the theology of action, or the theology of social change."

Young Christian Students, which has its headquarters in Chicago, is made up of students interested in the problems of social change. As an organization it takes no position on issues, but it serves as something of a clearinghouse for information on student activities. After the Berrigan incident, for instance, it noted that its members had met to discuss clerical freedom at Boston State College and Emmanuel College in Boston, Alverno College and Marquette University in Milwaukee, the College of St. Teresa and Saint Mary's College in Winona, Minnesota, and at some secular institutions. Its members were also involved in a "week of concern," which was held at the College of New Rochelle by the school's community government, in a vigil in Chicago, and in fasts at Notre Dame and secular Iowa State.

The most dramatic protest, however, was offered by two young people, Kathie Sullivan, twenty-three years old, and James Wilson, twenty-one. Together they went to the chapel of St. Joseph's Cathedral in Manchester, New Hampshire, last December, and began a fast as "an expression of indignation." Miss Sullivan said that "unjust silences and limitations" had been placed on priests and that "we must encourage and nourish those who are deeply troubled and ordained to creative change." In particular, she said, she was moved by the restrictions that had been placed on Father Daniel Berrigan and Father Antony Mulaney. At the time, Miss Sullivan, a tiny girl with very bright eyes, was on the national staff of Young Christian Students. She is now in Roxbury, Boston's Negro ghetto, trying to organize a hospitality house for the poor. Mr. Wilson was, and is, associated with the Catholic Workers in New York City.

The day after the fast began about ten Notre Dame students and a priest gathered for a spaghetti dinner in a graduate student's apartment. They decided to show sympathy for Miss Sullivan and Mr. Wilson and to call attention to the question of clerical freedom by beginning a fast and prayer vigil the next day. From the start, their

protest was largely symbolic. Only two students refused all food; most ate bread or limited themselves to one meal a day. It was impossible to measure the impact they made on the campus, which by and large is conservative, but the fasters all said that they had been approached by other students, who were sympathetic to them. Furthermore, they said, they sensed understanding for what they were doing among the priests and religious, particularly the nuns.

A Generation Leaps

The resistance and the understanding will ebb and flow. Father Daniel Berrigan is now back in New York. He says he will renew his peace activities and that he still considers Vietnam a "terrifying question." Furthermore, his superiors say that they will not interfere with him in any way. Father Vincent B. Yanitelli, president of St. Peter's College, says he has had "second thoughts" and that Father Kilfoyle will be allowed to resume his participation in peace campaigns. Cardinal McIntyre of Los Angeles has not been heard from, but no one is surprised about this; his is a different style altogether.

For there is a generational gap in the priesthood, just as there is among laymen. Most obviously, there is more emphasis on scripture in seminaries than there was ten years ago; there is less emphasis on canon law. "The law is my servant, not my master," a young Jesuit says. "I find," says another, "that I cannot talk to my superiors about what is most meaningful to me. We just do not think in the same terms." In March, 125 students from St. John's Seminary in Boston, the study house for candidates to the diocesan priesthood, held a silent vigil outside the seminary while Cardinal Cushing was conferring inside. They were protesting what they said was a lack of freedom in seminary life, and in a statement they said, "The hierarchy cannot afford much longer to live in an aura of Byzantine splendor, relying on authority derived in understanding from practices of medieval times, while more and more people (and clergy) leave the Church." As the college students say, this is getting down to the nitty-gritty.

There is a nun in Brooklyn. She is a charmer, and she falls in regularly for picket lines and rent strikes. She says that "the Holy Spirit is working through all of us," and she adds, very quickly, "and through the hierarchy, too, of course." Sometimes she wonders, though, about the hierarchy. She says she felt uncomfortable when Cardinal Spell-

John Corry
Winger in SF
best poetry

by John Corry 63

man donated his \$500,000 coin collection to the poor. "Where," she asks, "did a follower of the poor Christ get a \$500,000 coin collection?" This is not a new thought. American Catholics (and Protestants, too) sentimentalize waterfront priests, hoodlum priests, Boys' Town priests, and big Irish priests with red faces and hearts like marshmallows. Cardinals in ermine, unless they are known as either sensible, jolly men or ascetics, are sometimes suspect. Cardinal Spellman is known as neither one nor the other and so he is open to criticism. But even in New York, which has the strongest tradition of a Catholic underground, probably because it has had a conservative hierarchy for so long, what the nun feels is different. It is also pervasive on the Left. Here is a young priest describing his leap to Catholic radicalism:

"I was assigned to a hospital in Harlem. It was just before Christmas and one night they brought in a Negro woman with five bullet holes across the upper part of her body. I was in my room at the time and I left in a hurry without stopping even to put on my shoes. I remember it because her blood dripped over my feet and stiffened my socks. Anyway, I returned to my room, feeling pretty lousy, and for no particular reason decided to open my mail. So the first thing I opened was a Christmas ad from the Institutional Commodity Service (the diocesan buying agency) and there was something asking me to buy perfume for my loved ones now. I looked down at my socks and wondered just what the hell kind of business I was in anyway."

Subsequently, the priest sought to build a com-

munity in a small church on the Lower East Side of New York. He celebrated most of the Mass in English and he encouraged his congregation to shape the liturgy. Some members wrote folk songs that were sung during the service and others painted and decorated the church. The priest has since been told that his community, which included not only young people from the neighborhood, but also priests, nuns, and a few distinctly upper-middle-class people from the suburbs, was bewildering the Puerto Ricans for whom the church was intended and driving them away. He has been told to stop his activities, and he has, but he is protesting and making his displeasure known.

That is the style of Catholic radicalism—protest, even disobedience. When Father Daniel Berrigan was recalled from South America a Catholic radical had to be talked out of picketing him. He said that Father Berrigan, once sent away, should have refused to return. A priest from Brooklyn is scornful of those clergymen who never disagree with their superiors and says that "they are on the ecclesiastic make," trying to get ahead within the Church. He says that "unless Cardinal Spellman smells the urine in the halls of a tenement, unless he sees the garbage piled up, how can he understand the problems that a young couple face when they try to live there and lead a Christian life?"

He must force the Cardinal and all the hierarchy to do this, he says, and to do this he must disagree and even fight with them. He is earnest about this and he says that if he fails the Church will fail too. The other Catholic radicals agree.

1958

BY ROBERT LOWELL

Remember standing with me in the dark,
escaping? In the wild house? Everything—
I mad, you mad for me? And brought my ring
that twelve carat lunk of gold there . . . Joan of Arc,
undeviating still to the true mark?
Robust, ah taciturn! Remember playing
Marian Anderson, Mozart's *Shepherd King*,
il re pastore? Oh hammerheaded shark,
Oh rainbow salmon of the world—your hand,
a rose. Remember? And we stood, still stand?

From *Near the Ocean*, © 1966 by Robert Lowell,
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HOW A PLAYWRIGHT TRIUMPHS

BY CLIFFORD ODETS

"We live in a strange, dry country . . ."
Odets wrote in 1961. *"A strong heart is needed, iron nerves,
to continue to be a serious writer here."*

The following monologue—by one of the best American playwrights of the century—was originally a dialogue. It is drawn from an interview in Hollywood with Clifford Odets by Arthur Wagner of the Department of Theatre at Tulane University. The interview took place over a two-day period in September 1961, two years before Mr. Odets' death.

I had always wanted as a kid to be both an actor and a writer. For a while I thought I would be a novelist, but when I became a professional actor, my mind naturally began to take the form of the play as a means of saying something. I wasn't sure I had anything to say, because some of the other things I wrote were quite dismal. But being an actor, I began to think in terms of three acts, divisions of acts, and scenes within the acts, and whatever technique I have has been unconsciously absorbed—almost through my skin—with all the kinds of acting I have done.

Before *Awake and Sing!* I wrote a whole very bad novel and a few short stories, all of which I later tore up. The question is really not one of knowing how to write so much as knowing how to connect with yourself so that the writing is, so to speak, born affiliated with yourself. Anybody can teach the craft of playwriting, just as I can teach myself how to make a blueprint and construct a house, on paper. But what cannot be taught, and what I was fortunate in discovering, was simply being myself, with my own problems and my own relationships to life.

Without the Group Theatre I doubt that I would have become a playwright. I might have become some other kind of writer, but the Group Theatre and the so-called "method" forced you to face yourself and really function out of the kind of person you are, not as you thought the person had to function, or as another kind of person, but simply using your own materials. The whole "method" acting technique is based on that. Well, after attempting to write for eight or ten years, I finally started a short story that made me really understand what writing was about in the sense of personal affiliation to the material.

I was holed up in a cheap hotel, in a kind of fit of depression, and I wrote about a young kid violinist who didn't have his violin because the hotel owner had appropriated it for unpaid bills. He looked back and remembered his mother and his hard-working sister, and although I was not that kid and didn't have that kind of mother or sister, I did fill the skin and the outline with my own personal feeling, and for the first time I realized what creative writing was.

A playwright who writes about things that he is not connected with, or to, is not a creative writer. He may be a very skilled writer, and it may be on a very high level of craft, but he's not going to be what I call an artist, a poet. We nowadays use the term creative arts, or a creative person, very loosely. A movie writer thinks of himself as a creative person who writes films or TV shows. Well, in the sense that I'm using the word, he's just a craftsman, like a carpenter. He

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SERMONS

SEPT. 1967 - JUNE 1968

ARCHIVES

OVINUM MALKIENU: PART I

INTRODUCTION

A GENERAL

- 1 all too many of us tend to take certain prayers for granted; we say them bec. they are printed on p bt we really know little about them
- 2 in this context, relevance of this prayer for HH & others brought to fore by question which I couldn't answer at once: why don't we say O.M. on Shabbos?

B SPECIFIC

- 1 answer led me to examine meaning of this prayer & others & that is reason for this four-part series on HH prayers, just prior to holydays. ^{O.T., O., A.C.H.}
- 2 if we understand & comprehend prayers better, instead of taking them for granted, meaning of holydays greater, deeper and of more intense significance.
- 3 answer to question: why not OM on Shabbos? bec. prayers refers to human failings & troubles; thus, not said on Shabbos when Jew should be cheerful & joyous, not sad!
- 4 of course, more to prayer than just this thought.

BODY

A FACTS

- 1 1st mentioned in Talmud as prayer of R. Akiba when he said it on a fast day; 2nd century.
- 2 in 9th century Sidur of R. Amram have it again but then written down & now have 25vv; in course of time the no. ^vincreased due to disasters, persecutions, trials & trib which are mentioned or referred to.
- 2 ~~now~~ ^{some} have 36 vv and in our prayer book 44 vv
- 3 no. of vv. differs in various prayerbooks; ~~some 44 vv~~

B PHRASES

- 1 phraseology is not accidental; each has own meaning "Our F, our K" means two specific things: OUR FATHER: refers to Gd; while OUR KING refers to Law ^{לשון חסד}
- 3 in each of these there is inherent the concept of good (Gd) and evil (Law) and our recitation of these words makes us aware that our way of life is differentiated between these two. ^{This phr. is there but by context,}
- 4 ² "have no King but Thee" may have referred to Roman times when Emperor or Caesar believed himself to be Gd; same concept as in Shema but today only rel. significance and not political
- 5 other pts of reference: want a good year not only bec. of R. HaShono but intends to plead for absence of foes, plagues and other physical or spirit harm
- 6 "return" may refer to "repentance" and perhaps in anticipation of Shabbos Shuvo
- 7 it is important for us to understand that the prayer asks for many things: healing, strength, storehouse

mercy, compassion for children and infants etc. while OUR modern emphasis on RH & Y.K.: "Book of Life" is just one of many which we have taken out to emphasize but is just one of a number in whole. 7/8 while in some prayers vv toward end are more sig. than others, here there is two-fold view: a) spk of Black Death in 14th century and b) spk of Kiddush HaShem, sanctification of Gds name: not only in terms of sacrifices, heroes, martyrs but in sense that all acts of humanity serve to sanctify His name.

CONCLUSION

A GENERAL

- 1 in terms of the prayers' entirety, our takss on the Days of Awe about to commence is to dedicate our lives to His service and that is reason for lang/uage employed in prayer.
- 2 unlike some others, O. M. is a very personal expression ~~of our life~~ and that is just the point at this time of year:
- 3 a personal involvement with Gd in terms of our life, as we live it, and its relationship towards Him.

B SPECIFIC

- 1 in short, this pryaer is part of a series of vv known as "Tachanunim" which is best translated as "supplications"
- 2 they usually come after "18" ^{and} ~~but~~ they serve the ^{main} purpose of man's standing before Gd to seek Him and to renew his outlook on life.
- 3 if we understand this thought, in view of the pryer on the holydays, half of the battle toward forgive ness will already be won.
- 4 that is the essence not only of the sacred days but also of the prayer Ovinu Malkeinu.

AMEN.

Heb. Tab., Friday evening, Sept. 8, 1967

UNESANEH TOKEF: PART II

INTRODUCTION

A GENERAL

- 1 the history of our people is ^{frequently} reflected in our prayers; not only our historical experiences but ^{our} ~~our~~ ^{experiences} which try the heart and soul of the Jew
- 2 the prayers, therefore, reflect both joy and sadness but ^{the} prayer which we speak ~~of~~ tonight, is perhaps neither joyful nor sad but "solemn"; ~~for~~ ^{core} it refers to the basic relationship between man and Gd.
- 3 in the historical sense it is said that it speaks of time when forced conversions were standard procedure on part of X toward Jew but while this may have been beginn, yrs have evolved it into something quite different and far more penetrating.

B SPECIFIC

- 1 story: R. Amnon of Mainz was pressed toward conversion once he ~~asked~~ ^{asked} for 3 days to consider act but was heartsick that he had given impression he might c.
- 2 ~~on RH brought to Syn~~ After 3 days arrested, hands & feet cut off. On RH brought to Syn and just as Chazan about to recited Kedusha, asked him to stop.
- 3 in act on inspiration, recited U.T. & then died.
- 4 3 days later appeared to R. Kalonymous of M (11th cent) in dream, taught him prayer and asked him to write it down & introduce it to all congregations
- 5 fd first in bk by R. Isaac of Vienna in 13th cent and there is a Piyyut, a "poem" and since in litur

BODY

A PLACE IN LITURGY & MEANING

- 1 always said before Kedusha and while the congregation stands, which is a sign of respect.
- 2 furthermore, since earliest days, it is said with Ark open so that sense of awe is greater
- 3 for, if nothing else, it is the most stirring, basic prayer we have, touches soul of man and Jew.

B PRAYER

- 1 most famous phrase, of course, is "who ^{will} ~~must~~ live & who ~~must~~ die" for this time of holydays is time of decision.
- 2 doubt whether there is any sensitive man or woman, even child, who is not affected by these words.
- 3 short prayer of and by itself, let me read you the introduction and the prayer itself: page 90, 91

CONCLUSION

A GENERAL

- 1 while we are not all familiar with introduction & body of prayer, we all know, almost by heart, the stirring conclusion:

וְיָיִתְּנוּ לָנוּ יְיָ אֱלֹהֵינוּ

וְיִשְׁמְרוּנוּ מִכָּל חַסְדֵּי יְיָ

- 2 "but penitence, prayer and charity avert the evil decree"
- 3 this, of course, quite different from body of prayer; ^{is not a ~~prayer~~ ^{statement}} at all but a statement; in other words, a philosophical and theological concept.
- 4 it was firmly believed by the rabbis and commented upon frequently although in earlier years "Tsedoko" ^{has not "charity" but "~~good deeds~~"} which, in their eyes, was the same ^{righteousness}

B SPECIFIC

- 1 [the phrase of the conclusion comes from the Midras Gen. 44:15?]
- 2 but it does not matter greatly where ^{+ how} ~~it~~ comes from for what is vital is the solemnity, depth and fundamental character of the prayer
- 3 that while our lives hang in the balance, repentant prayer and good deeds toward our fellow man can & we hope, DO avert the evil decree; ^{this pt of faith - else they would? but accordingly}
- 4 so that we might, with our loved ones, live a good and wholesome year in peace, in joy and in contentment.

AMEN.

He . Tab., Friday evening, Sept. 15, 1967

OSHAMNU: PART III

introduction

A GENERAL

- 1 recall, almost with awe, when I was a youngster in this cong, the men standing in their pews beating their hands on their breast, reciting "Oshamnu!"
- 2 was a time which is no longer in vogue; today, only a beautiful, magnificent and stirring chant but the people are apathetic
- 3 it was a time of awe, humility and faith but modernity has made its inroads and devotion is missing.

B SPECIFIC

- 1 what is this prayer that has had such a pull on men and what is its place in our liturgy?
- 2 it is, of course, associated with holydays and that is enough to give it a special status. But, more:
- 3 it is part of the confession, as man stands ~~naked~~ before Gd and opens his heart, ~~soul and spirit for~~ mercy, evaluation and forgiveness.

BODY

A CONFESSION

- 1 in first place, this is a public confession and therefore, quite special; it makes us all equal ~~in sin~~ ^{in reality} before Deity
- 2 a ramification: it never allowed for establishment of confessional in Catholic, private sense; there is here no priest to grant forgiveness.
- 3 Jews stand on own, alone before man & his Maker.
- 4 this leads to second aspect of Confession: all of sins enumerated here are in 1st person plural "we"
- 5 thus, see, as well, that we are part of a group, a unity, a society and that this fellowship ~~of~~ Minyan is vital to our spiritual welfare as it always was to our physical well being.

B FORM OF PRAYER

- 1 it is an acrostic poem with each letter of Hebrew alphabet successively used; but while we have only 21 letters, yet 24 Confessions by using final letter of alphabet three times in a row.
- 2 why 24? a) 24 sins enumerated in Jeremiah 2; b) 24 sins in Ezek 22; c) 24 books of Tanach; d) a round number often used with no special significance.
- 3 in short, we don't know why 24! But, point is that Jews have transgressed the sins enumerated here & to larger or lesser degree, we could all use ~~with~~ some forgiveness and repentance.
- 4 incidentally, there is no specific conclusion to this prayer except the final letter of alphabet but there is a specific beginning, an introduction which

is taken from ~~part of~~ Psalm and Talmud (B 547)

- 5 finally, there are some remarkable omissions to be noted: such as assault, cruelty, murder, incest but these ^{sins} are perhaps omitted since no Jew, it was glibly believed, would be capable of such a sin; & even if it were possible, he would not have the effrontery to appear in the Syn before man & Gd on these holydays.

CONCLUSION

A GENERAL

- 1 ~~this~~ prayer, the OSHAMNU is part of a series of two prayers which are assigned the general heading of Confessions or, in Hebrew "the Vidui"
- 2 this prayer is known as the "short confession" for it enumerates ~~the~~ mere 24 signs, ~~already mentioned.~~
- 3 it is "short" because one other Vidui, one we will discuss next week, the "AL CHET" is so much longer and it is known not merely as the "long confession" but as the Vidui Hagadol, the "GREAT Confession".

B SPECIFIC

- 1 nevertheless, while there is a long or great (and a short) confession, this does not detract from the "short" *Ushamnu*
- 2 it is a high point of the service where dignity, decorum and awe are ever present.
- 3 as in former years, I am never at ease in the context of this prayer and when I recall those of yesteryear and the manner in which they beat the breast over the heart, I can appreciate all the more ~~so~~ the fact that all of us, even the good, do sin
- 4 but ~~that~~ they of days gone by ^{were} ~~in~~ a diff. time, were closer to Gd than we ~~are in our time~~ and more's the pity. *You see:*
- 5 ~~they~~ not merely said the words but ^{believed &} lived them; we would be better off were we to do likewise today.

AMEN.

Heb. Tab., Friday evening, Sept. 22, 1967.

INTRODUCTION

GENERAL

- A 1 last week had occasion, when disc. OSHAMNU to spk of Confession, of Vidui. Then short form, now Grt!.
- 2 whole concept of Vidui is likned to repentance in two ways: a) turn from evil and b) turn to Gd'.
- 3 thus have represented here the basic thought in Jud and partic noteworthy for this time of year: that Jews have freedom of will; that is to say, as we sin, so we can return.

B SPECIFIC

- 1 three types of sin: a) Chet: missing the mark, any wayward action, due to carelessness, ignor or error b) Ovon: crookedness; a departure from right conduct by conscious transgression of Gds C. c) Pesha: a rebellion; a deliberate persistence in such a departure
- 2 finally, it must be understood that sin is bad bec it unhinges all restraints of educ, habit, worth & gives no unity, strength, goal or purpose.

BODY

FORM

- 1 thus, while sin is part of life, it must be erased; the fact, as already mentioned, that we have freed. of will is not to serve as an excuse bec. we can go back but rather as a restraint a discipline, not to stray from the very beginning.
- 2 this prayer, as v.s, Oshamnu, is a double acrostic where Hebrew alphabet is used twice in a row although from historical pt of view this is not the way prayer was at beginning; Maimonides in his Mishna ⁴ora had only one set of letters in alphabet and Sephardim do likewise; We current Ashkenazim are only ones who have so many sins that we need to run through Hebrew alphabet twice!
- 3 while most of phrases in form we know speak of "we" and almost all begin with "Al Chet" there are some vv which speak of singular and begin ⁴V-al Chatoin which is to say that there is no unity in prayer.

B COMMENTARY

- 1 prayer or confession is a catalogue of sins covering whole range of human failings, backsliding and false conduct. Interesting to note, that while we believe prayer to be very old, essence of human failings just as applicable today as was case thousands of years ago, in another time and another place!
- 2 in this context, note particularly, the many references to sins committed with our tongues; it appears

that neither they nor we have a monopoly on slander, gossip or maliciousness.

- 3 usury, business ethics, pride, lewdness, etc. are all part of current scene, still; we have not learned explanation & commentary p. 911 F Hertz.

C PARAGRAPHS

- 1 in our recitation of prayer, have paragraphs which read "Val Culom" but this only in Ashkenazie rite and serves as a dividing line, for thought on our part. *forgive us, pardon us, atone us* *ש' 733 אשכנזי 95 110*
- 2 the Sephardim do not have the division by Val Culom but recite prayer from beginning to end and since it is an acrostic representing Hebrew alphabet, they go from "a to z", from aleph to Sof" from Alpha to omega" and, therefore, feel that they are fulfilling all of obligations incumbent upon them for repentance.

CONCLUSION

A GENERAL

- 1 this then is the Great Vjdui, the large, confession and it occupies a central place in our High Holyday liturgy.
- 2 it must be recited, it must be understood and, above all, it must be taken to heart.
- 3 without confession at this time, and at the moment of death when another type of Vidui is said, there is no repentance and there is no acceptance by God.

B Specific

- 1 thus, as we are about to meet the Holydays head-on, we know what is before us: not merely to recite the words of our many prayers but to seek to understand and comprehend them; *O. Malk; Unes Tokeph; Oshamun; Achet.*
- 2 only in this way can we do justice to the sacred occasions and only in this way can we hope to be better individuals in the year to come.
- 3 we want to be better, we want to be clean, we want to be pure and we want to be tied in sacred joy to Almighty God. That should be our hope & prayer; for that is the reason for our life at this time of year. *as x Jew "He is 733" x hope I will be a*

AMEN. *may health, content - peace to you 'yes.*

Heb. 1ab., Friday evening, Sept. 29, 1967.

10/1/10

BAL KIN D - Sidney Herbert

OVINU MALKEINU: PART I

INTRODUCTION

A GENERAL

- 1 All too many of us tend to take certain prayers for granted; we say them because they are printed on paper but we really know little about them.
- 2 In this context, relevance of this prayer for High Holidays and others brought to fore by question which I couldn't answer at once: why don't we say Ovinu Malkeinu on Shabbos?

B SPECIFIC

- 1 The answer led me to examine meaning of this prayer and others and that is the reason for this four-part series on High Holidays prayers (Unesaneh Tokef, Oshamnu, Al Chet), just prior to the holy days.
- 2 If we understand and comprehend prayers better, instead of taking them for granted, meaning of holy days greater, deeper and of more intense significance.
- 3 Answer to question: why not Ovinu Malkeinu on Shabbos? Because the prayer refers to human failings and troubles; thus it is not said on Shabbos when a Jew should be cheerful and joyous, not sad!
- 4 Of course, more to prayer than just this thought.

BODY

A FACTS

- 1 First mentioned in Talmud as prayer of Rabbi Akiva when he said it on a fast day; 2nd century.
- 2 In 9th century Siddur of Rabbi Amram have it again but then written down and now have 25 verses; in the course of time the number of verses increased due to disasters, persecutions, trials and tribulations which are mentioned or referred to.
- 3 Some have 36 verses and in our prayer book 44 verses.
- 4 Number of verses differs in various prayer books.

B PHRASES

- 1 Phraseology is not accidental; each has its own meaning. "Our Father, our King" means two specific things: "Our Father" refers to G-d; while "Our King" refers to Law חטאנו לפניך
- 2 In each of these there is inherent the concept of good (G-d) and evil (Law) and our recitation of these words makes us aware that our way of life is differentiated between these two. This philosophy and theology but, by contrast,
- 3 "Have no King but Thee" may have referred to Roman times when Emperor or Caesar believed himself to be G-d; same concept as in Shema but today only religious significance and not political.

- 4 Other points of reference: want a good year not only because of Rosh Hashono but intend to plead for absence of foes, plagues and other physical or spiritual harm.
- 5 “Return” may refer to “repentance” and perhaps in anticipation of Shabbos Shuva.
- 6 It is important for us to understand that the prayer asks for many things: healing, strength, storehouse mercy, compassion for children and infants, etc., while our modern emphasis on Rosh Hashono and Yom Kippur: “Book of Life” is just one of many which we have taken out to emphasize but is just one of a number in whole.
- 7 While in some prayers the verses toward end are more significant than others, here there is a two-fold view: a) speak of Black Death in 14th century and b) speak of Kiddush Hashem, sanctification of G-d’s name: not only in terms of sacrifices, heroes, martyrs but in sense that all acts of humanity serve to sanctify His name.

CONCLUSION

A GENERAL

- 1 In terms of the prayers’ entirety, our task on the Days of Awe about to commence is to dedicate our lives to His service and that is the reason for the language employed in the prayer.

2 Unlike some others, Ovinu Malkeinu is a very personal expression and that
is just the point at this time of year;

3 A personal involvement with G-d in terms of our life, as we live it, and its
relationship towards Him.

B SPECIFIC

1 In short, this prayer is part of a series of verses known as "Tachanunim"
which is best translated as "supplications."

2 They usually come after "18" (Shmone Esrai) and they serve the main
purpose of man's standing before G-d to seek Him and to renew his outlook
on life.

3 If we understand this thought, in view of the prayer on the holy days, half of
the battle toward forgiveness will already be won.

4 That is the essence not only of the sacred days but also of the prayer Ovinu
Malkeinu.

AMEN.

Hebrew Tabernacle

Friday evening

September 8, 1967

UNESANEH TOKEF: PART II

INTRODUCTION

A GENERAL

- 1 The history of our people is frequently reflected in our prayers; not only our historical experiences but those conditions which try the heart and soul of the Jew.
- 2 The prayers, therefore, reflect both joy and sadness but the prayer of which we speak tonight, is perhaps neither joyful nor sad but “solemn”, it refers to the basic core relationship between man and G-d.
- 3 In the historical sense it is said that it speaks of time when forced conversions were standard procedure on the part of Christianity toward Jews but while this may have been the beginning, years have evolved it into something quite different and far more penetrating.

B SPECIFIC

- 1 Story: Rabbi Amnon of Mainz was pressed toward conversion once. He asked for 3 days to consider the act but was heartsick that he had given the impression he might convert.
- 2 After 3 days he was arrested, hands and feet cut off. On Rosh Hashono he was brought to the synagogue and just as the Chazan was about to recite the Kedusha, he asked him to stop.

- 3 In an act of inspiration, he recited Unesaneh Tokef and then died.
- 4 Three days later he appeared to Rabbi Kalonymous of M (11th century) in a dream, taught him the prayer and asked him to write it down and introduce it to all congregations.

BODY

A PLACE IN LITURGY AND MEANING

- 1 It is always said before Kedusha and while the congregation stands, which is a sign of respect.
- 2 Furthermore, since the earliest days, it is said with the Ark open, so that sense of awe is greater.
- 3 For, if nothing else, it is the most stirring, basic prayer we have, it touches the soul of man as Jew.

B PRAYER

- 1 The most famous phrase, or course, is מי יחיה ומי ימות “Who will live and who will die?” for this time of holy days is a time of decision.
- 2 Doubt whether there is any sensitive man or woman, even child, who is not affected by these words.
- 3 Short prayer of and by itself, let me read you the introduction and the prayer itself: page 90, 91. tortures(?) and especially of the people reflected in it.

CONCLUSION

A GENERAL

- 1 While we are not all familiar with the introduction and body of the prayer,
we all know, almost by heart, the stirring conclusion:

ותשובה ותפילה וצדקה מעבירין את רוע הגזרה

- 2 “But penitence, prayer and charity avert the evil decree.”

- 3 This, of course, is quite different from the body of the prayer. It is not a
petition at all but a statement; in other words, a philosophical and theological
concept.

- 4 It was firmly believed by the rabbis and commented upon frequently
although in earlier years “Tsedoko” was not “charity” but “righteousness
which, in their eyes, was the same.

B SPECIFIC

- 1 The phrase of the conclusion comes from the Midrash Gen. 44:15?
2 But it does not matter greatly where and how Unesaneh Tokef comes from,
for what is vital is the solemnity, depth and fundamental character of the
prayer.
3 That while our lives hang in the balance, repentant prayer and good deeds
toward our fellow man can and, we hope, DO avert the evil decree. This
part of faith....act accordingly.

4 So that we might, with our loved ones, live a good and wholesome year in
peace, in joy and in contentment.

AMEN.

Hebrew Tabernacle Friday evening September 15, 1967

OSHAMNU: PART III

INTRODUCTION

A GENERAL

- 1 I recall, almost with awe, when I was a youngster in this congregation,
the men standing in their pews beating their hands on their breast,
reciting "Oshamnu."
- 2 It was a time which is no longer in vogue; today, only a beautiful,
magnificent and stirring chant but the people are apathetic.
- 3 It was a time of awe, humility and faith but modernity has made its
inroads and devotion is missing.

B SPECIFIC

- 1 What is this prayer that has had such a pull on men and what is its place
in our liturgy?
- 2 It is, of course, associated with the Holy Days and that is enough to give
it a special status. But, more:
- 3 It is part of the confession, as man stands before G-d and opens his heart
in search of mercy, evaluation and forgiveness.

BODY

A CONFESSION

- 1 In the first place, this is a public confession and therefore, quite special; it makes us all equal and reveals us before Deity.
- 2 A ramification: it never allowed for establishment of confessional in Catholic, private sense; there is here no priest to grant forgiveness.
- 3 Jews stand on own, alone before man and his Maker.
- 4 This leads to second aspect of Confession: all of the sins enumerated here are in first person plural, "we".
- 5 Thus, see, as well, that we are part of a group, a unity, a society and that this fellowship or Minyan is vital to our spiritual welfare as it always was to our physical well being.

B FORM OF PRAYERS

- 1 It is an acrostic poem with each letter of the Hebrew alphabet successively used; but while we have only 22 (Sharon- Hebrew has 22 letters, not 21 as your dad wrote) letters, yet there are 24 Confessions by using the final letter of the alphabet (ת) three times in a row.

- 2 Why 24? a) 24 sins enumerated in Jeremiah 2; b) 24 sins in Ezekiel 22;
c) 24 books of Tanach; d) A round number often used with no special
significance.
- 3 In short, we don't know why 24! But, the point is that Jews have
transgressed the sins enumerated here and to a larger or greater degree,
we could all use some forgiveness and repentance.
- 4 Incidentally, there is no specific conclusion to this prayer except the final
letter of the alphabet but there is a specific beginning, an introduction
which is taken from Psalms and Talmud (B 547).
- 5 Finally, there are some remarkable omissions to be noted: such as
assault, cruelty, murder, incest, but these sins are perhaps omitted since
no Jew, it was glibly believed, would be capable of such a sin; and, even
if it were possible, he would not have the effrontery to appear in the
synagogue before man and G-d on these holy days.

CONCLUSION

A GENERAL

- 1 This prayer, the Oshamnu, is part of a series of two prayers which are
assigned the general heading of Confessions or, in Hebrew, the "Vidui."

2 This prayer is known as the “short confession” for it enumerates a mere 24 sins.

3 It is “short” because one other Vidui, one we will discuss next week, the “Al Chet”, is so much longer and it is known not merely as the “long confession” but as the Vidui Hagadol, the “Great Confession.”

B SPECIFIC

1 Nevertheless, while there is a long or great (and a short) confession, this does not detract from the “short” אשמו.

2 It is a high point of the service where dignity, decorum and awe are ever present.

3 As in former years, I am never at ease in the context of this prayer and when I recall those of yesteryear and the manner in which they beat the breast over the heart, I can appreciate all the more the fact that all of us, even the good, do sin.

4 But they of days gone by were of a different time, were closer to G-d than we, and more's the pity. You see:

5 They not merely said the words but believed and lived them; we would be better off were we to do likewise today.

AMEN.

Hebrew Tabernacle Friday evening September 22, 1967

AL CHET: PART IV

INTRODUCTION

A GENERAL

- 1 Last week I had occasion, when discussing Oshamnu to speak of Confession, of Vidui. Then short form, now Great one.
- 2 Whole concept of Vidui is likened to repentance in two ways: a) turn from evil and b) turn to G-d.
- 3 Thus have represented here the basic thought in Judaism and particularly noteworthy for this time of year: that Jews have freedom of will; that is to say, as we sin, so we can return.

B SPECIFIC

- 1 There are three types of sin: a) Chet: missing the mark, any wayward action, due to carelessness, ignorance or error. b) Ovon: crookedness; a departure from right conduct by conscious transgression of G-d's Commandments. c) Pesha: a rebellion; a deliberate persistence in such a departure.

- 2 Finally, it must be understood that sin is bad because it unhinges all restraints of education, habit, worth and gives no unity, strength, goal or purpose.

BODY

A FORM

- 1 Thus, while sin is part of life, it must be erased; the fact, as already mentioned, that we have freedom of will is not to serve as an excuse because we can go back but rather as a restraint, a discipline, not to stray from the very beginning.
- 2 This prayer, as vs. Oshamnu, is a double acrostic where the Hebrew alphabet is used twice in a row (גג ,בב ,אא etc.) although from a historical point of view this is not the way the prayer was at the beginning: Maimonides in his “Mishna Torah” had only one set of letters in the alphabet and Sephardim do likewise; we current Ashkenazim are the only ones who have so many sins that we need to run through the Hebrew alphabet twice!
- 3 While most of the phrases in the form we know speak of “we” and almost all begin with “Al Chet”, there are some verses which speak of singular and begin V-al Chatoim, which is to say that there is no unity in prayer.

B COMMENTARY

- 1 Prayer or confession is a catalogue of sins covering whole range of human failings, backsliding and false conduct. Interesting to note, that while we believe prayer to be very old, essence of human failings just as applicable today as was the case thousands of years ago, in another time and another place!
- 2 In this context, note particularly, the many references to sins committed with our tongues; it appears that neither they nor we have a monopoly on slander, gossip or maliciousness.
- 3 Usury, business ethics, pride, lewdness, etc. are all part of current scene, still; we have not learned.
- 4 Explanation and commentary page 911 F Hertz.

C PARAGRAPHS

- 1 In our recitation of the prayer, we have paragraphs which read "V-al Culom", but this is only in the Ashkenazie rite and serves as a dividing line, for thought on our part. "Forgive us, pardon us, atone us."

סלח לנו מחל לנו כפר לנו

CONCLUSION

A GENERAL

- 1 This then is the Great Vidui, the large confession, and it occupies a central place in our High Holiday liturgy.
- 2 It must be recited, it must be understood and, above all, it must be taken to heart.
- 3 Without confession at this time, and at the moment of death when another type of Vidui is said, there is no repentance and there is no acceptance by G-d.

B SPECIFIC

- 1 Thus, as we are about to meet the Holy Days head-on, we know what is before us: not merely to recite the words of our many prayers but to seek to understand and comprehend them: Ovinu Malkeinu, Unesaneh Tokef, Oshamnu, Al Chet.
- 2 Only in this way can we do justice to the sacred occasions and only in this way can we hope to be better individuals in the year to come.

3 We want to be better, we want to be clean, we want to be pure and we want to be tied in sacred joy to Almighty G-d. That should be our hope and prayer; for that is the reason for our life at this time of year.New Year of 5728 and we hope it will be a year of health, contentment and peace for you and yours.

AMEN.

Hebrew Tabernacle Friday evening September 29, 1967

8/6/67 10-6-67

Friends, at this season of the Jewish year we are primarily concerned with the concept of sin. That is of the essence to this occasion; we acknowledge that we have sinned, we ask for forgiveness and on the basis of this pardon we pray to be inscribed in the Book of Life for the year to come. There is, therefore, an element of reward and punishment involved in this entire ritual; if we atone and vow to sin no more, God will have mercy ~~and reward us with life~~ but ^{will} if, on the other hand, we are not sincere in our atonement ~~and do sin again~~, as God ^{will} surely knows, our fate continues to hang in the balance and punishment is implied. But the punishment is of varying degrees and therein lies the crux of the problem. Let us, for example, consider one of the ^{most} ~~great~~ perplexing problems of sin and punishment to be found in the Bible: ~~as found in incidents concerning Saul and David, and see if we can not learn a lesson for our own time.~~ Saul, on the one hand, committed a relatively light sin in that he sacrificed before the people without the sanction and presence of Samuel. ~~and while~~ ^{but} He acknowledged his transgression ~~he~~ was severely punished, he was removed from the central area of power, ~~and prestige~~ and became one of the lesser figures of ~~the~~ Jewish history. David, on the other hand, transgressed greatly in that he not only committed adultery but had the husband of his young woman, who was already pregnant, sent to the forefront of battle so that he would surely be killed. And while David also acknowledged his transgression for this particularly serious sin, he was punished with the death of the child but then went on to become one of the ~~great~~ kings and one of the heroes of our people; indeed, so much so that from his family tree the Messiah would come. How does one explain this seeming contradiction in terms of reward and punishment; what lesson can we learn for our own time and for our own lives.

The answer ~~can~~ be found in the manner in which these two ^{men} ~~giants~~ of ancient times responded to their accusers. Saul said unto Samuel "I have sinned for I have transgressed the commandment of the Lord, and ~~thy~~ words, because I feared the people and hearkened to their voice...I have sinned, yet honor me now, I pray thee, before the elders of my people and before Israel and return with me that I may worship the Lord thy God." In short, as we see through

these deceptive phrases and come to know the true ~~ch~~ character of Saul, we come to learn that he is not so much concerned with the fact of his sin but, rather and here is the crux of the matter, with his prestige, with his place or with his status vis-a-vis the people of Israel. ^{The key phrases:} "I have sinned, yet honor me now before the elders of my people"; and therein lies the weakness of Saul. ~~In short, and as the weak personality of the man begins to emerge, Saul can~~ ^{endure} not ~~face~~ the consequences of his sin; he is the type of man who must save face and who must at all times appear before his peers with full honors, his pride ^{infect} ~~must be saved before the people, he can~~ ^{nor} ~~not~~ ^{he} admit his guilt in public, ^{he} ~~but~~ must almost pathologically, maintain ^{the} appearances of honor due him and, therefore, can not bring himself to admit in public that he has done wrong! It is quite different with David. When Nathan confronts him with his sin, the king very simply and without further excuses or remonstrations pertaining to his lofty position ^{of which} says: "I have sinned against the Lord". That is the sum total of his ~~atonement and~~ confession as far as words are concerned; yet, quite to the contrary ^{to} Saul, David now throws himself on the floor of his palace for all the people to see and enters a period of weeping and wailing and fasting in the hope that the child might still be saved. There is in David, ~~in other words,~~ no fear of punishment, no attempt to save his status in the eyes of his fellow man; he is ready to accept the consequences and he does not need any help in maintaining his place of honor within the community. ^{David's} ~~His~~ manner of confession is simple and direct, he utters those words ^{which} ~~which~~ are essential while Saul is more concerned with outward appearances and places his own guilt on a secondary level. Therein lies the difference between the two men, their place in history and the reasoning as to why the greater sin was punished more gently while the lesser sinner was punished most severely. The whole incident can be translated into a more modern setting to illustrate the point at issue: two tramps who no longer cared for their sordid life were conversing on a park bench. The first tramp complains about the cold, the running from the police, the nights in the park, the cold and hunger and discomforts of his way of life. To this recital the second tramp says: why then don't you get

a job and leave all this misery behind? And the answer is: What, and admit that I'm a failure? This, unfortunately, is the position of Saul and it is also the position and the argument offered by most of us.

In its most obvious ^{interpretation} ~~application~~ we can apply the lesson learned from Saul and David to the international situation, to our American involvement in Viet Nam. What is it that keeps us there when all of the ideological reasons have long ago been declared obsolete and unattainable? Are we not like Saul who must, in the eyes of the world, maintain his position of power, strength and status? Is not this the position of the American government as well; that we can not bring ourselves, as the mightiest nation on the face of the world, to seek some sort of accommodation, to arrange for a cessation of hostilities, to withdraw our troops to safer and more secure areas instead of ~~doing just the opposite of~~ pouring an ever increasing amount of men and materials into a bottomless pit of an unpopular war with few, if any, obtainable objectives. Must we, in this international situation, always appear in the frame of reference suggested by Saul? Can the mighty not admit an error, ^{in public} can the most powerful not seek a truce, can the nation with the capacity for ~~the~~ ultimate destruction not stop in its fantastic build-up? Must we always fear the opinion of others; are we not powerful enough to seek peace; are we not majestic enough to see that we will not lose the respect of the smaller nations scattered about the face of the globe if we, dealing from a position of strength and status, permit ourselves the luxury of decreasing our commitment? We too fear the consequences, we are afraid of what people would say and think, we too want to maintain appearances ~~and show our force~~ and want ^a ~~the~~ symbolic Samuel walking by our side, ~~as we face the people and the other nations of the world~~. Ours still is an attitude as old as Stephen Decatur's ^{statement} ~~statement~~ of 1816: "Our country! In her ^{dealings} intercourse with foreign nations may she always be in the right; but our country, right or wrong!" That is a typical attitude of Saul and that is what motivates us today for our vision is limited and narrow, ^{But} ~~while~~ true greatness may well lie in the thought and manner of David, whom we have chosen to neglect.

Of course, the attitude which forbids our admission of failure and the necessity to retain our position in the eyes of the world ~~even after our down~~ ~~fall~~ is equally applicable to you and me as individuals. We are and become more like Saul each and every day, each and every year when, in reality, and particularly at this ~~time~~ ^{we should} of the Jewish commitment, ^{we should} be more like David. ~~for~~ ^{are} In his attitude and in his acknowledgement of the Divine Will ~~is~~ ^{are} atonement and salvation to be found. But we have not yet reached that meaningful level of honorable communion ^{or} with one another ~~and~~ with God! The business man, although deep in debt and just barely holding on before slipping into the chasm of reversals will continue, nevertheless, to maintain his status, position, power and place until he ~~slips~~ ^{falls} into oblivion. It would be unheard of, and in our society, be considered almost in "poor taste" to admit one's failure in public. We worship ~~nothing~~ ^{ing} as much as success; to admit, like the tramp, ~~that~~ we have failed is unthinkable. We ~~need~~ ^{need} our appurtenances of power and wealth and status with us at all times as we come before the people. ^P But this almost ghoulisn attitude is not confined to the businessman alone. One sees it among the ordinary, simple, decent people with whom we live each and every day of our lives. Families are rent by internal dissection, husbands and wives are ~~secretly~~ ^{scarcely} in speaking terms, the generation gap has torn children and parents asunder, brothers and sisters have not spoken a kind word to each other in years and have not shown evidence of a good gesture in decades but it is all hidden from the public eye. The most miserable family groups keep up appearances when ~~appearing to~~ ^{approaching} the world outside; they smile, hold hands, fawn upon each other and express a cordiality which is sickening by itself and ludicrous in its ~~hypocrisy~~ ^{hypocrisy}. ~~But,~~ ^{But,} ~~as~~ ^{With} Saul, they would never admit their failure in public, they can not take the consequences, they fear the reaction of ~~their~~ ^{their} peers, they would rather suffer deep within than openly admit their failure. And so ^{it} is with individuals as well. How many individuals ~~do~~ ^{do} you know who are ~~ready~~ ^{ready} to admit their guilt in public? How many of us are there who would, as David, readily prostrate ourselves before the assemblage to admit our error? Are we not ~~more~~ ^{modern} like Saul in that we are ready to admit our guilt but only if it does not take

away from the special place of status and honor and strength which we have established for ourselves in this world of which we are a part. We prefer our ~~sins~~ ^{to} remain anonymous so that the superficial picture of ourselves, which we value above all else, is not shattered before the public for not one of us cares to stand alone freely and honestly admitting his guilt.

That then is the problem for this occasion of Rosh HaShono: to stand before God and this congregation and to say, ^{only} and unafraid, without hesitation or personal consideration: I have sinned! ¹⁹⁴⁸ We liberal Jews speak often and glibly of the Messianic Age but it would seem to me that this era of goodness and decency can come to pass only when and if the individual, as Jew and as man, learns to walk in the tradition of David and casts aside the manner of Saul. That is our task, then, for this day and for this season of the year; to make amends, to ask forgiveness, to seek mercy and guidance but, also, to stand before our fellow man and to admit that we have been wrong, have sinned, have erred. Then we can approach these ten days of penitence with open heart and when the hour of judgement comes upon us, when our fates are no longer weighed by God but sealed, ^{when} the Book of Life lies open before Him and the entry is about to be made, then perhaps He will classify us with David and instead of losing our place because of our concern with it, we shall gain new respect, new honor, new ^{opportunities} ~~concern~~ and our life in the year to come shall be good, shall be of meaning and shall reflect the basic decency and morality inherent in each and everyone of us, ~~created as we are in the image of God.~~ "I have sinned before the Lord" said David and he acted accordingly; he was punished but he was redeemed; he humbled himself but he was ennobled; he suffered but he was given life; he risked his status but attained greatness. Can we at the start of 5728, the New Year, do any less? [We ^{will} ~~may~~ never be kings of Israel but we ^{must} ~~may~~ never lose our own self respect.] May our admission of error be sincere and true and may we be inscribed in the Book for good, for blessing & for life.

Amen.

10-14-1967

X/14/67
#5

Friends, being a resident of New York City like most of you I have also taken unto myself many of the habits usually associated with our city's inhabitants. Some of our characteristics are, ^{rudel} of course, ~~rude~~ and we are known all over the country for our aloofness but, I think, what unites us also and what has become more ingrained into our way of life than anything else is our sense of being careful. For various and sundry reasons we do not care to walk the streets alone, in the summer time some ~~keep up~~ ^{close} their ^{car} windows or buy air-conditioning so that an intruder can not reach in, and we make certain to keep all of our doors and windows locked at home when we are not within our domicile. We are, however, especially careful when someone knocks on our door; we teach the youngest of our young always to ask "Who is it?" and we ourselves, as adults, ask all manner of identification before we turn the key, remove the iron gateway bar and unlatch the lock. It is very comforting for us, of course, but I have always wondered how the individual on the other side of the door might feel! It has ^{already} ~~frequently~~ happened to me that I stand at a door, am asked for identification ^{but} and not having any at hand and not desiring to shout either my name or title throughout the long hallway, have been turned away ^{by} ~~from~~ the very person I had intended to visit. It was a very comical experience at one time or another but, in the long run, it is really not funny at all. It indicates, perhaps more than anything else, that ^{ours is} ~~we are~~ a very sick society and that the ills and tensions from which we hide, more often than we would ^{care} ~~honestly like~~ to admit, ~~to ourselves~~, have begun to afflict and torment us as well.

I make mention of this contemporary aspect of our existence because it has application to us here, on this most sacred day of the Jewish year. This day, incidentally, is more holy and more sacred than any we have had in many a year; Jews are mistaken when they ^{popularly} believe that the Day of Atonement is the most sacred occasion on the Jewish calendar every year. The most sacred day occurs each week, it is the Sabbath; Yom Kippur always takes second place to the seventh day except in a year such as this when the two great days of religious observance merge. ^X But what is vital, in terms of the ~~example~~ cited, is

X if, not D.A., went in 100's + m.s. we are
telling to call > to T, not the men 5 as m.Y.K.

X this pump to send animal laden with sin into desert
X to rid people of their sin, once day of 800 + modern way less
than 1900's

The fact that very often when I walk from the doors behind me to come to this pulpit, I too feel very much like the person ~~behind the door~~ who asks: "Who is there?" ~~and~~ I never know, from week to week, what answer I will receive from the congregation. It is, of course, no ~~special~~ merit to attend services on this one day of Atonement which has been assigned so special a setting by our tradition; the question, however, is very apt and meaningful when applied to each and every Sabbath throughout the year. All kinds of people confront me at our symbolic door: there are the Kaddish sayers, there are the sick and ^{wounded} of spirit, there are those who have need of solace and affirmation, there are the ~~curiosity seekers who are impelled to attend because of a certain~~ ^{drawn by a} sermon topic or some special form of the musical service, there are those who wish to come for an observance or anniversary and, of course, there are the parents, grandparents, loved ones and friends of the Bar Mitzvah boy all of whom indicate by their behavior pattern that they have not been inside a Jewish house of worship in decades. They would not dare to act so shamefully in a Church! Be that as it may, there are even those who actually come to pray but, I must admit in all honesty, ~~their attendance is very meager and~~ they are the exception rather than the rule. Of course, I hasten to admit, we are very lucky in this particular congregation for here, at least, people still come no matter what their reasons. Even during the hot summer months we had never an attendance below 60 individuals and the service has such attractions to the Jews of our area that, notwithstanding the change in neighborhood, we can joyfully and honestly relate to you that ^{over} 50 new members have been added to our congregational family since the beginning of this secular year. However, this does not alter the fact, ^{These do} as ~~it does~~ exist in most congregations with ^{which} ~~whom~~ I am familiar, either by personal experience or through communication with friends. When many of my colleagues go to their pulpit on the Sabbath and ask the searching question "Who is there?" they see at a glance that only the Yahrzeit Jew is at hand and he makes up a very meager Minyan, ~~counting the women, of course.~~ In ever so many congregations the rabbi does not even ask "Who is there?" for, in brutal fact, no one has knocked at his door, ~~and~~ ^{the} Synagogue is closed on

Saturday mornings. *מנחה* *שחרית* "How the mighty have fallen"!

Matters have gone from bad to worse but the suggestion has been made that, after all, we can not afford to let the religious community die of inertia. We know that Sabbath is more important than Yom Kippur but the average Jew ~~does~~ believes just the opposite; why not, then, merge these two days every year and on that one day, and this is the crux of the ~~problem~~ ^{matter}, bring all of Judaism into the context of a single ~~day~~ ^{observance}. We would call it "J Day"; ~~and~~ it would be observed by all Jews and it would fulfill their religious obligations for the rest of the year. "J Day" would work something like this: Friday evening at 6 P.M. Congregational Seder; ^{P.S. Torah for children 9} 8:15 P.M. Kol Nidrei; ¹⁰ 9 P.M. Kiddush in the Succoh and that completes the first portion of "J Day". On Saturday much more is expected of the Jew, of course; he will have to remain in the Synagogue most of the day. 9 A.M. Shofar Service; 10 A.M. Group Bar Mitzvah; Noon Purim Masquerade; 1 P.M. Lunch break or reading of selected portions from the Bible. 2:30 P.M. Adult Education Program, 3 P.M. Yiskor, 4 P.M. Confirmation Service and the day concludes at 5:30 P.M. with the kindling of the Chanukoh candles. You can see in this presentation that vital and aggressive minds have labored diligently in the vineyard of the Lord; Judaism shall never perish and when on this one, "J Day" we ask the question "Who is there?" we shall be overwhelmed by our membership in attendance for they will all be there, will bless us for our foresight and insight and, above all else, will cherish their Judaism as no other previous generation ever has.

The irony in the detailing of "J Day", my friends, ~~is~~ not entirely undeserved by the membership of the Jewish community at large. The ~~tradition~~ ^{made} tells us that "more than the Sabbath was ~~given~~ ^{made} for Israel; Israel was ~~given~~ ^{made} for the Sabbath". This one day of every week, this holy of holies which we are observing in solemn assembly now is ^{at heart of} the ~~very reason for~~ our existence as Jews for it separates us from all others and its ~~ideals~~ ^{ideals} have kept us alive in the face of the ~~greatest~~ ^{greatest} adversity for untold numbers of generations. The Sabbath is our rallying point, it is our humanitarian exemplar, it is the essence of our observance both in the home and in the Synagogue, and it is that one occasion

which by the use of dramatic techniques can be made appealing and dynamic and lasting to the younger generation. And yet, scarcely a youngster nor an adult knocks on our door; we have tried all manner and means of enticing the people but to no avail. We have come to the inescapable conclusion that in modern America we need no longer be afraid, we can open our doors at all times for no one will knock and no one, sad as it may seem, is attempting to ^{pick our} ~~break down~~ ^{lock} ~~our doors~~ in order to gain entrance into our Sanctuary.

For us of this year, the new year of 5728, the coming together of Yom Kippur and the Sabbath gives us a new opportunity to search our hearts and minds and spirit within. You who hold Yom Kippur in such high esteem and seek to live by its traditions, ask yourselves: how much have I done for my faith during the past year and in what manner can I improve my relationship to our Synagogue. You who know that the Sabbath is higher than the Day of Atonement, ask yourselves: how many times during the past year have I been in attendance and if so, for what purpose? How many times have I come simply to pray in order to meet my God? These are the basic questions, these are of fundamental value, these are of the essence as man seeks to atone, asks for forgiveness, ^{yearns} ~~asks~~ a new lease on life and seeks to make peace with his Maker. The Sabbath, this very day which has been so woefully neglected by Jewry in America, is of the utmost importance; it is sacred, it is holy, it is solemn from Friday ^{night} ~~evening~~ though Saturday evening but you have not knocked at our door. Although it has been opened ^{now} for a long time, no one has entered. As we move ever more rapidly toward the conclusion of this special Sabbath day and as you look within yourselves ^{in the spirit of this occasion} why not make the resolve to join the religious family you have chosen, to bring your children, to open the prayerbook, to familiarize yourselves with the text in hand and to make of your attendance a regular commitment to yourselves, to Judaism and to God. Then your Jewish heart may sing and rejoice for in sanctifying the Sabbath you shall be worthy of this Yom Kippur. ^{Thus,} ~~and~~ you shall assure for yourselves and your families a warm and heartfelt relationship which will enrich and ennoble you all year long. Next time there is a knock ~~at the door~~ we shall not ask "Who is it?" but shall open the door at once for we know it is you and with gratitude to God, we shall let you in. Amen. 2/18/67

1966 Nov 10

Nov 10

8,300

+ 250-300

3,700 - 1966

#6
YISKOR: YOM KIPPUR, 1967-5728.

10-14-1967

Friends, if there is any one issue which threatens to tear us to pieces as Americans it is the war being fought ~~mainly~~ by our young men in Asia. While the pros and cons of the conflict may be debated endlessly, what is even more frightening is the callous and almost flippant manner in which we have begun to count our dead. The newscommentators tell us, almost with a smile, that this week or in this particular engagement with the enemy "only" 15 or 40 of our men were killed. The newspapers are as bad or perhaps worse depending on which paper you like to read; the headlines tell us that in one or another spectacular victory we gained our objective with a "minimal" loss of but 100 men! Of course, there is no denying the fact that to lose 50 or 100 men is better than losing 500 or a thousand but these belittling adjectives, used, it seems to me, primarily for propaganda purposes bring us an entirely erroneous picture of what is happening in the midst of that conflict. ~~and~~, far worse, ^{it} does not pay proper homage to the individual man lost in action so many miles from home. We saw the same attitude displayed, with more immediate consequences within the Jewish frame of reference, during the war this past June. While the political and military analysts praised the fighting spirit of the Israelis time and again in very flattering terms, they also made constant reference to the exceptionally "light" losses sustained by our coreligionists overseas. In one battle "only" 30 men were sacrificed to the guns of the Syrians, ~~our~~ ^{the} onslaught against the Egyptian tank corps turned into a ~~massacre~~ ^{route} with "only" a few ~~dozen~~ dead and, of course, ^{compared to} ~~with~~ the losses sustained by our enemies, the total Israeli dead was ^{comparatively} ~~wonderful~~ news. On the other hand, what very few newscasters mentioned is the equally meaningful fact that a nation of two million inhabitants can ill afford to lose even a hundred of its best men. As it was, 750 of the fighting force now lies dead; in such a small nation every death is felt by everyone, very much as if a catastrophe had hit an entire family. Thus, we can easily gloat and rejoice in the very few who ~~have been~~ ^{were} killed, but this does not ~~help~~ ^{cancel} the fact that every living soul is of worth, ~~its~~ ^{the} loss is deeply felt and, as one, ^{the whole} the family stands bereft and bereaved. Who knows what the potential of this man might have been, who knows what ~~con~~tribution he might have made, who

can answer the consequences of this one individual's death toward his family, his society, his religion and the world at large.

Surely, in the light of our being together at this solemn moment, the very same thought must be evident to all of ^{you} ~~us~~ as well. We have before us a book of memorial with ^{hundreds} of names inscribed; to many of ^{you} ~~us~~ these names are faceless but to the individual they are each of meaning and value. ^{They} ~~and~~ remind us of ^{the} ~~a~~ blessing we used to enjoy to the fullest. ^{for} ~~that~~ is what every individual means to us: a blessing; ~~and while~~ mere numbers overwhelm us with the futility of it all, ^{for} it is the individual to whom we are attached, ^{His} ~~and whose~~ life was a source of contentment, joy and ^{fulfillment} ~~blessing~~ to each and every one of us. We do not recall numbers, ^{en masse} they are of no significance ~~en masse~~ but the one who was dear to us, he symbolizes the past and we ^{today} ~~represent the present~~ and the future. Even those of us who suffered so grievously with the loss of the six million are numbed by the ^{intensity} ~~intensity~~ of the number but when this ^{huge} ~~great~~ figure is translated into our own ^{personal} ~~own~~ dear one, then it becomes very real and the sorrow all too poignant. Ask the family who have lost their son in Viet "am whether in his particular battle it was a "mere" 12 men who gave their lives; they will tell us, I am certain, that they are concerned with but one life: that of their son, or husband or brother ^{for} ~~and that~~ his death signifies the end of a line, the end of a promise, the totality ~~even~~ of a family's ambition. Newspaper headlines to the contrary notwithstanding, the loss of one diminishes even more than the ^{low} ~~happy~~ figure of war casualties in the light of what might have been. Similarly in Israel; let us say on a Kibbutz. The loss of one man is a catastrophe for his skill counted, his presence was needed, his family now stands alone and the loss is ever the more real as the little family group is cut to pieces, as the tears flow, as the future looks increasingly bleak and black.

We gathered here have felt the very same numbness of spirit and sense of loss. A father torn from his loved ones represents to us not a name entered on a sacred roll of memorial but a living, breathing, dynamic entity whose death caused us all to die a little; the figure of authority, the man of power,

the symbol of ~~xxxxxxx~~ stability is no more. And, in the same vein, can a mother ever be replaced? She who warmed the heart, who raised her family in love, who made of each day something good and beautiful; can we ever think of the mere numbers of mothers who have died in the past year? A mother is the most personal of family members, she bore us and gave us life and she can never become a statistic! And what of husbands and wives who are taken one from the other with so many plans yet unfulfilled, with dreams unrealized, with obligations still unmet? Is it not true to say that the death of the one is a calamity toward the other; that to be alone in this world of ours, when used to the life of a loved one, is one of the great trials and tragedies of ~~death~~ ^{life} after ~~life~~ ^{death}? Can we glibly cite numbers, facts or statistics in a situation such as that? Can we dare to congratulate ourselves on the low number of husbands or wives that have died in comparison to the great numbers in that one category? It would be a ludicrous gesture for we know better: the loss of one single solitary soul plunges us into the bottomless pit of despair and we know ~~that~~ ^{the} ~~meaning of loneliness.~~ ^{we are alone.} The same, of course, for brothers and sisters and any other group of loved ones for the tragedy is universal in scope and application. It is in this context that I resent the attitude of our news media, no matter to whom or to what its glibness is applied; think of what the death of one person can mean to the world at large as the progenitor of future generations, to the arts and culture of our society, to the strength and preservation of our faith, to the stability and worthiness of our individual family groups. I think it is criminal to apply such adjectives as "mere", "only", "minimum" or "few" to any number of dead for their individual loss causes us all to mourn and the family directly affected can know the depth of grief only in its own heart. ~~as we all~~ ^{all of us}, who have ever suffered a loss, can testify ^{to this} all too readily ~~but~~ ^{for} we mourn with them, sympathize with them and, above all, feel with them.

It is with these thoughts in mind that I call your attention to the fact that here in our House of God and here, with the ministry of this congregation, the numbers ^{of names} inscribed on our plaques, in our books, on our windows or on the various symbols of Jewish identity are hardly of meaning. For you see, we

know our men and women, we have lived and worked with them, we feel their loss personally and when we look about our congregation ^{particularly} on an occasion such as this, we know exactly who sat where over the years gone by and they are all, I can assure you, remembered by us for good, for meaning and for blessing. It is not merely that Cantor Ehrenberg has been with this congregation for more than 25 years and I more than ten; it is the fact that we consider ourselves, and therefore are, ^{religion} a family. ~~and~~ The loss of a member or friend, ~~as a consequence,~~ is felt deeply by each and everyone of us. That is the beauty of our Hebrew Tabernacle, of our religious unity, of our place in the scheme of things; of course, there are Synagogues more majestic, congregants more affluent, individuals more involved in other settings but here we are as one and very few can parallel that fact of Jewish life and identity. We know who was here, what contribution he made to our spiritual or material welfare, who are his children ^{or} ~~and~~ what were her dreams, what hope they had for the future and how meaningful their life in relation to others and to this their spiritual home. It is with a view toward their individuality, ~~then,~~ that we ask you to help maintain our House of God, to give to the best of your ability, to sacrifice in memory of your dear one. ~~so that we might~~ ^{we must} continue to espouse those values and ideals which were of meaning to him whom you ~~and~~ we loved as one, to her whom we remember with love and affection, to them who lived with us for so long and now are forever hidden from our searching eye. Help us with your financial contribution to make our Synagogue strong and vital as has been the case in days gone by for in this Sanctuary your dear ones are not mere names, nor numbers nor statistics but members of our family whom we miss with all our heart. As you help to sustain us you will honor them as well, their names shall continue to echo honor and glory and as they continue to ~~sleep~~ lie in eternal sleep their memory shall serve to inspire and ennoble us all. At this hour of Remembrance, of Yiskor, we think of each and everyone who is ~~no more~~ and we remember them, as individuals, for good, for incentive, for honor, for the glory of their life. ^{נפשו} ^{פ' 23} ²²⁵ May the memory of your righteous one continue to be a source of blessing ^{to you & to us all.}

Amen.

Y.K. afternoon - El 14/67 - Heb. Tab.

10-19-1967

#1 Friends, this holiday produces an unusual number of symbols by means of which we can identify and characterize this festive observance. ~~Only Passover exceeds the number of symbols which we associate with this day of Succos.~~ We have today not only the Succoh itself but the fruits as well; as a matter of fact, we have also the Lulov and Esrog and their component parts and these are all important. We can say, then, that this holiday has at least six different symbols while Chanukoh has only its Menorah, Purim its Megilloh, Shevnoth its tablets and Rosh HaShono its Shofar. Only, ~~to repeat~~, Passover has more symbols but even then we must make a qualifying statement for while the Succos symbols are all brought into the Synagogue and become a part of the ritual, for Passover, the symbols all remain in the home. What, then, is the meaning of all this, especially the Lulov and Esrog which we bring into the Temple? We note, first, that these two really represent four different elements and each ~~are~~ ^{is} different from the other in terms of ~~their~~ ^{its} physical attributes but, in addition, can well represent four different types of individual Jews such as we meet them, face to face, in the course of our days on earth.

Most vital of all of these elements is, perhaps, the Esrog for it is a strange and wonderful fruit. It has a pleasant taste and a wonderful aroma and, as a consequence, it is a pleasure to hold on this joyous festival day. But, more than that, its fragrance and taste represents also the best type of Jew whom we are likely to meet: one who is well versed in the tradition of our fathers and who, in addition, implements his knowledge by putting his learning into practice as he associates with his fellow man ~~during the course of his days on earth.~~ This is, unfortunately, a very rare type of Jew and we find him all too seldom; he combines the intellect and the practical and produces, because of his two fold gift, a type of person whose rare qualities lend honor, dignity and status not only to himself but to the entire Jewish community. It is no secret that already in ancient times the leaders of our tradition emphasized the fact that the qualities of knowledge and action combined in any one person make for a superior individual. This is what the Esrog represents although, sad to note, its human parallel is all too rare a

commodity for that type of person could lead the children of Israel, from a position of leadership, into a new era of commitment and spiritual dedication.

The Lulav itself is produced from the palm branch; for that reason it is sturdy yet supple and makes for a straight and meaningful appearance. However, while vital to this festival observance, it is not as full a commodity as is the Esrog: the palm branch is rich in taste but there is no fragrance whatever. This symbol, also, is part of the Jewish scene in our time. There are many individuals who are intellectually fit and learned in the ways of tradition, who have read and studied and have steeped themselves in the heritage of what has preceded us but they will not and do not apply this depth and breadth of knowledge to the very real and pressing problems which face us as Jews in our time. They are, to be blunt, unproductive in terms of their Jewishness and, we must ask, of what use are they in the final analysis or in the long range view of Jewish survival. [His is not only a waste of an education but a pity from the point of view of our ^{knowledge} background; that ~~it~~ never sees the light of day and remains hidden ~~for all time~~ without being of benefit to anyone.] This is knowledge in the abstract, without practical application and while study for its own sake is to be commended, Jewish learning ought to be applied to our day and age for we have a message for all mankind. ^{אנו אומרים עשרה} We are to be a "light unto the nations", we are a "kingdom of priests and a holy people" but we can never attain these ^{prophecies} ~~qualities~~ if we do not apply our learning and the lessons of the past to meet the trials, challenges and problems which confront us in our contemporary society. This then is the palm branch, the backbone of the Lulav; it has taste but no fragrance and is only half vital to our well being.

Thereafter comes the Myrtle but it too has its defect. The Myrtle, as contrasted to the palm branch, has a marvellous aroma but no taste at all. This fruit is really to be pitied, especially when transformed into the modern counterpart of man. Here, you see, is the Jewish individual who loves his faith, associates himself with our ideals, values and principles, enters his House of God in a spirit of awe and reverence but nullifies it all because of his abysmal ignorance. Here is a person ~~who~~ who finds satisfaction

and fulfillment in the observances, customs, rules and regulations, he is gratified to live as a Jew, he will even make sacrifices for all that Judaism represents but he is of the type who finds no comfort and no appeal in knowledge. But, again, this is only half a man, half a Jew. It is as the rabbis said so many centuries ago, "an ignorant man can not be pious" and they were correct in their assessment. To have blind faith, to have no knowledge, to do without understanding and to act without motivation is to be a spiritual cripple for in Judaism the knowledge of an act is as vital, if not more so, than the act itself. How can a man act if he does not comprehend, how can he pray without insight, how can he feel without understanding, how can he sense the beauty and loveliness of our faith without the learning of his tradition. It is quite impossible and the pity is [to be found in the fact] that most men who are like the Myrtle ^{could} ~~can~~ learn if they would only choose to do so; yet, as a picture of modern man, they are always too busy for study, for reading, and, above all, for commitment on an intellectual level.

Finally, of course, there is still the Willow and it is the most tragic of all. It has neither taste nor aroma and it represents that type of modern Jew with whom we are all too familiar. He knows nothing and he does nothing; his motivation is indifference and his goal is apathy. He goes through life untouched and his faith does not affect him, ~~and~~ were we to leave the future of Judaism to this type of man, [we would be devoid of character as Jews ~~are~~ ~~ready for~~] it is doubtful that we could have survived unto this day and age. This man, this Jew, is also most difficult to understand for he is not involved in anything, be it Jewish or secular. He merely lives his life from day to day, his concern is his immediate circle ~~of dear ones~~, his goals are limited, his ideals are narrow and his vision is beclouded. ^{His} ~~by~~ a sense of self ~~which~~ is so strong that it ~~can~~ rule out any and all attempts on the part of others to break through this barrier which separates him from his fellow man. His contribution is nil and not only in the realm of the financial; he sees nothing, hears nothing, ~~and~~ does nothing and that is why we say that his lot, the lot of the ~~Myrtle~~ Willow is tragic while that of the Myrtle is merely

one to be pitied. [As a matter of fact, I doubt whether there is much hope in a man of this nature] But the most awesome aspect of the tragedy is that the ways of the Willow are not only to be found in adults but, more often than not, in contemporary youth. They have left their heritage behind them, they feel that to be "liberal" is quite sufficient unto itself, and they confuse their own visions, goals, ideals and values with those of our society when, in reality, they are already to be found, and are rooted, in the heritage of Judaism. But, of this, of course, they know little and care even less. That is the apex of our tragedy [as evidenced by reports which reach us from every college campus in America where the rate of intermarriage has risen ^{above} ~~to a high~~ of 15%, unparalleled in the annals of Jewish history anywhere in the world.] These youth, then, because of and sometimes in spite of, their parents are the real Willows and only time will tell whether they will ever be brought back to the fold, whether Judaism is forever lost to them or whether, in some way and by some means, they can yet be saved in part so that our future will be less bleak. But, as for the moment, they are representative of the Willow without taste and without aroma and their lot is the American Jewish tragedy.

These, then, are the modern parallels of the four types of component parts used by us in the Temple this day of Succos: the Esrog, Lulov, Myrtle and Willow. There is, then, but one saving factor to be remembered. For, if you will have noticed, when we ^{gasp} ~~hold~~ these parts as we say the Hallel, we hold them firmly together and in this symbolic gesture a ray of hope for the future may still be found. There are four different parts of Jewry and we bind them together; ~~we hold them and thus~~ ^{we} weld them into a unity and we let each one influence the other. [Perhaps there is an influence of one on the next;] perhaps the Esrog will give the Willow a breath of life and, perhaps, the date palm will give the Myrtle its taste as the Myrtle will give the palm branch its fragrance. We can not, of course, know for a certainty but the hope is ever present, the thought is already sufficient for ^{faith} ~~hope~~, + the ideal may yet be realized so that not all will be lost. For, in the final analysis, we are a unity, we are one and we may yet survive to make of

Judaism the kind of faith which will bring its influence to bear on others in every part of the world. [That ideal would not merely be our goal as expressed in words but our hope as voiced in a prayer of the heart.] ~~at As~~ these symbols are unified here at this time of religious observance so may the men they represent be yet united in the finest and most noble manner of Jewish life.

May we live to see that day and may the youngsters of our ^{future} ~~tradition~~ live to become, in honor and in esteem, the elders of a future generation of pious, learned, observant and devout Jews who shall take the meaning of these symbols to heart and shall live their lives in accordance with the taste and aroma of the Esrog. Then the words of the Hallel will ring true: וְיָדָעְנוּ כִּי יְהוָה אֱלֹהֵינוּ

"This is the day which the Lord has made; we will rejoice and be glad in it."

Amen.

Heb. Tab., Thursday A.M., Oct/ 19, 1967. 1st Day Succos Service

10/20/67

#3
 Friends, ~~man's~~ ^{our} belief in, and search for, God or whatever forces there might be beyond the realm of the known has always been a part of man's life on earth. ~~His~~ ^{his} concern and preoccupation with the supernatural has always been a basic ingredient in terms of our stay in this world; we want to know where we go, what is there and whom ~~we~~ ^{we} will meet once death claims ~~my~~ life. Heaven and Hell, as these concepts developed over the course of centuries, became very real places, particularly among orthodox Christianity. St. Augustine describes Heaven for us ~~in~~ ^{with} great ~~detail~~ ^{relish} and, through a hole in the sky, can ~~picture for~~ ^{see + tell} ~~us~~ ^{of} all the fiery tortures of Hell in all of their gory and bloody detail. And who can ever forget perhaps the most vivid description of Heaven, Hell and Purgatory as found in Dante; he had the literary ability of making you feel the fires of Hell and hearing the sounds of the Heavenly choir. Judaism, of course, was not immune from this trend: Saul wanted the advice of Samuel and went, characteristically enough, to the Witch of Endor to call his old mentor "up from the netherworld". Thus, while we can not imagine Samuel in Hell ~~he~~ ^{from below} certainly came ~~out of the grave~~ to foretell the future accurately. Modern man, on the other hand, ~~is more~~ ^{while more} sophisticated ~~but~~ ^{is} essentially the same: he follows the pattern of the stars, he arranges his ~~life~~ ^{life} according ~~to his horoscope~~ ^{to his horoscope}, some even ~~take~~ ^{believe} the fortune cookies in a Chinese Restaurant ~~for the basis of~~ ^{actions} and, finally, a good percentage of our television fare reflects this preoccupation with witches and other-worldly figures. Personally, this method of approaching life has never made the slightest impact on me! ~~and while I~~ have always thought the other people ~~to be beset by slight idiosyncracies but~~ ^{to be beset by slight idiosyncracies but} ~~acknowledged~~ ^{acknowledged} that with all their ~~supernatural~~ ^{for the} enthusiasm they were still part of this world and ~~were~~ ^{are}, in the final analysis, governed by the same rules, laws and natural phenomenon as I ~~was~~ ^{am}. In other words, they had not left reality!

Now, however, one of the leading Churchmen of our time, Bishop James A. Pike, not only openly admits participating in a seance but maintains that via a medium he heard from his dead son and other, long deceased colleagues. In short, he had carried this concern with the supernatural a step further than those who study the horoscope each day; he had left reality and, for whatever

it is worth, had crossed that thin line ~~and had~~ ^{to} entered the realm beyond the ~~known~~ ^{grave}. He, of course, is not the first individual who claims such powers or such experiences; notably a Mrs. ^{Jeane} Dixon of Washington, D.C. has gained a great deal of notoriety for being able to foretell the future, not to ignore the psychic phenomenon of the late Edgar Cayce, now coming back into fashion, who although not a doctor was able to diagnose severe illnesses and refer the proper medical authorities toward a cure. While, however, we can ^{find some} ~~account of~~ ^{explanations for} ~~these phenomena~~ ^a ~~and~~ ^{so} it is harder to do in the instance of Bishop Pike; after all, he is known by this entire generation, he is a leader of rationality, astute in his wisdom of the world, respected, fearless, courageous, responsible and certainly ~~neither~~ ^{not} a fool, ~~nor a fraud~~. Indeed, to make the contradiction complete and to hang us all on the complexities involved, he is the very one who has challenged his Episcopal Church on ^{those} ~~the very~~ mysteries which are the basis of much of orthodox Christianity: Virgin Birth, Trinity and the Divinity of Jesus. As a matter of fact, he has questioned these basic, yet purely spiritual, speculative and other-worldly, phenomenon to such an extent that his own peers have several times ^{instituted hearings} ~~begun the train of events which~~ ^{proceedings} which would finally lead to a ~~hearing~~ trial and subsequent dismissal from high office. Were we in another, earlier, age, Bishop Pike would easily have faced the penalty of death by burning at the stake.

But what is it exactly that Bishop Pike claims? Two weeks after his son's death by suicide books moved, a closet was $\frac{1}{2}$ orderly and $\frac{1}{2}$ disarranged, pins were open which were always closed, the clock stopped at the ~~hour of~~ ^{hour of his son's death} approximate death of his son in New York, knives, forks and pencils arranged themselves in such a way as always to complete a pattern of the ~~hour~~ ^{clock} which pointed again to his son's ~~death~~ ^{suicide hour}. All of these phenomena ⁱⁿ were witnessed by at least one other person, Bishop Pike's personal Chaplain. As a result of these experiences, the Bishop, who was studying at Cambridge at the time, ventured to see a number of mediums, people who claimed the power to communicate with the dead. Through these people, men and women, Pike claims to have spoken to his son at least a half dozen times, both in England and in America. Sometimes, the dead

son spoke to him directly and at other times through a third party, who was also ~~long~~ ^{unknown to Bishop Pike.} dead. In all fairness we might add that certain of these mediums received the stamp of approval not only ^{of} the people who used them but by Churchmen ~~as well as~~ ^{and} psychiatrists. They work, then, under the label of respectability and their claim to ~~correct conduct is difficult to question.~~ ^{honesty is not easily shaken.}

What did these seances reveal? 1) that his son was happier now "in more familiar surroundings" and that he had "an increasing feeling of being of help to others"; 2) the son communicated tremendous and valuable advice on family relationships and on church affairs; 3) the son communicated to the father, under indictment at the time for heresy, "a loving ~~confirmation~~ of me in the current circumstances." Finally, all these conversations were drawn together by Bishop Pike's belief that it was all real, true and valid; that this can happen and, in fact, as he draws the parallel, could or should be accepted just as is the Resurrection. Needless to say, this documentation of his visions is about as far as he can go since even he never questioned the Resurrection! ^{on the other hand,} The newspaper and magazine articles never tell us what messages were obtained from the Bishop's colleagues and we are never told what the son said to his father specifically but that something did occur, or was believed to occur, is without question especially if we are to believe all of our news media. I was told, although I did not actually see it myself, that part of the seance was telecast on Walter Cronkite's news show for the seance was originally filmed for Canadian television. If that does not carry with it the mantle of acceptability and respectability, nothing ever will.

What conclusions, then, can we draw from these reports? The answer, I think, can be found ^{levels} on three distinct ~~categories~~. First, ~~that~~ Bishop Pike is telling the truth. He does hear, see, ^{or} talk to his dead son and colleagues. We have such a tradition, as already mentioned, although it is not clearly defined and not emphasized; we know, for example that God spoke to the prophets and they to Him and we take their message very seriously. Although, of course, they prefaced all of their remarks with the words "Thus said ~~the~~ the Lord" and Bishop Pike does not, he still is an unusually gifted man to whom we have al-

2-3-5-7-11-13-17-19-23-29-31-37-41-43-47-53-59-61-67-71-73-79-83-89-97-101-103-107-109-113-127-131-137-139-143-149-151-157-163-167-173-179-181-187-191-193-197-199-211-223-227-229-233-239-241-247-251-257-263-269-271-277-281-283-287-293-299-307-311-313-317-331-337-347-349-353-359-367-373-379-383-389-397-401-409-419-421-431-433-437-439-443-449-457-461-463-467-473-479-481-487-491-493-499-503-509-511-517-521-523-527-539-541-547-551-557-563-569-571-577-581-583-587-593-599-607-611-613-617-631-637-647-649-653-659-667-673-679-683-689-697-701-709-713-719-727-731-733-737-743-749-757-761-763-767-773-779-781-787-793-799-807-811-813-817-821-823-827-829-833-839-847-853-857-859-863-869-871-877-881-883-887-893-899-907-911-913-917-931-937-947-949-953-959-967-973-979-983-989-997-1001-1003-1007-1009-1013-1017-1021-1023-1027-1031-1033-1037-1039-1043-1049-1057-1061-1063-1067-1073-1079-1081-1087-1091-1093-1097-1099-1103-1107-1111-1113-1117-1121-1123-1127-1129-1133-1139-1147-1153-1157-1159-1163-1169-1171-1177-1181-1183-1187-1193-1199-1207-1211-1213-1217-1221-1223-1227-1229-1233-1239-1247-1253-1257-1259-1263-1269-1271-1277-1281-1283-1287-1293-1299-1307-1311-1313-1317-1321-1323-1327-1329-1333-1339-1347-1353-1357-1359-1363-1369-1371-1377-1381-1383-1387-1393-1399-1407-1411-1413-1417-1421-1423-1427-1429-1433-1439-1447-1453-1457-1459-1463-1469-1471-1477-1481-1483-1487-1493-1499-1507-1511-1513-1517-1521-1523-1527-1529-1533-1539-1547-1553-1557-1559-1563-1569-1571-1577-1581-1583-1587-1593-1599-1607-1611-1613-1617-1621-1623-1627-1629-1633-1639-1647-1653-1657-1659-1663-1669-1671-1677-1681-1683-1687-1693-1699-1707-1711-1713-1717-1721-1723-1727-1729-1733-1739-1747-1753-1757-1759-1763-1769-1771-1777-1781-1783-1787-1793-1799-1807-1811-1813-1817-1821-1823-1827-1829-1833-1839-1847-1853-1857-1859-1863-1869-1871-1877-1881-1883-1887-1893-1899-1907-1911-1913-1917-1921-1923-1927-1929-1933-1939-1947-1953-1957-1959-1963-1969-1971-1977-1981-1983-1987-1993-1999-2007-2011-2013-2017-2021-2023-2027-2029-2033-2039-2047-2053-2057-2059-2063-2069-2071-2077-2081-2083-2087-2093-2099-2107-2111-2113-2117-2121-2123-2127-2129-2133-2139-2147-2153-2157-2159-2163-2169-2171-2177-2181-2183-2187-2193-2199-2207-2211-2213-2217-2221-2223-2227-2229-2233-2239-2247-2253-2257-2259-2263-2269-2271-2277-2281-2283-2287-2293-2299-2307-2311-2313-2317-2321-2323-2327-2329-2333-2339-2347-2353-2357-2359-2363-2369-2371-2377-2381-2383-2387-2393-2399-2407-2411-2413-2417-2421-2423-2427-2429-2433-2439-2447-2453-2457-2459-2463-2469-2471-2477-2481-2483-2487-2493-2499-2507-2511-2513-2517-2521-2523-2527-2529-2533-2539-2547-2553-2557-2559-2563-2569-2571-2577-2581-2583-2587-2593-2599-2607-2611-2613-2617-2621-2623-2627-2629-2633-2639-2647-2653-2657-2659-2663-2669-2671-2677-2681-2683-2687-2693-2699-2707-2711-2713-2717-2721-2723-2727-2729-2733-2739-2747-2753-2757-2759-2763-2769-2771-2777-2781-2783-2787-2793-2799-2807-2811-2813-2817-2821-2823-2827-2829-2833-2839-2847-2853-2857-2859-2863-2869-2871-2877-2881-2883-2887-2893-2899-2907-2911-2913-2917-2921-2923-2927-2929-2933-2939-2947-2953-2957-2959-2963-2969-2971-2977-2981-2983-2987-2993-2999-3007-3011-3013-3017-3021-3023-3027-3029-3033-3039-3047-3053-3057-3059-3063-3069-3071-3077-3081-3083-3087-3093-3099-3107-3111-3113-3117-3121-3123-3127-3129-3133-3139-3147-3153-3157-3159-3163-3169-3171-3177-3181-3183-3187-3193-3199-3207-3211-3213-3217-3221-3223-3227-3229-3233-3239-3247-3253-3257-3259-3263-3269-3271-3277-3281-3283-3287-3293-3299-3307-3311-3313-3317-3321-3323-3327-3329-3333-3339-3347-3353-3357-3359-3363-3369-3371-3377-3381-3383-3387-3393-3399-3407-3411-3413-3417-3421-3423-3427-3429-3433-3439-3447-3453-3457-3459-3463-3469-3471-3477-3481-3483-3487-3493-3499-3507-3511-3513-3517-3521-3523-3527-3529-3533-3539-3547-3553-3557-3559-3563-3569-3571-3577-3581-3583-3587-3593-3599-3607-3611-3613-3617-3621-3623-3627-3629-3633-3639-3647-3653-3657-3659-3663-3669-3671-3677-3681-3683-3687-3693-3699-3707-3711-3713-3717-3721-3723-3727-3729-3733-3739-3747-3753-3757-3759-3763-3769-3771-3777-3781-3783-3787-3793-3799-3807-3811-3813-3817-3821-3823-3827-3829-3833-3839-3847-3853-3857-3859-3863-386

ways listened respectfully in the past; ~~and~~ why should we not heed him now? If he is telling the truth and he did communicate with the dead, we owe him a serious apology for our prior sarcasm, ~~and~~ irony and arrogance.

The second way of looking at this matter is to say that Bishop Pike is becoming more and ~~more~~ of a mystic and if that is the case we see before us the sad deterioration of a brilliant ^{rational} mind, of a fine man and a respected leader. He would not be the first to collapse in a time of ~~such~~ great emotional and intellectual strain; losing his son, being tried for heresy, and having to cope with the original problem of his having converted from catholicism to the Episcopal Church. No group ^{ever} trusts a convert in matters of theological dispute, especially when the convert questions the dogma of his new faith! It may well be, then, that the fine line ~~between~~ ^{of} reality, reason and objectivity has been blurred and overstepped. ^RAnd, finally, there is the third ^{level} ~~way~~ of assessing his communication with the other world; namely, that he is a fraud. His son, from what he tells us, gave him advice on church affairs, confirmed him in his current dispute and thus, at a critical time, the seance lends his statements of critique an affirmation from beyond the grave. There, it is implied, truth is not speculative but known. This thought pattern, then, tells the Bishops who ~~want to~~ ^{want to} try him, that they can hardly argue with the voice from other regions; after all, his son is there, ~~and~~ ^{he} knows the truth as the father interpreted it, and, consequently, those who would try him for heresy are wrong from the outset. ^{Could he be a psychic bishop?} This, of course, is the most cruel evaluation of his role ^{since it brands him as a fraud!} ~~and reason in this latest controversy~~. But, more than that, if true, it would be most/cruel also to all the people who actually believe in these psychic phenomenon. I refer to that poor soul who has faith in the stars and in horoscopes and in fortune cookies and who, by this revelation of Bishop Pike, finds added justification for his beliefs. If this should be proven a fraud and the Bishop in some way be exposed or even if he retracts, the danger exists that the last semblance of sanity in the individual's mind ^{will} be forever lost. That, in the final analysis, is the greatest curse of all.

Personally, I can not comprehend, understand, or accept a seance, medium, ^{psychologically} That his deep yearning for his son actually allows him to hear his voice!

contacts with the dead and I have never heard a voice from the other world. And, I would certainly like to! I would very much like to converse with my late father again or be in contact with those heroes of mine whom I admire: Jeremiah, Schweitzer, Kennedy, to mention just a few. But, I do not believe in these matters because I can neither change my upbringing, my heritage, my way of life or my thoughts and personality. My answer, as an individual, to the problem ^{posed by} of Bishop Pike is that his is a tragedy, that he is slipping into the realm of mysticism and that his statements can never again be accepted by me either as an intellectual challenge or a matter of fact. There is no real way to answer his assertions because we may never know the truth until we, ourselves, reach the realm beyond the grave and come face to face with whatever and whoever is there. In the meantime, I do not want my legacy to be a communion with the dead for I am not so presumptuous as to suppose that I will come either that close to God during my life time or that knowledge of that realm beyond the known will somehow filter down to me. I envision that whatever life has in store for me will be experienced in the realm of reality. No voices of the past or from beyond the grave speak to me but the voices of our own day and age speak to me unceasingly and I hear, only too clearly, their need, their urging, their dreams and aspirations. If I can communicate with them, as they are caught up in the reality of life, I shall consider it a life lived worthily, ~~and well~~. May yours be that achievement as well.

Amen.

Heb. Tab., Friday evening, October 20, 1967.

10-26-1967

9
Friends, the holyday cycle is now completed; for more than three weeks we have been in attendance in the House of God. ^U We have prayed, sung, listened and spoken all with a view not only of bettering ourselves but to be inscribed in the Book of Life for good and for meaning as symbolic of Rosh HaShono and Yom Kippur but also to be inscribed for joy, ~~for food, drink~~ and sustenance as symbolized by Succos. Why, then, with this in mind, is this the occasion for Yiskor? And why, especially, when tomorrow we celebrate perhaps the most joyous day on the Jewish calendar: Simchas Torah? I think that ~~it is~~ in this context ~~that~~ we can appreciate the ^{it is} occasion of Yiskor most clearly; it is not a contradiction to have a Memorial Service so close to tomorrow's joyous festival day. ^{it is} Quite to the contrary, ^{it is} a bringing together of two instances of worship which complement and ennoble each other. Today, you see, we think of those who are gone, who have ^{departed} ~~left~~ this world, who have left us ~~be~~ bereaved and broken of spirit just as tomorrow we ^{end} ~~close~~ the last chapter of the last book of the Torah. Our history in terms of the five Books of Moses is complete, Moses our great leader has died, we have lived for this entire year with the great and heroic figures which have served to make us what we are today as Jews, from Noah and Abraham through Jacob and his twelve sons but they are all dead, are all gone, have all been buried and have left the people, the children of Israel, to shift for themselves.

Similarly our own loved ones of most recent times; they are gone and we are alone. There is a father whose image stands by our side: strong, meaningful and vital he was our guide and source of inspiration. He sustained and nourished us both physically and ^{spiritually} ~~spiritually~~ but now we are without his presence and the loss is hard to bear. We think, at the same time, of a mother who bore us and gave us the gift of life, who cared and maintained us, taught us values, ideals and principles and whose death brought a bleakness and blackness to our life on earth which can not ever truly be voided. We think of a husband who was the companion of our youth, whose warmth and love sustained and encouraged his wife, ^{this} ~~and whose~~ untimely death brought heartache and suffering ~~to our stay~~ ^{his} ~~on earth~~ and ~~whose~~ life can not ever be replaced either physically or mentally.

And there is the wife who brought so much meaning, happiness and contentment into our home, who was at our side at all times, with whom we dreamed and yearned and planned for a future now impossible to realize. Death has taken them ~~all~~ from us, as well as brothers, ^{and} ~~and~~ sisters ~~or~~ other loved ones. ~~for~~ Death has served as a final, ^{separating} factor to end the ^{doers} ~~separation~~ of the heart.

But now comes Simchas Torah, on the morrow, even tonight for our children. As with the Torah cycle, we begin to read from Bereishis once again, the cycle of hope and belief, ^{of} ~~and~~ trust and faith is renewed and we will not forever remain in the depths of despair. It is the signal for hope and for a future which we can not afford to ignore. Similarly, with ourselves at our time of great bereavement. Surely, there is darkness and blackness all about us but it is not the end of our life, it is not the terminal point of our own existence ~~on earth~~ and as we come so much closer to Simchas Torah, at this time of year, in the renewal of the cycle and in the happiness of the children, we see that there is yet a task for us, still a meaning to our life, as yet a measure of fulfillment ^{before} ~~ahead of~~ us which we can not, and must ^{not} ~~must~~, ever deny. That is the message and meaning of the closeness of Shemini Atzeres to Simchas Torah at the end of this holiday cycle; there is death, of course, and it comes to us all but, at that very moment, there is life as well and it is the obligation of man, as a Jew, always to think of life, of good, of children, of a future. ~~for~~ Only in this way can ^{we} ~~be~~ hope to sustain ^{our} ~~his~~ own measure of sanity in a world of sadness and quiet, inner despair. Simchas Torah comes to remind us, right after today's observance, that ~~right~~ in the midst of ^{sorrow} ~~sadness~~ we must respond with all our heart to life, to hope, to a future with all of its mixed blessings.

It is for this reason, as we look to the future with the image of the past still with us, that we ask your ^{financial help} ~~to help us~~ in the work of our religious family. The future is vital here, it is our overwhelming concern and we try to secure it at all times and with every means at our disposal. But we need your help; we need your generous ^{donation} ~~response~~ and we ask you to give out of the fullness of your heart so that those of the past will be perpetuated by ^{us & by} ~~those~~ of the future. Will the ushers please come forward....

11-3-1967

#10

Friends, this coming Tuesday, November 7th, we will again be asked to go to the polls and cast our votes. This ~~coming~~ Election day will, of course, be not nearly so ~~meaningful~~ ^{decisive} experience as was 1964 or 1968 will be; nevertheless, we citizens of New York State will be asked to decide a most vital and important question, meaningful not only to us but to the children of ~~the~~ ^{our} State, ~~who are not yet old enough to cast their ballot.~~ At issue will be our new State Constitution which will be listed in fourth place on the ~~list of issues we are to decide~~ ^{ballot} next Tuesday. While it is not my usual custom to engage in political debate from the pulpit the issue this year is of special importance to you and me as citizens of this State and deserves our careful ~~discussion~~ ^{attention} and consideration. Nor do I wish to discuss the various other matters which will be on the ballot, such as the Transportation Issue, for this is a subject which bears no special relationship to my place here as a teacher of a minority religion while this criterion can ~~be~~ be applied to our new Constitution. I am opposed to the new Constitution on several grounds: first, because it does not lower the voting age limit from 21 to 18 years. ~~and~~ I strongly feel that any youngster who is of age to be inducted into the Armed Services to fight for his country is, ipso facto, old enough to cast a vote in terms of his country's destiny! Although this matter may be changed later by amendment, it should have been settled now [and we all should have been given the opportunity to assent or dissent depending on our own individual point of view.] Secondly, the judicial and court procedural system as outlined is no improvement over what exists at this time; a disgraceful political structure which is of little help to the people of the State ~~and~~ ^{+ which} can not cope with the backlog of cases ~~which~~ ^{that} the system has helped to foster. Third, the lawmakers have again omitted any real benefits for New York City. ~~and~~ This is a situation which should have been remedied long ago for, as we all know, our city should receive and needs all the help it can get. Finally, I agree with Mayor Lindsay that this new Constitution is a document written by timid men and reflects their timidity in tone as well as in word; I say that it is a creature of political needs and aspirations and, therefore, I would urge one and all to vote "no" on this question next Tuesday.

Of course, we must fully understand and realize that the old Constitution we have now is no source of pride either. It was written in 1894 and since then has been amended 162 times; the amendments are longer and wordier than the original! ~~Constitution itself~~. It is no document of earth shaking significance but, at the least, we have learned to live with it. In addition, the old Constitution, by means of one section, severely limits public aid to the parochial school system and, it would seem to me, this is ~~one of the most important~~ ^{main} ~~clauses in the old Constitution~~ and the ~~chief~~, if not the only, reason why the status quo should be retained. This clause, erroneously dubbed the Blaine Amendment has actually nothing to do with James G. Blaine who ^{affirmed} ~~formulated~~ ^{the principle} ~~of the thought~~, assuring separation of Church and State in the school system, in 1874, twenty years before the present Constitution was written. He was then a member of the House of Representatives from Maine ^{but} ~~and~~ ^{not} gained recognition ~~as well as statute only~~ when in 1884 he ran as Republican candidate for President against Grover Cleveland, and lost. [In short, he was merely one more individual, as are we all, who was very much concerned to retain this separation between Church ^{especially} and State in this vital area of social responsibility, as it is indicated in our Federal Constitution.] We had then, as we do now, sufficient intrusions by the ^{Church} ~~State~~ into State affairs; the ^{time} ~~time~~ has come to call a halt and the time for us New Yorkers is this coming Tuesday, Nov. 7th

The reason, incidentally, why this article is up for repeal in the new Constitution shows the newly found strength of the Catholic Church for there is no other way to explain the circumstances involved in this matter. Last August when the Convention delegates voted on this issue, the vote was almost 3 to 1 for repeal, 131 to 50. But that only tells part of the story; a closer look is necessary to assess the situation realistically. 50 out of 61 delegates from Bklyn, Queens, Bx and Richmond voted for repeal; 29 out of 30 in Nassau, Suffolk and Westchester voted the same way, 21 out of 24 from Albany, Buffalo, and Rochester and Syracuse all were for repeal. It is obvious, then, from these facts ^{liberal} and figures that only Manhattan and the large Protestant rural areas of the State were for retention, ^{and I ask you to follow their} ~~and these represented either the~~ minority view.

~~severe Protestantism of the rural areas or the extreme liberalism of our own island which spoke up concretely for the retention of the Blaine section as it is found in our present Constitution.~~ It is this large Catholic coalition which, also, had and delivered the votes to place the Constitution on the ballot in one lump proposal counting on the fact that the State's 40% Catholic population could muster enough additional votes to put the plan over and then force it into operation. Whatever federal money for education comes into the State at this time must be kept strictly separate, must even be kept in a separate account, and can not, under any circumstances, be "comingled" with parochial school help. The new constitution would do away with this separation and would destroy one more bulwark which now protects this principle.

On the other hand, there is no denying the fact that the parochial school is in dire difficulty, and not only from the financial point of view. At present, from Kindergarten through 12th grade, there are 4, 150,000 children in the school system in our State; 900,000 or 20% are outside the public school system and 780,000 of these 900,000 are Catholic. There are less nuns, brothers, laymen who are qualified to teach and, as a matter of simple arithmetic what with rising costs for buildings, books, materials and the like, the average Catholic simply can no longer ^{easily} carry the burden of educating his children in a separate system. Thus, as has already been threatened, in a not so subtle case of moral or religious blackmail, if all the parochial schools were ^{to} closed and the children thrown into the public schools ~~system~~ it would cost the State \$800 million more per year and since we can barely afford our expenses now, this additional tax burden would bankrupt us completely. In short, there are strong points to be ^{found} ~~seen~~ on either side of the controversy and there is justification for the view on both sides; also, while the Catholic school system is primarily involved, the issue affects Jewish parochial schools as well, in addition to private schools of all faiths, hues and areas of orientation as well as such minor religious societies as the Seventh Day Adventists whose parochial schools system, as all too few of us know, is the third largest in the country. Surely, then, this is a force also be reckoned with.

Of course, the major "liberal" organizations have all spoken out against the Constitution on account of this school factor and have urged ~~the~~ ^{its} defeat. ~~of this new State law.~~ The reasons, even appreciating the factors which motivate the other side of the controversy, are too numerous and important to be shunted easily aside. For example, if federal money is given to private schools, less of it will naturally go to the public schools which are already in dire need; ~~they can use~~ ^{and need} all the extra money they can get. If the public school gets less, it might spell the end of the school system as we know it now and while some maintain that this would not be ~~a bad matter~~ ^{such a tragedy} of itself, these critics have yet to announce a better or more ~~modern~~ ^{valid} system to take its place. Secondly, if the Blaine amendment is repealed we must soon face the complex problem of how we should define "private" school. Will it mean schools under religious auspices only? What of private secular schools? And, who is to say that not every small group of racial, religious, national and ~~special~~ ^{special} background should open its own schools; Negroes, Puerto Ricans, West Indians, Greeks, Poles, Armenians and whatever group is available or happens to be dissatisfied with a particular policy at any ~~given~~ ² moment. The school system, or whatever remained of it, could be split into a thousand irreconcilable fragments and there would be no way of putting them all together again should the need arise. Furthermore, schools under private auspices are not subject to public control and, after all, we want to know where our tax money goes and what they are teaching in schools we support. The third point is as vital as all the others, if not more so; namely, that separation of ~~schools~~ ^{children} along ~~lines~~ ^{lines} of religious or national ~~separation~~ ^{lines} is as wrong as is segregation along racial or color lines. The specter of innumerable private schools establishing themselves in order to receive federal or State financial aid would aggravate the segregation issue far more than ~~is~~ ^{is} the case at present.

In addition to all this there is the overpowering issue which is at the heart of the parochial school system: their intrinsic purpose. This is no more and no less ^{than} to give the children an education within the context, ~~or~~ ^{or} framework ~~and with the~~ ^{on} philosophy of a particular vested interest group; in terms of the

parochial school system, it is to give the children a Catholic education with all that this implies. Parents send their children to these special schools of their own free choice; the children learn secular subjects as well, of course, but with a catholic slant and from a religious point of view. Anyone who would ever care to question this statement need only look at a textbook treatment, for example, of the Reformation, and compare it to the history as described in a secular ~~history~~ text book. The difference is obvious. In short the men who framed the Constitution of ^{The U.S.,} ~~America~~, particularly James Madison and Thomas Jefferson, knew ^{which goals they had in mind and which} ~~why they wrote the way they did and the~~ basic freedoms they desired to protect, and it is our duty to safeguard these freedoms with every means at our command.

For the past several weeks, and the campaign has intensified during this last week, newspapers in the State have had articles, pictures and advertisements which would blame the defeat of the Constitution for any and all ills particularly among the children in the parochial school system. These ads are erroneous at best; false, malicious and riddled with half-truths at worst. Because we would defeat the Constitution and its Blaine amendment does not mean that parochial school children would become second class citizens; far from it, it is the right of every child to achieve that type of education which is most suitable to himself, his family and his background. If I would choose to send my child to a Jewish parochial school I know that I would have to bear a heavy burden ^{but being convinced I would have no other choice.} ~~although I might surely welcome federal aid.~~ At the same time, a parochial school education would assure me top quality Jewish education and ^{no matter what the sacrifice.} that would then be my primary concern. The reverse holds true as well: I want a public school education for my child, I am paying my taxes for this purpose and would willingly pay more but want no money of mine to support a special ^{which divides rather than unifies the youth of our country.} ~~interest group under any circumstances.~~ The separation of Church and State is too precious a commodity to be lost in the school system; on the contrary, it is a freedom which must be protected at all costs. I know that I will vote "no" on the Constitution next Tuesday, Nov. 7th, ^{for the reasons given} and I would urge you to do the same.

Heb. Tab., Friday, Nov. 3, 1967

XII
"THE GENESIS OF OUR PEOPLE".

AR, VS, BY, FROM,
11-10-1967

Friends, we are about to ~~close~~ ^{end} the twenty-ninth commemorative anniversary of one of the most infamous dates in Jewish history: Nov. 9th & 10th, 1938. It was a day ~~when~~ ^{it} when, in Central Europe particularly, the early, violent manifestations of anti-semitism came to the fore; it was a time for the burning of books, Torah scrolls and Synagogues, especially in Nazi Germany. While the forces of evil and destruction had made their point ~~already~~ ^{at} already at an earlier date ~~and~~ ^{but} in less drastic ways, and the handwriting was on the wall for those perceptive enough to read it, it was Nov. 9th which actually set the tone and the mood ~~for~~ ^{of} the terror and destruction to follow. From that moment on, although the policy of the "final solution" had not yet been officially agreed upon, the German Jew was doomed to concentration camp at best and to death at worst or, perhaps the reverse being true, to death at best and to concentration camp at worst. On that day our hopes for a decent society went up in flames, our books, schools and Houses of Worship were destroyed, and our place as decent, honorable and respected individuals in society was irrevocably altered. We have come a long way, of course, since that day 29 years ago but while we have survived it is always ~~for good~~ ^{good} and ~~for meaning~~ ^{for} that we remember and recall the events of yesteryear which helped to shape what we are today.

And it is for this reason, on this commemorative anniversary date, that we might well look to the genesis, the beginning, of our people; particularly since we read from the ^{biblical} Book of Genesis at this season of the year. How did this people which was so often subject to the forces of destruction begin, what motivated it from its very inception, what lesson can we draw with an eye to the past and a measure of hope for the future? At the very moment, on this date, when we commemorate our sadness, sorrow and ^{the} loss ^{of} of the past let us understand what it was, and what it is, that motivates us for the future. In the first place ~~we must~~ ^{let us} understand that as we look to ~~and~~ ^{for} the genesis of our people, we must fully acknowledge that our beginning is to be discovered solely within the context of Torah. And, we must make some very basic assumptions about that body of sacred literature. To begin with it is not merely "a" book but THE BOOK and it is not merely "great" literature

but the very foundation stone upon which the pillars of our existence rest securely. And, while it is not a modern scientific book, such a verse as "Thou hast made my reins; Thou hast knit me together in my mother's womb. I will give thanks unto Thee, for I am fearfully and wonderfully made, wonderful are Thy works and that my soul knoweth right well", is true and believable. Furthermore, it is not a volume which speaks of man's quest for God but, as a people, it affirms that no quest is possible without ~~God~~ ^{Him}. As a basic premise, we affirm and never deny that ~~He~~ ^{God} is ~~there~~! Finally, we see the genesis of our people in this book because, as no other volume of a sacred or secular nature, it depicts life as it was and is and always will be, before it ever became Scripture with all the awe, sanctity and holiness which such a designation denotes.

We started then, as Torah tells us, as nomads; on Pesach, our most vital national holiday, we repeat the verse from Genesis, "a wandering Aramean was my father". And that was our beginning. We were first a small group which placed greatest emphasis on ties of blood and kinship rather than on material values and possessions. We emphasized freedom, group morality rather than the worth of things, and our religion was simple, direct, uncomplicated and tied to the normal every day experiences of life. It was, then, and the Book reflects the concern, a time based on questions: who, why, when, where and later, as man progressed from the early stages of his moral development to a more sophisticated awareness of himself, a trend away from ones physical experiences to those inner feelings, ~~inner yearnings and aspirations~~ and more dominant spiritual concerns which lift man ^{above} ~~out of~~ the level of the ordinary and cause him, on a far more profound level, to reach upward in order to fulfill ^{himself} ~~and~~ ~~realize and comprehend his aspirations~~. Thus, why life, what does it mean, where will it take us, and what is my place in the scheme of things? It is in this context that the actual genesis of our people comes ^{into focus} ~~to the fore~~, out of the vague, dim and nebulous past for it is in this ^{setting} ~~context~~, of a clearer and more realistic vision, that we first encounter Abraham and, above all, his place in the scheme of things. This, precisely, will be our experience to-

morrow morning when we read from the Torah portion Lech L'cho. In this 12th chapter of Genesis, Abraham is commanded by God "to go forth", to leave the land of his ancient heritage, to choose a new path, to seek a new way and as he separates himself from the tried, true and old, in order to commence the adventure of tomorrow, there we have, in simple and direct form, the genesis of our people. This is the start of the great adventure, he must go forth, the command has touched him deeply and personally and, in terms of his commitment, God has told him that not only should he go forth but that he will be a great people and will be blessed by the Almighty. The die is cast!

We can say then, permitting ourselves the use of contemporary language and the license of the interpreter, that at this point Abraham moved out of the stodginess of accepted habit, ~~and~~ left his laziness of soul, ~~and~~ forsook his complacency of spirit in order to meet uncertainty, danger and discouragement. On the other hand, knowing that God commands him to go to the Promised Land, and not knowing whether ~~he~~ would ever reach that designated place, he is satisfied that the motivation is proper and that his direction is right. He does move forward and in so doing charts a new course. ~~and~~ Those who follow in his footsteps, literally and figuratively, will become the progenitors of our ~~people~~ ^{heritage}, the ancestors of our people and faith, the genesis of all that we are and every hope to be. In a very real sense this is critical to our understanding of this particular episode of the Torah, to ~~the~~ ^{our} comprehension of the ~~genesis of our people~~ ^{beginnings}, and to our appreciation of the parallel which exists between those days of yore and our ~~own~~ ^{own} time, with a particular reference to the 29th commemorative anniversary of November 9th and 10th. You see, the move on the part of Abraham out of the doldrums of apathy toward the frontier of a new way of life was not merely a physical leave-taking but a spiritual removal as well. ~~and~~ In that added perspective we find ample evidence for our belief that our people's ~~genesis~~ ^{origin} was ^③ not at Mt. Sinai, not with the rainbow, ^① not with the circumcision of Abraham's sons but at this very juncture of our earliest history. Our ancestor gave the people the push they needed to move out of their lethargy, to move forward toward their destiny and we must do it

as well for we are in need of a similar push. We usually and normally do not want to be moved or ~~pushed~~ ^{driven but} ~~and~~ more than anything we want to be left alone; we prefer to stay where we are, in the shadowy security/and comfort of the known. It is not that we are evil or just bad or paralyzed by fear; merely, that we do not want to be provoked into anything that requires effort, initiative ^{and} a resolute determination to alter our way of life. The more comfort reigns the more difficult the motivation for change.

But it is this very lesson which was disproven by Abraham at the genesis, the beginning, of our people; he moved forward and he was not to be denied. It is true that he had with him the blessing and promise of God but who is to say that we are denied this incentive? Furthermore, by remaining within the cloistered walls of our present selves, our vision continues to be narrow and limited, there will never be an advance in education, ritual, liturgy, social awareness or modern involvement with a ~~surge~~ ^{surge} toward whatever Promised Land beckons us at any one juncture in the history of generations. And was it not the same in Central Europe on November 9th and 10th, 1938 a date which we so meaningfully recall on just this Sabbath when it coincides with our reading of Lech L'cho? Our limited vision left us physically in Germany, and other similarly oriented countries, when it was or should have been obvious ^{to all} ~~to~~ leave while there was yet the time; our limited vision left us at the mercy of the oppressor of whatever hue of political orientation and persuasions; our limited vision brought us to the point of blindness in terms of our fate ~~for~~ ^{and} what should have been the genesis of our people in a modern context almost became the death knell for a people old and sacred and full of dignity. This is the valid and valuable lesson we can learn out of the history of the past and its modern application for our own time, with a particular point of reference to this commemorative day and observance. Never to fear, never to be blinded by comfort and convenience, never to surrender to lethargy and habit or complacency but, with Abraham, to realize that the future lies in movement, in a promise, in a yearning and aspiration which shall move us physically if need be, but spiritually always, for in that enlarged vision lies the promise of a better tomorrow. Amen.

Heb. Tab., Friday, Nov. 10, 1967.

12-8-1967.

#12

Friends, just prior to the elections last November a colleague of mine ⁱⁿ of the conservative movement, Rabbi Arthur Herzberg of Englewood, N.J., was reported in the NEW YORK TIMES as having "forbidden" his congregation to vote Republican on Nov. 7th. He took this stand not because he sided with the one political faction against the other but because the Republicans had placed certain advertisements in the local newspapers which, to his mind, had injected an element of racism into the campaign. Thus, he favored one political party over the other on moral grounds! Whether this stand ~~from his own pulpit is valid or~~ ^{was} ^{wise} ~~not~~ is not ~~the matter~~ at issue at this time; what does deserve our attention is the fact that the rabbi used the word "forbid" and therein lies the crux of the problem. Can a rabbi forbid; indeed, can he command or deny and what is, could be or might be the reaction of his congregants? Did the rabbi stand in the stream of tradition or did he arrogate for himself a measure of authority which was not within his scope of leadership? There is no question in my mind that Rabbi Hertzberg considered all the factors connected with this statement, especially in view of the fact that he ~~later~~ released it to the press; the newspaper reports the pertinent paragraph in full and the words must be carefully ~~considered and scrutinized~~ ^{weighed}: "Bearing the full weight of responsibility that rests upon me at this moment, as rabbi of Temple Emanuel in Englewood, I must say to you, in all solemnity, that I must forbid you ~~to vote~~ ^{from voting} Republican in the municipal election in Englewood this year". What does he mean "bearing the full weight of responsibility" and ^{why} ~~what~~ does he speak "in all solemnity"? It is in these two phrases that we find the root of the problem at hand.

Going back in history to the days of the schools of Hillel and Shammai, we know that the rabbi, the teacher, had immense authority. He could, at will, command, forbid or deny since he was part of an authoritarian religious structure very much like the rabbinate in Israel today. Controlling the schools, the courts and the religious institutions, as well as being a powerful part of the government, the orthodox ^{Israeli} rabbinate can assert its decisions at will as we of the liberal movement have found out to our dismay and often to our horror. In ancient times, the rabbinate ^{with} its position in the schools, the Courts and

also being linked to the government, reigned supreme. However, a new element entered into these ~~considerations~~ ^{circumstances} when the Romans destroyed Jerusalem, exiled the leaders, removed autonomy from Judea, and closed all the schools. While rabbis did maintain some further authority for another 150 years, by 135 C.E., with the failure of the Bar Kochba rebellion, the influence of ~~the~~ rabbinic authority as it was known prior to that time, ceased entirely. The reason was not ~~so much~~ ^{only the lack of} the physical structure of ~~the authorities~~ ^{authority} such as the schools, courts and government but the fact that "Semichoh", ordination, could now no longer be conferred. The ruling was, ~~heretofore~~, that Semichoh could only be ~~conferred~~ ^{granted} within the Land but with Roman domination, ^{of the} dispersal ^{of the Jews} and ~~defeat~~ this was no longer possible. This lack of a central body of authority, a rallying place for decrees, statutes and ordinances, was felt deeply and led to a state of confusion, indecision and religious anarchy which lasted ~~into~~ the Middle Ages. It was in the framework of this state of confusion that authority was taken over not by a person who had been designated by a central ~~authority~~ ^{power} but by that local individual who was acknowledged by the community as being the most learned! He became, in effect, the teacher, the Judge, the maker of decisions, ~~and it developed that any three of these could ordain one of their number~~, thus, local authority was ~~reestablished~~ ^{not} ~~and~~ the tradition continued in a manner unique to Judaism: through a series of Question and Answer, ~~letters~~, known as Sheilos and Teshuvos, which were sent ^{in letter-form} throughout the communities of Europe. ~~As a consequence, a measure of authority was established once again~~ ^{Consequently,} ~~for~~ what was decreed for the people, by a renowned, scholarly and pious rabbi of France could and would be equally applicable to the Jews ^{of Italy or Germany} ~~living in Mainz~~. And, as it often happened, ^{if} two equally renowned rabbis ~~would~~ disagreed ^{on} their interpretation and application of a legal question, a simple rule of thumb was followed: in matters of Mosaic Law the stricter interpretation was applied but in matters of rabbinic law, the more lenient view prevailed. Thus, one drew the realistic distinction between that which was God-given and that which was man-made.

There was only one problem left to consider but this proved to be the

stumbling block and has its ramifications unto our own day, and even in terms of the issue in question. The rabbis could decide and command or forbid as much as they desired but it was all of no effect if the people did not follow their directions. The point at issue was that the rabbis, except for very special circumstances, had no power to enforce their decisions and while they might excommunicate an individual here and there, they could not place the entire community under the ban. This was the main problem: laws were intended to be lived with, according to the Talmudic principle: *קדש "מל*; but so very often no matter what the rabbis decreed, the people followed their own Minhag and ~~let~~ ^{ignored} Halacha go by. As a matter of fact, there are many instances where Minhag became Halacha ~~in the course of centuries and~~ no matter how much the rabbis objected, ~~it was to no avail~~. The will of the people prevailed. We have the problem in our own time, right here in our own Reform movement. For years ~~the~~ ^{our} national bodies have attempted to formulate a code of practice or observance to unify the religious ways of our people but to no avail; we ~~can~~ ^{can} not ~~enforce it.~~ ^{also} ~~have a central authority and~~ that is why, ~~of course,~~ it takes such a long time to write a new prayerbook and even when such a liturgy will be available ~~it will~~ ^{might} be years until all the congregations vote to accept it. It is ~~very~~ possible ~~for~~ ^{for} an individual rabbi ~~to~~ ^{to} write his own liturgy or formulate his own code of practice ~~in the religious realm~~ ^{but} for a particular congregation. ~~What~~ What we do here, for example, can scarcely be accepted by Temple Emanuel; ~~this very city,~~ similarly, I am certain that the religious customs of Central Synagogue will not find approval here at our Hebrew Tabernacle. Were all the rabbis to agree, the people's ~~decision~~ ^{will} ~~would~~ ^{still} be decisive.

Thus, a rabbi can forbid and command in his area of specialization but it is left for the people to obey. For example, we can forbid or command on the basis of Talmudic Law in such areas as Kashrus, observance and practices of such holidays as Pesach, customs relating to the wearing of hats, music in the Temple, seating of men and women, or Sabbath observance in regard to one's car, handling of money, using of elevators, carrying packages, and the like. All are valid aspects of the case but ~~will the people~~ ^{who will} obey? That is the question.

While the right to make decisions is inherent in our Semichoh and that is or should be our primary task within the congregational family, this aspect of a rabbi's duty has been largely neglected. ~~since, to repeat, he can~~ ^{not} ~~scarcely~~ excommunicate the entire congregation if they choose not to follow his lead.

There is only one area in which the ^{modern} rabbi can impose his will; ~~that is if he~~ ^{he can deny!} ~~does neither command or forbid but denies; therein lies his strength.~~ For example, he can deny his blessing, instruction, privilege of Bar Mitzvoh, circumcision if not held on the 8th day, conversion, and he can deny commitments of a social, economic and personal nature if planned for the Sabbath. Thus, while all of these denials ~~lies in a~~ ^{are} negative manner, there is ^{still} need of the rabbi for certain, important spiritual functions and therein lies ^{his strength.} ~~this and~~ ~~of his power.~~ Again, of course, it is possible for the congregation to disagree but it can never force the rabbi to submit and for him to deny the blessing to the people as a whole, especially if the congregation is religiously minded ~~or inclined,~~ suggests a ~~far superior~~ ^{which the} power of the spirit ~~than any~~ ^{laity must acknowledge & accept.} ~~gative reaction of the laity can imply.~~

In short, the action of the rabbi in New Jersey, in forbidding his people to vote for a certain political group, even on moral grounds, was within the framework of tradition. ^{Now we understand} ~~and that is the reason for~~ his words "bearing the full weight of responsibility that rests upon me at this moment as rabbi of Temple Emanuel"; he spoke ~~to them~~ because of his position and he spoke only to ^{his} ~~them~~ ^{own} people. ~~Whether it was a wise act, considering the changed status of the clergy in our time, is another question entirely and, under the circum-~~ ^{Personally,} ~~stances,~~ I consider the word "forbid" to have been unwise! He could have used many other words instead: he might have asked, reasoned, taught, persuaded and even pleaded in order to make his case known. But, again, ~~to quote,~~ he spoke to them "in all solemnity" and this phrase carries with it the knowledge of ^{his} ~~how~~ precarious ~~his~~ position: the result makes the man. If the congregation votes as he asks, he is a great man but if it votes Republican, he is a ^{fool} ~~fool~~ and ^{risks being} ~~is~~ openly rejected by the people over whom he has no other but a moral authority. ~~[I too have spoken on such critical issues as they affect New York~~

City and State politics, in terms of Civil Rights, Civilian Review Board and State Constitution ~~to mention just a few~~ and while I may have urged or persuaded the congregation toward a particular point of view, the question of command or forbid was and shall never be at issue.

And, finally, perhaps this is in the best interest of Judaism, that the people retain control for the Talmudic precept *פדוה* "ו" and thou shalt live by them" is as applicable today as it was in former centuries. Laws should not be made or formulated in order that they may be broken; indeed, they ought to serve as a real and meaningful standard by which people can ennoble and sanctify their lives. If that is the purpose of Law, ~~and~~ ^{so} that people can live in a regulated established community one with the other in peace, then the Minhag or the Halacha will be on one and the same level of authority. The rabbi, while a Judge in matters of ritual and religious law, is not a police-man and was never intended to be one; he can not ^{easily} forbid or command ~~on the~~ ^{although he} ~~large issues of our time~~ ^{retains the right to deny}. His task is to enlighten, to teach, to persuade, and to make people morally conscious and if he succeeds in that, it will be a devotion to duty well worthwhile. In this moral suasion lies his power ~~to forbid, command or deny~~ and even if the people do not follow, he knows that he sneaks out of the heart of the tradition and that, of itself, is the reward of a Jewish life well lived. ~~Therein, in that concept, we find the conflict for a modern, viable, liveable, meaningful Judaism.~~

Amen.

Heb. Tab., December 8, 1967; Friday evening.

Jersey Rabbi Forbids Congregation to Back G.O.P.

By MURRAY SCHUMACH

Special to The New York Times

ENGLEWOOD, N. J., Nov. 4

—One of the city's foremost rabbis has forbidden his congregation to vote Republican in Tuesday's local election on the ground that the party has injected racism into the campaign.

Other important clergymen here, while critical of an advertisement placed in local papers by the Republicans, are not taking such a strong position, except for a Negro minister.

The advertisement that has aroused the clergymen said, in part:

"How close is your home to the scattered sites proposed by the Democrats for low cost relocation housing?"

The first attack on the Republicans was made by Rabbi Arthur Hertzberg, of Temple Emanu-el, at services last night. The rabbi, who lectures on Jewish history at Columbia and Rutgers, has a Conservative congregation of 650 families that includes two Republican candidates for the City Council. He said:

"There is no subtlety in this phrasing. The framers of this question are conveying their

racism quite openly: The Democrats will bring Negroes to live next door to you; vote Republican and we will save you from such a prospect."

Then toward the end of his sermon, the rabbi said:

"Bearing the full weight of responsibility that rests upon me at this moment, as rabbi of Temple Emanu-el, in Englewood, I must say to you, in all solemnity, that I must forbid you from voting Republican in the municipal election in Englewood this year."

The rabbi said today that he could assert "only moral authority," in telling his congregation not to vote Republican.

The Republican candidate for Mayor, Peter M. Abel, said that the advertisement dealt with the economic issue of relocation and "is not intended to be racist."

"I'm sorry that the Democrats have injected racism in the campaign," he said.

Among the clergy expressing displeasure over the advertisement was the Rev. David Gillespie, of St. Paul's Episcopal Church. He sent telegrams to 18 colleagues of the major faiths, asking them to take a position "at this critical moment."

Some, he said yesterday, are

remaining silent. His own position, which he intends to make public at services tomorrow, will not attack any party but will criticize "campaign tactics of the last week or two that has made the only issue that of economic gain and property values. The gist of the advertisement is that if we vote for the Democrats we will lower all our property. However, I will not single out any party. It takes two to tango."

The Rev. Bernard Lickteig of St. Cecilia's Roman Catholic Church said:

"I'm sort of depressed that during this campaign, when Englewood needs a feeling of community and of unity, the divisions are being made deeper. I am not going to take sides politically. I don't intend to point the finger. Both parties have been guilty of wild statements."

Complete support of Rabbi Hertzberg's position came from the Rev. Walter Taylor of the Gallilee Methodist Church. He is a Negro and pastor of one of the largest Negro congregations in this city of some 28,000. About a quarter of the population is Negro.

Well over 90 per cent of the Negroes live in the Fourth

Ward, which, while not a slum in the sense of Harlem, is a depressed area. The Republicans, who have controlled this city for several decades, have indicated some support for urban renewal there, but not for the relocation of Negroes in other parts of the city.

The Democrats have expressed a willingness to relocate Negroes elsewhere in the city, thus making it possible to get Federal funds for housing improvement.

Last July the housing problem of the Fourth Ward attained prominence when there were racial disorders for a few days in that area.

Plane Flown Back to Airport After Explosion in Engine

CHICAGO, Nov. 3 (Reuters)

— The skill of Capt Francesco Maricci averted a potential disaster at O'Hare International Airport here when an engine on his Alitalia DC-8 jetliner exploded shortly after taking off for Rome, airport authorities disclosed today.

The airliner, with 22 passengers and a crew of 12 aboard, was less than five miles from O'Hare when the explosion occurred last night.

#14

"X-MAS: NATIONAL OR RELIGIOUS HOLIDAY?"

12-22-1967

Friends, it is ~~at~~ this season of the year that I truly feel sorry for our non-Jewish neighbors! I know, of course, from ^{historical and theo}~~general observation~~ logical ^{pt. of view}~~knowledge~~ that this time of year is for them the most holy, the most sacred and also the most beautiful, on a par in religious significance with Easter, ~~but~~ ^{however} from general observation we can easily conclude that this spirit of awe, holiness and sanctity ^{is}~~are~~ not part of the current scene. This, ^{it seems,}~~of course,~~ is due to the influx of commercialism into the mood and aura of the nativity season; not only in our own country, where the commercialism is most pronounced, but also in other parts of the world ~~where the money changers have long ago left the sanctity of the Temple to establish themselves in the business establishments.~~ ^{market place} The strange power or lure of the dollar has not only made its presence felt in ^{most}~~all~~ European countries ~~which are coming more and more to the point of adopting American business practices~~ but, as was recently pointed out in a leading newspaper article, this craze for financial profit has also ^{left}~~made~~ its mark and ^{made}~~left~~ an impact in Asian lands. In Japan, for example, where the major religions are Bhuddism and Shintoism, with Xianity a very minor percentage of the population, Xmas has ^{also}~~become~~ a season of special greetings and events, ^{it is}~~as well,~~ accompanied ^{by}~~with~~ the giving of gifts, the sending of cards and the shouting of "Merry Xmas" from one Shintoist to another. In other words, the ~~entire aspect of~~ commercialism ~~as it appears~~ at this season of the year has diluted, if not removed, the spirit of sanctity and awe in favor of the crass, vulgar and horrendous grasping for financial gain. One could not possibly think of a greater contradiction in terms than this: that at this holy time of year for our non-Jewish neighbors the very essence of their holiday has been dumped into the center of the market place.

Of course, it would seem to me, the fault lies largely with the American citizen, of whatever faith. The trouble stems from the very obvious fact that here in our country, Xmas has become a national occasion for celebration, a "holiday" in the worst sense of the word rather than maintaining ~~the~~ original character of the occasion: ~~which was to treat it as it was intended,~~ a religious holyday. We in Judaism draw such distinctions as well: Pesach, Shevuoth

and Succos are holidays with all of their accompanying songs, celebrations and joyous family gatherings but, on the other hand, Rosh Hashono and Yom Kippur are holydays with ~~all the~~ ^{their} solemnity, ~~and~~ ^{affitude} dignity and decorum. ~~which~~ ^{the character of such observances carry with it.} But the tendency lately has been to change this ~~outlook~~ ^{attitude} as well; we are getting to be as bad as our Gentile neighbors: we have Yom Kippur dances, and Rosh HaShono has come to be an opportunity to regale ourselves to the smut of comedians in the Catskills, ~~while~~ ^{except} the great and grave issues of life and death, of wellbeing and contentment languish, for those few who still feel their Judaism deeply enough to attend religious services on these special occasions. Thus, it is very simple for us to appreciate the devastation of religious ideals ^{as} practiced among those of the majority faith; having made Xmas into a national holiday, when everything is closed and people are free to do as they please, the time is used to celebrate, to drink, to be jolly and to let restraints break out of their natural bonds in order, ironically, to celebrate the birthdate of their Savior. What a tragedy for those who feel that their faith is ~~just~~ ^{true}, that the observance is basic, that the meaning of the occasion has lost not only its spiritual tenor but its relevance as well.

It goes without saying, that Xmas should not be, or does not deserve to be, a national holiday for this designation infringes upon the basic character of America as a country which guarantees the separation of Church and State. It must be emphatically understood ~~but~~ ^{by} all that ours is NOT a Xian country; it is not a Jewish country either, naturally, but it is a land which is composed of ~~all peoples~~ ^{we will not} who, as one, have obligations and responsibilities to their country. ~~as individuals, even as groups of people, but not as men, and~~ ^{they may even function} women and children separated ~~on~~ ^{along} religious ~~grounds~~ ^{lines}. This erasing of the lines of demarkation which separate the sacred from the secular is all the more to be condemned for we have not only lost our ability to distinguish between the sacred and the profane but have allowed ourselves to be dragged ~~down~~ into ~~idioty and~~ hypocrisy because of the commercialism which this slackening of conviction has brought with it. In the name of Xmas, via the advertising

media, we are asked to buy deoderants so that we will not offend our friends at the time of the exchange of gifts and we Jews, not to be outdone in vulgarity and hoping at the same time to reap the financial bonanza, are selling records entitled "~~How to~~" Have a Jewish Xmas"! Even the department stores who should really know the needs of their customers, which is an elementary consideration of merchandising, have become so confused as to what is right and wrong at this season^{gift} that they are advertising Xmas wrapping paper which is, however, none other than ~~wrapping~~ paper with ~~T~~ Chanukoh motif. The national ~~aspect~~ of the day ~~and its celebration~~ has obliterated the religious character of the festive season and that ~~is~~ one of the reasons why one ought to feel pity for our ~~ian~~ neighbors who truly believe, spiritually, in the significance of Dec. 25th.

But one other group of people are hurt by all the advertising and huckstering so vital at this time of year, from Thanksgiving through New Year's Day. I refer, of course, to the children. They are overwhelmed with the multitude of gifts available to them and everytime they turn the channel on their television sets they are overpowered by the goodies which are on sale. Aside from the fact that the parents find themselves in the predicament of ~~having to excuse themselves for not~~ ^{wanting to} buying the gifts of violence and horror ~~which are available at exorbitant prices and which the parents can scarcely afford in all the multitude of offerings desired by their offsprings.~~ ^{in addition to} ~~the~~ ^{fact} the worst aspect of it all lies in the ~~situation~~ that Xmas, the meaning of the day, is never mentioned on the broadcasts. Therein lies the greatest pity of all for it is only natural for the youngster to believe and think that the season of ~~gifts~~ is no more than that; that any and all references to a spiritual note, amid the crass proceedings, is superfluous, ~~and hardly acceptable to the youngsters.~~ ^{is} One wonders what the result might be if all the effort of this campaign to buy toys for the season be translated ~~into~~ an effort to get children and their parents to attend Synagogues and Churches on a regular^{ly}, weekly basis. We can do so much with the avenues of communication open to us but it is all ~~to~~ no avail; the economy demands that we sell goods in order to make a

decent profit while in the spirit of American laissez faire we are quite content to leave religious obligations and responsibilities to the individual household. [But therein lies the difficulty ~~and trouble~~ with our attitude toward the meaning and significance of this occasion: is it a national or a religious holiday? If it were something in the spirit of religion, national communications media would have no obligation in this direction; on the other hand, since we have cheapened our entire approach to the meaning of this special season, a little encouragement in the direction of religious observance would certainly not be amiss. ~~A nation, no matter how powerful, is at the mercy of those who have the strength of a moral commitment.~~] Imagine then the plight of the youngsters who rarely hear of the great moral message which is implied at this season; they are only concerned that they obtain the gifts which ^{are} uppermost in their minds. ~~and, of course,~~ the parents, naturally obedient to the whims of their children, rush to fulfill every wish. But, one can not help but wonder, how many of these parents take the same time and effort to tell of the meaning of Jesus, of his place in the religions of the world, of his message, of his role in our society and in the lives of people! Similarly, how many of us make sure to have a gift for each day of the Chanukoh week but somehow can not find either the time or the inclination to repeat for the benefit of the future the story of the Maccabees ² ~~and their place within the context of our tradition?~~ Or, to be ~~but~~ ^{plenty}, how many of us are there who no longer even know the tradition which gave rise to the Chanukoh celebration. It has been my sad experience to discover that 90% of those individual adults whom I question do not know that the word Chanukoh means, literally, "dedication" and refers to the re-dedication of the Temple to God after it was cleansed by the Maccabean forces. If the adults show this lack of knowledge how much the more so the children, whom they are supposed to teach!

In sum, therefore, the fault lies with us, the people, rather than with those who issue proclamations ~~with~~ which make of this a national holiday. They only add approval to our ill-considered actions and give the stamp of respect to the attitudes which seem to motivate so many of us at this time of year, ~~with~~

to our chagrin.

And what a pity ~~is~~ truly is! There is so much loveliness and grandeur at this time of year, the decorations and music are of such deep meaning, the spirit of the occasion could truly be one of warmth and humanitarian concern but it is all spoken for in an appeal ^{to} ~~for~~ the "100 Neediest Cases" while we go on with an attitude of "business as usual". Imagine what our world would be like if the money, time and effort of the merchandisers would be expended just for one year ~~for~~ the welfare of humanity in every part of the world, if a genuine effort for peace would be brought to the fore as is the message of the Xian world, if the light of the Menorah would shed its glow on all those who are in positions of ~~degradation~~ ^{poverty} and discomfort because the ~~world and society of~~ which they are a part will not permit them the level of decency and comfort to which we have grown so accustomed. ~~It would indeed be a better world in which to live for~~ This season is one of religious significance, ~~and~~ ^{it} has nothing whatever to do with a national observance except to dilute that which this occasion represents, both in the light of ~~of~~ history and in terms of our contemporary needs. One can merely echo the words of our tradition which say so much and are observed so negligently, "Not by might nor by power, but by My Spirit, saith the Lord".

Amen.

Heb. Tab., December 22, 1967; Friday evening.

1-19-1968

Friends, as soon as the book "Our Crowd" by Stephen Birmingham had been ~~published and~~ in the hands of readers for a week or two, telephone calls began to pour in asking whether I had already read this new ~~history book~~ ^{volume}. I understand that the same phenomenon occurred in some of the other congregations throughout the city: Habonim, Emanu-El, Central Synagogue and Rodef Sholom! The reasons were obvious: each Synagogue had a membership which could trace its background to German origins and this is a ^{history} book dealing with German-Jewish immigration to America in the 19th century. All of these individuals who called, although many had been part of the American scene for two generations or more, still felt ^a linked to this immigration of the last century. ^{They} and delighted in the fact that the names of their families were mentioned, their home town was listed or, even more predominant, that some of their own family stories of life as an immigrant in America were reflected in this ^{look at} ~~story of~~ "Our Crowd". In addition, our author maintains that these people, mostly of the business and financial world, were "aristocrats" in the old sense of the ~~term~~ term; by inference, the descendants, ~~therefore~~, or those linked ^{by} merely the most tenuous of ties, were aristocrats as well. ^{But} Thus, aside from the personal pleasure which the book gives those who share this background there are important historical matters brought to the fore; the book is not a "history" text in the scholarly sense of the term but a series of ^{interrelated} ~~connected~~ stories which deal with certain ^{D-J} families who settled in America and were tied one to the other by family connections. They all made their mark in America, for better or worse, by being successful!

Of course, by definition, the scope of the book is limited; the families of German-Jewish immigrants play the dominant role. It deals with a group of people "whom one would visit" socially, ~~and~~ this was an exclusive circle of friends, neighbors, ~~and~~ acquaintances and family ^{which} ~~and it~~ was heavily restricted. Needless to say, there were many more people whom one would not visit because these others were below one's station in terms of birth, place of origin, business connections or family lineage. The area of one's contact was generally as limited as the people: between the East 60s and the East

80s, bordered by Park Avenue on the East and Fifth Avenue on the West. [As I have been given to understand, there are still some old remnants of this type who will never go ^{above E.} ~~beyond~~ 96th Street ~~on the East Side~~ since there is absolutely nothing there of consequence for this kind of person; at the same time, of course, his life is spent on the East Side for he would not even care to meet the people on the West Side of the city. Be that as it may, the horizons of "Our Crowd", this particularly large segment of New York's Jewish population, ^{were} ~~was~~ limited in other ways as well: marriage was serious business, ~~and~~ prospective brides and grooms were thoroughly investigated, and their backgrounds examined. Thus, for example, one of the family daughters could not marry a Gimbel since they were merely "storekeepers" on a similarly low level of social status as the Strusses, whose "store" was to blossom into Macy's. This type of attitude and the in-breeding which accompanied it led to a state of arrogance, haughtiness and hypocritical self adulation which seems terribly out of date in the 1960s but in earlier ^{decades} ~~years~~ ^{was} ~~it was not only possible but~~ a way of life from which no one dared to deviate. Thus, at one time, when one of the Seligman's of the banking house was in the same room with ~~the~~ Baron ^{de} ~~von~~ Rothschild neither man met the other ^{primarily} because each refused to cross the room to extend his hand in greeting. To have done so would be to acknowledge the social superiority of the other. Or, a second example, the Seligmans can ^{do} speak of "our cousin, Princess Margaret" for they are actually related to her through marriage via Mr. Armstrong = Jones, the Princess' husband. On the other hand, it is hardly possible to imagine that Princess Margaret, as she spends her time in Windsor Castle, casually speaks of "my cousins, the Seligmans"! X

This, of course, is the crux of the problem. The German Jewish immigrants formed for themselves a society within a society, a group within a group, even a city within a city, and they lived in such a manner as if all others did not exist. As far as the women and children ^{of life} were concerned this fact ^{could} be and was taken literally since ^{"lesser"} ~~other~~ Jews were excluded and there was no contact with non-Jews whatever. The men ~~of the families~~ ^{German-Jews} did deal with Gentiles but only in terms of business enterprises. What the Jewish ~~community~~ failed to

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realize was that as it ~~excluded~~ ^{shut out} all others, so was it excluded from the larger community of which they were a part. In short, "Our Crowd" was isolated socially, physically and, above all, psychologically.

But, of course, it was not as simple as all that. These German-Jews were engaged in business enterprises which brought them immense wealth; they were worth, literally, hundreds of millions of dollars; their influence reached into the national and international arenas of power politics; they wheeled and dealt in order to be a success financially; ^{Furthermore,} their Judaism was sustained but only in the most haphazard, peripheral manner so as not to offend the non-Jews by their particular manner of dress, speech, customs, ceremonies and way of life. German was and continued to be the language of the household, the children were educated in private German schools, the music, wines, maids, newspapers and the like were all German. ^{Also,} and it was the "thing to do" to seek out a husband or wife by going back to "the old country", preferably to one's native village, in order to make a suitable match. These, then, are the people we read about in the ^{Am.} history text books: they started out with packs on their backs, sold to the natives whatever was available, opened their little stores along the trade routes which, more often than not, they themselves had established, and when moderately successful in their enterprise, they moved themselves, their businesses and their families to the larger cities. ^{German} That is how we account for such large German concentrations of families along the Hudson River, Ohio Valley, the South and, generally, east of the Mississippi. Except for such special events as the Gold Rush it was not fashionable or accepted to go into the uncouth, uncultured "wilds" of the American West. In the course of all this, huge fortunes were made and once gained were never relinquished. The wealthy divided the spoils within the family; sons, and brothers, sons-in-law and brothers-in-law were brought into the business and, in effect, large ^{families} corporations were established which rivaled the largest American-born firms. For example, the great names of German Jewry such as the Seligmans, Kuhns, Loeb's, Lehman's and Warburgs easily rivaled the wealth and stature of the Vanderbilts, Morgans, and Harrimans and Rockefellers. In a sense, these

fortunes were made at the same time, in the same way and all profited from a growing, expanding and successful economy of a post-Civil War aggressive America.

Our Crowd, then, these families, were built and remained united on the basis of wealth, power and prestige. But, unfortunately, the cohesive level remained in force for no more than two generations and thereafter divorce, scandal, intermarriage and eventually conversion^{to X} took their toll. The great families produced few sons and of that limited number most left the family firms; and the few who remained true to their upbringing were hardly of the caliber of their forefathers. It was not until World War II, facing the results of the Nazi holocaust, that many of these marginal Jews found their way back to Judaism but, in the main, the damage had been done. ~~so that~~ In our time very little

in terms of what is implied,
 except the names_x remain, as far as these great families are concerned. *And*
Now, these phenomena raise some interesting ~~but~~ *points of order*^{in discussion}: for example, when I had finished reading "Our Crowd" (and, incidentally, the author Stephen Birmingham is NOT a Jew) it ~~would~~ seemed to me that the entire story of the conniving, often ethically doubtful dealings of these people would have made, just as well, a first rate anti-semitic tract. As a matter of fact, if anyone wishes to see our ancestors in the most unfavorable light, this is the book for them; these were "aristocrats" merely on the basis of money gained but how it was made, what means were employed, what underhand dealings were involved, all this leaves a somewhat bitter-sweet taste in one's mouth.²⁾ It is, of course, an American success story and we are proud of those who did make their mark but we see as well how little each generation of immigrants learns of itself and its predecessors in the light of a continuing history. For example, when the German Jews stepped off the boat from steerage class they were shunned and despised by the Sephardi community already long established in America. But, later, when the German community had made its place secure and had the power of untold millions, it did equally little, perhaps less, for the Eastern European Jews who started to arrive here at the turn of the century, escaping from Russian and Polish pogroms and massacres. The Warburgs, Kuhns, Seligmans and Schiffs complained as bitterly about these new arrival's speech, dress, looks

and accent as had the Mendozas, Seixas and Acostas complained about them. They were generous, of course, with their charity but it was given without heart; thus, Our Crowd almost singlehandedly supported and staffed Mt. Sinai Hospital and it would treat one and all but no doctor of East European ^{origins} ~~origins~~ could serve on its staff.

One last thought. I read this volume not too long after Potok's "The Chosen". What a difference in tone, ⁱⁿ mood and content! Our Crowd deals with men and women who were aggressive, ruthless and successful, ^{but their} ~~their~~ dealings were overcast by the shadow of unethical conduct, ~~although~~ ^{only} they gained respect and prominence in the years to follow because of their wealth, power, prestige. The people in "The Chosen" were poor, quiet, reserved and equally prominent; the very people whom Our Crowd rejected. But I liked the Jews of Potok infinitely more if for no other reason ~~than~~ ^{that} that they had heart, feeling, understanding, compassion for their fellow man, ^{and} these were qualities which were very scarce in the mid-19th century. Of course, one can fault our book in other ways as well: the strange selectivity of families which our author chose, the fact that he never speaks of those families which failed, the fact that he concentrates on "banking" families to the exclusion of other enterprises, and that he makes light of what was extremely serious business to the 1st generation of newcomers: namely, their trend away from orthodoxy toward assimilation which our author seems to equate with "Americanism" in the best sense. ^X On the other hand, it goes without saying that "Our Crowd" is a most appealing and fascinating book, well worth reading, especially if you are a part of that heritage but one should not, and need not, glory in its content. Their way of life, for all their wealth, is obsolete and was sterile. They and this book represent the classic American ~~success~~ story while, I hope, we are still enthused and encouraged by our vision of the American Dream. ^{AD EN.}

X (The book, as a matter of fact, is so prejudicial to good conduct that some of the families even threatened legal action to halt its publication; the author agreed to some changes and only fear of even greater publicity kept the heirs of Our Crowd from actually going to court!)

Heb. Tab., Friday evening, January 19, 1968.

LIBERAL JUDAISM IN ISRAEL.

2-2-1968

18
Friends, in Montreal last November, at our "Union's" bi-annual convention, it was my pleasure to participate in ~~the program~~ a little publicized but very important workshop. The series was entitled "New Perspectives in World Jewry" and my particular seminar concerned itself with Reform Judaism in Israel. It was a most enlightening experience but, at the same time, two of the most ^{disfranchising} frightening hours that I have spent in a long time. Those of us who participated in the seminar knew, of course, of the difficulties which Liberal Judaism ~~has~~ and is experiencing in Israel but ~~were~~ were hardly prepared for the harrowing conditions which actually prevail. All this was made clear to us by a young colleague, Rabbi Zager, who for the past three years has been the major leader of ^{Israeli} Reform Judaism ~~in Israel~~ with a congregation on the outskirts of Tel Aviv. Rabbi Zager is American-born but speaks Hebrew fluently; prior to ordination he had spent some time in Israel as a student and therefore was familiar with the country but when, ^{he returned as a rabbi} ~~as a rabbi he returned to Israel~~, as a spiritual leader attempting to found his own liberal congregation, he met with ^{unbelievable} such hostility, hardship and persecution that even his Sabra wife felt that the tactics employed against her husband were more similar to Nazi methods than representative of a country which advertises itself as the cradle of western religion and the place of safe refuge for Jews ~~throughout the world~~.

The situation is simply described. In Israel there is but one religion, Jewishly-speaking: orthodoxy! There are no other ways of expressing ones Judaism and no choice is granted to those who disagree with, let alone dislike, the rigid orthodoxy which is the ^{law} religion of the land. The most modern Israeli, the one furthest removed from Judaism, ^{or} the one least interested in matters of custom, ceremony or ritual ^{has} all ~~have~~ no alternative but to comply with the rules and regulations set down by the official status ^{which} of orthodoxy ^{enjoys} in Israel. The reason is quite simple: in Israel, Judaism is not "a" religion but the State religion and the governing power for this aspect of life is the orthodox rabbinate, operating out of Jerusalem, ^{it has} ~~with the status of~~ Cabinet level ^{status} position, power and prestige. And this very high level of placement brings with it the problems and difficulties of which we speak; that is to say, ortho-

doxy, to be understood correctly in Israeli terms, is equated there with the Law and with political power rather than with moral and ethical issues as we understand religion here in our own country. Thus, official orthodoxy can and does shut down public transportation on the Sabbath, insists on a second kitchen on the Shalom, is able to force its way in terms of autopsies but is unable or unwilling to grapple with the moral and religious issues which do plague the people in Israel, as they similarly affect ^{Jews} people in every part of the world. A Jew in Israel, for example, may not be married by any rabbi except one approved by the official ^{rabbinate} ~~orthodoxy~~ and a doctor, no matter how meaningful his research may be, is not able to perform ~~an~~ autopsy because the chief rabbinate has not given its sanction for this modern medical practice. Matters have come to such a terrible state, particularly in terms of the rigid divorce and remarriage laws by which traditional Judaism is governed, that we know of many cases where younger people have actually flown to Europe to be married by a liberal rabbi and then have returned to live in Israel, their homeland. In such an instance, of course, the marriage not having been performed in Israel, is recognized. Such instances and examples could be multiplied endlessly.

It is into this type of situation that Reform Judaism placed its message: ~~of~~ emphasis on the moral rather than the legal aspects of our tradition. The effort has not been a very great success and the hardship has been unbelievably. There are now 7 struggling congregations in Israel whose membership forms approximately 1/10th of 1% of the total population. They have managed to meet on a regular weekly basis in some apartment, loft, basement or rented hall but not one of these congregations has been able to establish a permanent home. The reason, again, is the harassment of the orthodox power structure; no sooner is it known that such a rebel group exists ^{when} that the rent is ^{suddenly} raised to triple its former value, government inspection teams arrive to ^{condemn} ~~doom~~ the meeting areas, and the youngsters who have found a viable Judaism in this new ^{movement} ~~congregation~~ find themselves ostracised in their schools, jobs and their families are threatened with economic and social reprisal all instituted by the

powers of the official Establishment. The rabbis are hardly greeted in the streets, they are never addressed as "rabbi", are never invited to official functions, may not have the use of chapels to officiate at funerals and may not officiate at the cemetery as a matter of course! One of our young rabbis, a Sabra, who was ordained at Hebrew Union College in 1965 and then returned to Israel to be a missionary for Liberal Judaism there, had to serve in the six day war as a driver and gunner in the ^{tank} ~~tinak~~ corps during the Sinai Campaign since he was refused the status of Chaplain. In short, our kind of Judaism is faced with the prospect of being blocked at every turn by the rigid orthodox official religion of Israel; a way of Jewish life, incidentally, which is not practiced by a sizeable majority of the Israeli people.

Why, then, do we continue in this battle to gain recognition? Because we of the liberal movement, associated with the World Union for Progressive Judaism, attempt to fill the spiritual void of the Israeli with an alternative to an orthodoxy, ~~they can not and will not accept~~. We feel that Judaism should not be lost in Israel, contradictory as this statement may sound in the light of our five thousand year tradition. But the danger is very real for as we know the Jew in Eretz considers himself to be an Israeli first and foremost; his Jewishness ^{becomes} ~~takes on a definite~~ secondary ~~position of influence~~. This is even understandable for the superficial aspects of Judaism for us in America are basic to the way of life in Israel: they do not need to study Hebrew, nor ^{our} ~~be~~ history or ~~tradition~~ since they ~~not only live this but~~ walk the paths of our ^{past} history each and every day of their lives. Naturally, the liberal Judaism in Israel will be quite different from that of America but in terms of a moral commitment, in terms of an ethical lesson, in view of common needs for man and especially ^{for a} searching youth, the value of Judaism as it can be interpreted in a modern, reasonable, 20th century light ~~all this~~ can be of use and even of beauty. ^{we} ~~and~~ can certainly fill this void which is so obviously present in Israel. And the small experiment of our seven struggling congregations proves this point beyond the shadow of a doubt: in every congregation, ^{no} ~~no~~ matter how much they are harassed and annoyed by the petty beaurocracy of the State, young

people have flocked to the service, have listened to lectures on the theology of a liberal Judaism and have asked pertinent questions ~~for hours at a time~~, on the Sabbath and on the holidays people come an hour early in order to be assured of a seat in the Synagogue, women are accepted as an integral part of the congregation's structure and, finally, perhaps more telling than all other means of assessing the situation, each of these individuals ^{is} asked to pay a small sum in dues for there is no official ^{got} support as ^{would be} is the case with the other orthodox ^{congregation} Synagogues. The dues ^{as a matter of fact} has been collected faithfully and the people have lived up to their obligation, and this is the acid test for they need not pay dues anywhere else and they need not go anywhere at all. Yet, out of their own free will, people come, make their donations, pay their dues and, ^{in due time} ~~above all~~, send their children and willingly participate in the learning and missionary process. In the light of the difficulties involved, it has been a heroic struggle and a small but worthwhile achievement. We have proved, at least to ourselves, that a need exists, and that the spiritual vacuum can be filled with the right message and the proper approach.

Of course, the financial ^{cial} difficulties are enormous. Within the next two weeks all members of the congregation will receive a letter from me asking them to contribute ^{one} one dollar per family member to help in this cause and to further the endeavors of liberal Judaism in Israel. I hope and pray that our membership will respond for I firmly believe that the cause is right and the way is just. This money will be used to help strengthen the tenuous ties of Liberal Judaism in Israel, to help found schools, hire teachers, pay for the salaries of the rabbis, afford them a little lee-way in their plans and activities. ^{But} And the effort of our congregation, which ^{is being} ~~will be~~ duplicated by others in the American Reform Congregations, has already found a hostile reaction in Israel. In the first week of January, Rabbi Joseph Karasick, president of the Union of Orthodox Jewish Congregations of America, in a speech in Jerusalem, denounced us and our efforts as "foreign ideologies that must be rejected, firmly and unequivocally". He maintained that only ^{his} Judaism reflects "the classic, authentic and lasting Judaism, namely Torah Judaism". By inference,

of course, our Judaism is neither authentic nor lasting, it is not true and not valid in the light of tradition. Personally, I resent this type of attack; ~~for~~ I consider my Judaism to be true, valid and meaningful ~~and~~, above all, it is for me no empty ritual rooted in antiquity but a modern, challenging and dynamic approach to life which ennobles and sanctifies my existence.]

Liberal Judaism ~~in Israel~~ does and will have a future in Israel, although it will not be a simple matter. When my letter arrives in your homes, you can help by responding to the request for aid generously and with an open heart. At the same time, when you go to Israel you can visit these congregations, tell them of your support, sympathize with their endeavors and when the need arises, help them with your moral, emotional and intellectual fervor. It is our opportunity ^{in our own small personal way} to help revitalize Judaism in Israel and this, surely, can be one of the great achievements of our lives. Perhaps because of us or our enthusiasm, a ~~new type of~~ modern, meaningful and pertinent Judaism can ^{yet} arise in the land of our fathers to establish a new vision of ^{Jewish} religion which ^{may still} will help make of the Israeli a believing and practicing descendant of Abraham, Isaac and Jacob.

Amén.

Heb. Tab., Friday evening, February 2, 1968.

2-9-1968

#19
Friends, today when we look at a young man in his late teens: say, 17, 18 or 19 years old, we see before us a largely unfinished product. He has just completed High School, is searching for further education, is distraught in terms of his own feelings and goals and, more often than not, can hardly be classified as a "mature" individual. Things were quite different, however, at the end of the last century; at 13 both the Jew and the Gentile boy was a "man" and the responsibilities for making a livelihood were already incumbent upon him. For example, take the case of David DOBNIEVSKI, later known as DAVID DUBINSKY, who was born in 1892 in Brest-Litovsk in Poland. At the age of three, his father moved to Lodz where he established a bakery, ~~in which~~ ^{where} the entire family ~~had to help out~~ ^{had to work}. Young David, at 13, left the Hebrew academy, ^{he} began to serve a three year term as apprentice baker, ~~and~~ became a Master Baker at 16. In that same year he became ^(no easy feat in Poland!) secretary of the militant Lodz Bakers Union, ~~he~~ joined the Social Democratic Party, conducted a strike against his own father's bakery establishment and was arrested twice. He was then exiled to Siberia but after five months in that penal region he escaped to America in the year 1911. He was all of 19 years old! What would be enough to fill a lifetime of activity for many men, was just the beginning for David Dubinsky; the worst of his struggles were yet to come.

Upon arriving in America he had but one advantage: his older brother had come here some years ^{earlier} ~~prior to this turning point~~ and being involved in union work was able to find young David a job almost as soon as he stepped off the boat. But, by some incident of chance, the ^{work} ~~job~~ was not in the bakers' union but in the needle trade; David ^{started as} ~~got a job as~~ an operator in a pants' factory on the lower East Side. He immediately ^{began} ~~started~~ to study English at night, became active in the Social ^{ist} Party which then was a major force in the lives of the immigrants under the leadership of Eugene V. Debs, and in what seemed to be the crowning achievement of his life, became a cutter. While this might not appear to be a significant achievement to us, living some 50 years later, it was a tremendous step forward in those years for the Cutters' Union was one of the very few which was recognized by management, was established

in the trade because of the supreme importance of the cutter's skill and, more than all else, had forced management to pay a ^{decent} minimum wage, ~~which would allow~~ at least this elite group of skilled workmen ^{could} to live just a step above the poverty level. To be a cutter, therefore, was to have become a man of respect, position and power.

It had, of course, not always been this way. The clothing industry in America underwent as much of a revolution in manufacturing as did all other ^{trades} ~~goods~~, as the world ticked off the years which led us from the 19th into the 20th century. At first all clothing were made by hand, usually by German immigrant tailors and this skill was developed into an "art" with the invention of the sewing machine in 1846. Women played the main role in this industry; they ~~ran~~ the machines, they were nimble with their fingers, they were used to sewing at home but with the ~~invention~~ of the electric cutting knife the entire industry was revolutionized. This step forward, combined with the arrival in America of thousands upon thousands of East European immigrants from 1890 to 1910, created an entirely new situation which was taken advantage of by management to the fullest. ^{Individual tailoring gave way to mass production!} A cutting knife had to be wielded ^{with} by a man's strength, the surplus of men made labor exceptionally cheap, women were sent home to do "homework" and the only way in which a family could earn a living was to work endless hours, for a pittance, in circumstances ~~and areas of labor~~ which were hardly fit for a decent human being. In many instances, ~~of~~ such shop ~~workers~~ had to bring their own sewing machines, needles, thread and, adding insult to injury, had to pay for the electricity they used in earning their keep. It was a dreadful situation and one which was ripe for the Union organizers. As one observer said, "In no other industry was labor treated so barbarously as in the garment trades, toward the end of the 19th century".

It is, then, ~~into~~ this kind of a setting that David Dubinsky ^{exploited} ~~stepped~~ as a cutter, as an immigrant, as a socialist and as a Jew. He was no novice to hardship or hard work but, at the same time, he had learend ^{early} enough of the principles of justice and decency which are an inherent part of our Jewish tradition. When the prophet said, "What mean ye that ye crush My people and

grind the faces of the poor in the dust?", Dubinsky felt that this was a personal admonition and one which could not go unchallenged. But, needless to say the union organizers found resistance at every turn and could scarcely make any headway; only the tragic Triangle Fire of 1911 caused the tide to turn in their favor. The reason was as simple as it was horrendous: the girls in the loft where the fire broke out could not escape because the doors had been locked and sealed to keep out the unkon "agitators". 143 girls lost their lives in this fire and this proved to be the turning point. Jews were not only deeply affected by this loss of their young people but since the garment trade, among others, was almost exclusively Jewish, it was only obvious that Jews should take the initiative in obtaining better working conditions, abolish child labor, obtain decent wages and some semblance of security in terms of their job qualification. It was this fire and the subsequent union-management negotiations which brought Louis Brandeis to national attention; again, a Jew helping other Jews! Dubinsky was caught up in this fervor as well, he did much for his own ^{people} union and in 1932 became president of the second largest union in the country: the International Ladies Garment Worker's Union, with 210,000 members. In the years to follow, Dubinsky established the most complete welfare program of any union, took advantage of collective bargaining, owned health centers in leading cities, bought 850 acres at Union House in the Poconos, established many scholarships for his youngsters ^{at} leading universities, and built the Hillman Housing project here in New York City. As a result, in this one union there have been no major strikes in years and it is all due to the personal power and pervasive influence of this one man: David Dubinsky.

But, one might well ask, as we pursue our discussion of this Spring Lecture Sermon Series, ^{does} ~~to~~ Dubinsky really ^{represent} a 20th century Jew at the crossroads?, as the title of our series implies? Why did we not choose such men as Sidney Hillman, also a Jew; or perhaps even more prominent, such a man as Samuel Gompers who was also an immigrant Jew, and who came to America at least a decade prior to Dubinsky's arrival? The answer is one of personal choice: it seemed to me that Dubinsky was the most valuable of all these men ~~was~~ for he did not

stand still, he continued to expand constantly, he involved himself in any and all causes which brought better conditions not only to his own Union but to all the people. For example, it was he who helped to found the CIO, it was he who helped to found the American Labor Party and it was he who helped to found the Liberal Party of New York State, which is still very much a power in our State's politics to this very day. Furthermore, in 1947 he helped to found the Americans for Democratic Action and, therefore, even in old age, the principles, the visions, the ideals of his youth were still very much a part of his emotional and psychological makeup. It has been said, and it is true, that "in no other industry have the workers achieved so undisputed a position of dominance".

One can say, then, perhaps with a touch of pride: ~~that~~ the Union movement *from its origins owes a great debt to Jews* ~~as it is today had its origins in~~ Judaism; for not only was it founded by Jews to a large extent or, at least, the major Unions ^{were} ~~are~~ Jewish dominated, but the ideals of Judaism in terms of the well-being and humanity of the workers ^{were} ~~are~~ very much present and realized in the scheme of things. Perhaps this is the reason why Dubinsky has been so successful; one never hears of corruption in his organization, communism never gained a footing, his living standard ^{was} ~~had~~ not ~~be~~ investigated by the Tax authorities, his people are satisfied and taken care of, even today. ^{And} ~~when~~ values and standards ^{have} ~~have~~ ^{certainly} changed ~~so radically~~ from the days of 1911 when the immigrant boy stepped off the boat in order to make his "fortune". He never did make his fortune in monetary terms but he earned the respect, admiration and affection of his membership, and he brought them out of darkness into the light of decent living. The point is made purposefully for as the leader gave of his best for the welfare of his people, so did the people ^{place their} ~~have~~ trust and confidence in Dubinsky. It is quite a different situation today as one looks at the union picture in our country, and in our own city particularly. The revolting spectacle of unionists battling among each other, of their inability to handle their men, of their willingness to promise things which are impossible to achieve ^{all} highlight the relative dignity in strife which characterized the earlier union efforts,

In Their day they fought bitterly also but
~~especially among the Union groups.~~ ^{v.} It is hardly possible to imagine in our
time that a Dubinsky Union would create the type of irresponsible havoc and
despair which we are seeing right now in our own city, with the Sanitation
Men's Union. The refuse piles up indiscriminately but it affects more than
any other area, those places which can least afford rats, dirt, disease and
filth. This is an abdication of responsibility, as was the Teacher's Strike
of last September, which hardly could have occurred under Dubinsky; surely,
they too went out on strike, they fought for what they felt was right, but
from ones study of the man I can not help but conclude that he would have
never sacrificed the health of an entire city for the sake of his ^{material} ~~material~~
gains.

David Dubinsky remains a 20th century Jew at the crossroads for he went
beyond himself and his immediate goals; he was of use to others, he held out
the hand of ^{respect} ~~nobility~~ and decency to ^{labor} ~~all in need~~, he made the ideals of Judaism
come alive and put them into practice. While we may or may not agree with the
principles of Unionism, we must say that his Mitzvah was of the highest order.

Amen.

Heb. Tab., Friday evening, February 9, 1968.

Friends, ~~this evening~~ this evening I would like to refer back ~~some weeks~~ to President Johnson's State of the Union address, in January. This is not to be construed as a political evaluation of his theme; ~~neither~~ ^{neither} should it be viewed as a minority response. I am here ~~not~~ ^{not} as a Democrat nor as a Republican; rather, as a rabbi, a teacher, whose obligation and religious responsibility it is to evaluate and assess the moral fiber of the people and the spiritual values which abound. It is within this framework that I would like to comment on his words for we find in them a lack of sensitivity and perception which go far beyond the ordinary concerns which a normal State of the Union address might bring with it. Permit me, therefore, for greater clarity, to quote the pertinent passage. "Now let me speak about some matters here at home. Tonight our nation is accomplishing more for its people than has ever been accomplished before. Americans are prosperous as men have never been in recorded history. Yet, there is in the land a certain restlessness, a questioning." Then, after the reviewing in statistical form the progress over the past 83 months, the President ~~continues~~ ^{continues}: "All about them most American families can see evidence of growing abundance! Higher paychecks, humming factories, new cars moving down new highways; more and more families own their own homes equipped with more than seventy million television sets; and a new college is founded every week. Today, more than a half of the high school graduates go on to college...Why, why, then, this restlessness?" Mr. Johnson, in all fairness, does go on to cite other issues which do not ~~reflect a~~ ^{reflect a} perfect society ~~of which he is so proud~~ and, again, he is specific: "Much remains to be done: the rate of the jobless, violence in the cities, crime in the streets, the problem of farm workers, home construction, medical and hospital costs, the rivers and air being polluted, etc." We have, then, superficially speaking, a very neat and orderly assessment of the picture of modern American society; and, one can scarcely argue with the facts as he presented them.

The statement which irritated me to such an extent that I feel duty bound to comment upon it ~~within the framework of our being here this evening~~, is how-

ever, of a different mood or tenor altogether. What I can not comprehend is the President's obvious inability to understand and comprehend the nation's restlessness and questioning. "Why, why, then," he asks, "this restlessness?" And, while I might be able to sympathize with his problems and difficulties it is inconceivable to me that a man in his position should ask such ^{obvious} ~~any~~ question, especially in public. [As a matter of fact, as a supposedly honest man, I can not even picture him asking the reason for this restlessness in private.] After all, each and every one of us, and we are in much less sensitive places than the President of the United States, are fully aware of what it is ^{that} ~~which~~ is causing "a restlessness, a questioning". But, more than that, and perhaps this is the most important point of all, even if we are divided as far as the reasons for this unrest are concerned, all thinking individuals with any degree of maturity must surely ^{realize} ~~be aware of the fact~~ that ~~the~~ reasoning of the President ^{represents} ~~is not only~~ a confusion of values. ~~but, in a certain sense, a contradiction in terms~~ Let us examine this proposition somewhat more closely.

It is true, of course, that this country has been on an ascending spiral of affluence for more than 83 months; we do have higher paychecks, humming factories and new cars hurrying down new highways and while some have new homes, the 70 million tv sets are not to be denied. But, ^{and} ~~what~~ can be denied is the linking of these physical, material gifts of our expanding economy with the spirit that is within the people of the land. The point is, ^{and} ~~here~~ ^{there} ~~the~~ error of ^{Mr. J's} ~~his~~ thoughts become glaring, just because a man has all ^{these advantages} ~~that he~~ ~~President~~ ^{it} ~~has cited~~, does not mean that he must, of necessity and by definition, be content or happy! I have never believed in the ^{logic} ~~reasoning~~ that just because the members of a society can boast of having 70 million TV sets, that they should be satisfied with their lot. Just the contrary, these very sets bring the havoc and disillusionment of our country into our homes and into our lives; thus, we are appalled by the lack of others, by the hurt which they endure, by the heartache which is a part of so many of our fellow citizens. How shallow can you get to believe that a new car, or even a new highway, brings happiness to the spirit of the individual? What values do you espouse when you tell me that I

should be satisfied because our factories are humming; what type of a ^{citizen} ~~person~~ do you believe me to be when you equate my peace of mind with a higher paycheck? To place these values into the context just described appears to me to be as insensitive as anything ~~which~~ I have ever heard; it shows a lack of feeling and appreciation of the deeper values of life. ^{this is} ~~which are~~ appalling in any individual. How much the more so, then, from the lips of the President!

But Mr. Johnson carries this lack of perception one step further. He attempts to find an answer for this restlessness, this questioning among the people. Again, I wish to quote him precisely, "Because ^{he answers} ~~when a~~ great ship cuts through the sea, the waters are always stirred and troubled. And our ship is moving, moving through new waters, toward new shores". Somehow, I find this answer to be most unsatisfactory. In the first place, although his answer is a metaphor and therefore not strictly valid, let us take it on its face value. We may be moving through "new waters" but this does not mean that the waters are at all to our liking, of meaning or of consequence in terms of the ideals which we as individuals espouse. After all, does he mean by "new waters" the war in Asia? If so, these waters are in a state of turmoil for this country is divided, the youth is upset, the politicians are aghast, the finances are near a state of ruin, and the future holds out even less promise ^{than} ~~the~~ the golden, although slightly tarnished, past. ^{Then} Then, we are told that we are moving toward "new shores". Every amateur sailor knows that the shoreline of any area is strewn with dangerous rocks and shoals and that it is ^{more common} ~~far easier~~ to be shipwrecked than to bring the boat safely into a sheltered harbor. Mr. Johnson in using this metaphor ^{believes in good} ~~takes completely~~ in faith, but ^{we} ~~for us~~ in terror, ~~the idea~~ that where we are moving is good and wholesome. We are not at all convinced of this. Who wants to be washed up on some rocky shore, being cut to pieces by the ² ~~razor~~ sharp coral reefs which are all around us in abundance? And, lastly, while a great ship as it cuts through the ~~xxx~~ sea does stir up and trouble the water, it must be born in mind that the wake of a ship, to ~~which~~ ^{which} the President is presumably referring, is toward the rear of the boat, ~~and not in front of~~ ^{hind} ~~it~~. If that is the case, the turmoil should be before ^{hind} ~~xxx~~ us and our troubles ^{of the} ~~past~~

and not in front of us so that we quake with fear not knowing what the darkened future might bring to our doorstep. In every way, therefore, the voice and the words of the President left a great deal to be desired; they served only to aggravate the situation rather than offering us some measure of contentment and peace.

The trouble is that just as the President falsely equates our peace of mind with humming factories, new cars and highways, or even higher paychecks and 70 million TV sets, he is not ^{The moral} leader in the sense that we need today. He is not only guiding our ship in the wrong direction, perhaps toward rocky and dangerous shores, but he has confused finances with morality, progress with purpose and self seeking satisfaction with priorities. We ^{do} are not ^{equate} that concerned with filling ^{the} our pockets ~~so that we might equate that fact with a resounding cheer for our country's world wide policies~~; rather, we want leadership, guidance and concern in terms of the moral principles involved in this world of which we are so intrinsic a part. We want to know what is right and wrong, we want to know where we stand, we want to be assured of peace in our time, we want to know the truth about Viet Nam, we want our young people to go back to their studies and we want to feel that this is not, after all, a morally bankrupt country! Aside from the fact that even our prosperity has shadows of confusion and corruption, we want our elected leaders to know that, at least as far as we are concerned, prosperity ^{should} is not to be equated with happiness, either now or ever! We are not so much concerned with the abundance of which he speaks but, rather, where will this abundance lead us, ^{also,} how will it affect our fellow man and to what extent shall it ennoble us as individuals? Just because we may be founding a new college every week does that mean that the quality of education in America is improving? It is of these matters which the President said little or nothing but it is precisely ⁱⁿ ~~of~~ these ^{areas} ~~matters~~ that our restlessness, our questioning arises. When you see the graft in government, the ^{political} treachery of union-management relationships, the youngsters on drugs or escaping their patriotic obligations in Canada or Mexico, and find the country divided over the Asian conflict to an extent which has

not been equalled since the Civil War, of what use, then, ^{are} ~~is~~ the new car, the TV sets, the factories and the new highways? These are all irrelevant and irresponsible aspects of our growth if we can't hold ^{together} the faith and future of our land. Of what use are they, in the final analysis, if the President who holds up ^{material} ~~these~~ values as his greatest achievements can't even sense a reason, or is troubled by his inability to understand, "that there is in the land a certain restlessness, a questioning." ~~Is this the choice which faces us again in 1968?~~

This is not to be construed as an issue which has ~~religious~~ Jewish or other wise, overtones; rather, it is based on the assumption, as James Reston has already pointed out, that the President should be the custodian of our ideals, as well as of our gross national ^rproduct. The tragedy is that he is not the custodian of our ideals, does not give us guidance in terms of morals and priorities, and leaves a great deal to be desired in terms of purposes or goals as far as our nation is concerned. The reasons for our restlessness, our questioning are all too obvious; they lie in the ⁿpersonage of the leader and in the ~~in~~ chaos to be found among the citizens of this once great land. Hans ^{Habe} once characterized us in ^{the} title of a book as "The Wounded Land" and others have called it a "divided Land." May the day soon come when the wounds shall no longer fester but be healed and when that which is divided be made whole, and of consequence, once again.

Amen.

Heb. Tab., Friday evening, February 16, 1968.

Friends, years ago when ~~I was~~ a youngster ~~to~~ receive a penny as a reward ^{a child's} for good conduct or as a gesture of love ~~was~~ represented the ultimate in happiness. ~~and~~ Although, as an immigrant group, we had very little of material goods we did have each other; ~~and~~ in ~~this~~ ^{our} family unity we found strength and security. Our parents worked very hard but there was always time for the child; we too, as the others, played in the streets, went to the movies, and made too much noise for the neighbors but we always knew that one of our parents at the least was there for us, at home! Today, our youngsters can not appreciate anymore how we could have stood before a candy store window for an hour selecting the prize which our one penny would buy; today, the child of 1968 can hardly find a machine left which will give him something for a penny! ~~and we adults know only too well the low value of a dollar.~~ Today with more leisure time than ever before, mothers and fathers are busy with causes, with card and golf games, with socializing; ~~and~~ the parent who is home for his youngster is told by the pseudo-psychologists that he is spoiling the child's chance for self-sufficiency. Only a few years have passed since those "old days", those golden years of ones childhood but it appears as if the distance in time and ~~place~~ ^{world} might well represent a century of differences. Our two worlds are no longer the same, not ~~for~~ the adult and certainly not ~~for~~ from the child's point of view.

And it is of this difference that Sam Levenson writes in a type of autobiography, entitled "Everything But Money". It is a fine little book; not very deep, not too well written and too much of its space taken up by moralizing but nevertheless, it is a type of book which I would recommend to all of you without a moment's hesitation. For you see, with all of its faults, this little volume tells of a time which used to be, of a family which also was poor but had each other, of a group of human beings who lived according to certain ideals and principles which were of value then and ~~are~~ ^{are} of value still, except that this worth is ~~hardly recognized~~ ^{hardly acknowledged} by the modern child or the modern parent. Sam Levenson was one of seven brothers and one sister who, together with their parents, fought for ~~their~~ survival as did so many of us who made the journey across the ocean either at the turn of the century or somewhat later. The Levensons

came here somewhat earlier and the children grew up in that melting pot which we ~~today affectionately recall~~ ^{But} as the Lower East Side. They were desperately poor; the father worked in a sweatshop for long hours and did not have too much time to spend with the children while the mother took care of her brood from morning to night. And yet, how times have changed. In 1968 we have our poor as well; as a matter of fact, we have been educated to become aware of an entire culture of the poor and we know that these people are in terrible distress. Yet, "poor" ~~is one thing and poor~~ ^{can mean} ~~can also mean another~~ ^{different things}; and even to the young Levensons the difference was obvious. "I shall never forget the faces in those windows. They disturbed me even as a child. We were poor, too, but these were the passive poor, the vanquished, the defeated, the resigned to poverty. For them tomorrow would be as poor as today. In my home however, tomorrow was going to be better. We were sold on the idea that we could somehow erase the handwriting on the wall and scribble a few thoughts of our own on the subject of our destiny." And that's the way it was, not only with this one family but with most of those who found themselves in the abject poverty of those years. There was always tomorrow and they knew, they worked for the belief, that tomorrow would be better.

Of the poor we know today, how many can act like the Levensons did in yesterday's year? As poor as they were, there was always a box for charity, marked conspicuously "for the poor". The lesson was not lost on the hungry, ~~poor~~ youngsters of the family. Furthermore, while they lived in cold water flats, what we would call "slums" today, with ~~loads of~~ roaches and other animals of this type, the battle was constantly fought by the mother that not only would her family survive ~~(and survive with dignity)~~ ^{that} but, at the same time and just as vital, it would survive in an aura of cleanliness. "Dirty beds could breed dirty thoughts which ~~can~~ could breed dirty deeds." "Sloppy dress encourages sloppy behavior"; or, as the mother told her brood more than once, "You are not on the street; you are in our home. This is not a cellar nor a poolroom. Here we act like human beings, not like animals". But that was only the beginning of an upbringing which might seem old-fashioned to some of our own youth but, it would seem to me, has a great deal to recommend it still. There were two areas of life which were never compromised

and these represented, first, the family, and secondly, a priority of values. Parents were to be respected and "there was hardly an area of our daily lives in which we did not feel the presence of our parents". The eight children were always outnumbered, in spirit as well as in depth, by ~~the~~ two adults; "family life in my parent's home seemed to us to be based on a cosmic order: Papa was the sun, Mama the moon, and we kids the satellites. A child could not be a major planet; a father naturally was. We each gave or received light, warmth and direction according to our relationship to each other. Individually we understood our place, our space, our proper distance, and it all seemed to make sense". And these were parents who, with all their love, did not hesitate to give a clout to this wrongdoer or that rebellious soul and the entire attitude of parent to child was summed up in the simple, yet highly perceptive words of the father: "I don't care what you think of me now; I care what you will think of me ten years from now"!

These were not very sophisticated people; they were simple and direct but they knew what was right and proper and they could easily distinguish between what was important and what was superfluous. Once when flowers were sent by someone to the home, the entire family had to stop each day to smell the gift for in tenements then as today, the smell of flowers was all too rare a gift. Indeed, ^{it was} a blessing of God. But, then, this was their sense of priorities and all the family shared and came to know these levels of importance. After survival ~~with dignity~~ and the unity of the family came the next level: not material goods ~~or toys~~ or even food but education. Books, in the Levenson household, were treated with the utmost respect; ~~and~~ one did today "without" so that tomorrow you could do "with"! "Books flourished in our flat. They grew and multiplied in the dark. They were displayed, dusted, protected, and referred to with reverence. I respected them long before I could read them. In this sense I was a privileged child. I was heir to an ancient tradition of love of learning. Our household heroes were almost exclusively men of learning, spiritual leaders, poets, musicians, philosophers. We hung their pictures on our walls, along with our diplomas." The most treasured object ^{he possessed} of possession

was not a new toy, a pair of skates, or a football but a well used, dog-eared and fully smudged-up Library card; the most respected individual outside ones household was not the local gang leader or the block bully but the teacher who, when he walked down the street, was greeted with respect and admiration by one and all, from child to oldest adult. And that was the posture, both publicly and in private, not only of the Levenson family but of untold and uncountable others who made the journey from the depths of poverty to a higher level of ~~accommodation~~ ^{dignity} in the years that have passed. It might be added, that the journey from one level to another was merely a superficial step; ~~for~~ they were all already on so high a level of learning, knowledge and religious piety that only their God given potential allowed them to reach higher, if ~~such~~ ^{that} was at all possible!
~~the case at all.~~

But of course, as with ~~all~~ ^{penance} all good things, it began to change with the ~~course~~ of time, as we noted earlier already. The world of that day is no longer with us; our youngsters are different from those of yesteryear. We can not sit here and mourn the passing of an era but we can, and do, say: it was then a better time for, if nothing else, the emphasis was on the human being, ~~and~~ on his achievements and capabilities while in our day the emphasis is on a technical competence which takes all the joy of ~~human~~ individuality out of the ~~progress~~ ^{process of human achievement} ~~so vital to our day and age~~. "Look at me, Ma, I'm Middle Class" is one of the chapter headings of Levenson's book and that cry tells the whole story. With Middle Class ~~values~~ comes a difference in approach and we can never ~~return~~ to the old ways again. But we are left with another idea which can be used by us if only as a basis for comparison: look at the poor of our time and ask them to what extent they are seeking to help themselves. Ask them whether they have a ~~book~~ ^{box} marked "for the poor" in their home, ask ~~them whether they would not rather go out and seek work than to be on relief~~ ^{what they would prefer: a color TV set or a much used Library card!} ~~and~~, Finally, ask them whether for all their deprivation and depression which we acknowledge in all honesty, humility and horror, ~~what~~ ^{why} it is that ~~they can~~ ^{they can} not ~~permit them to reach upward toward a better way of life as was the case with~~ those who preceded them in the very same tenement ~~flats~~ in which they live

• The color barrier is almost insurmountable

today. Of course, times are different, ~~and~~ perhaps even harder, but does that mean that one must surrender to despair? I know all about the poverty culture; we too were ~~poor~~ ^{poor} ~~once~~, we too struggled for our daily bread; we too were unskilled in America and we too were without jobs ^{in hard times} in a strange land. But we ~~too~~ ^{echoed} the ~~war~~ ^{war} cry of the Levensons, and those like them: "Our home was a battleground in the relentless struggle not only for survival (which even beasts can manage) but for survival with dignity. This was the American Revolution, fourth floor back." "Mama and Papa were the leaders of this band of freedom fighters...whose homemade weapons were hard work, family pride and, above all, faith in education as the major weapon of our liberation movement."

In short, my friends, this is a ^{deeply personal} ~~sentimental~~ book; it is also a ^{type} ~~sort~~ of historical volume bridging the gap between that ^{an} ~~generation~~ and this. It is sentimental, funny, sometimes trite but always true and true to life; it is of a world we no longer know and our children can ^{no longer} ~~not possibly~~ comprehend. But, at the same time, it is ~~still~~ ^{still} good to know that there are ^{still} some people ~~still~~ left ~~today~~ who appreciate the past and all it represented. ~~for~~ ^{it} stood for ~~us~~ ^{our} struggles and because we persevered we are ^{more profound} ~~the better~~ human beings. They had "Everything But Money" ^{and} ~~but~~ money they did not need ~~at all~~ for they had faith in each other; how many of us can say the same? In the final analysis, I think that all of us are in need of reading this book by Sam Levenson for ⁱⁿ ~~so~~ doing we will be enriched, we will be cheered but, more than these, we will be granted once again ^{our ancient} sense of nobility and purpose.

Amen.

Heb. Tab., Friday evening, Feb. 23, 1968.

#22

ON THE ALTAR.

3-1-68

Friends, when we read of the ancient history of our people in the Torah at this season of the year we are struck by the often embarrassing, but always undeniable, fact that ^{The Judaism of} ~~our religion in~~ those early years ^{is} ~~was~~ quite different from the ~~Judaism which~~ ^{religion} we today characterize as "the faith of our fathers". ~~Today,~~ In our time, Judaism has taken on more and more the mantle of an ethical commitment and if we are really honest about our present religion we can not help but admit that ours has largely become a humanistic faith. Of course, we still follow some of the ritual, and custom, which ~~have~~ been part of our tradition over the centuries but the purpose of these specifically religious ~~actions~~ ^{acts} has largely been lost to us. It was, naturally, quite different in days gone by, especially in that era of which we ^{now} read in the Torah. ~~at this season of the year~~ ^{mostly} Then our faith was ~~nothing but~~ ritual and its purpose was obvious: ~~it intended to~~ ^{physical} serve as a link, a bridge, between man and his God. Ritual had the purpose, and did serve, as the means of communion between one and the other. Furthermore, while some of the symbols vital to this communion are still with us again, their purpose and reason has been lost or neglected. Take ~~the~~ two most obvious examples: the Tabernacle, the House of God or, as it was then designated, the "Tent of Meeting", is today the Synagogue but its original purpose has been quite distorted. Then it served the purpose of housing the two tablets of stone on which were engraved the Ten Commandments; today, it serves the purpose of housing people! The tablets have been transformed into an artistic device while the Ark containing the scroll of the Law has assumed major proportions of dignity and reverence. ^{we} The second most obvious example is ~~that~~ ^{the} ~~object most vital in days gone by, the~~ altar. In our time, this has been transformed ^{into} into the pulpit which serves no ^{major or vital} ~~greater~~ function, ~~than a resting place for~~ those objects which we do not care to hold because of their weight. In ancient days, however, the altar was central; on it you sacrificed the multitude of gifts which God required and the only ones who could come close to it ^{were} ~~was~~ the priest and his servants. Thus, we see that in terms of these two examples alone the points of emphasis of Judaism have radically ^{shifted} ~~changed~~ over the centuries.

But, of course, we are not the first and will not be the last, to remark

on this matter. After the destruction of the Temple in Jerusalem in the year 70 of the Common Era the rabbis were faced by a similar need to explain the radical difference in interpretation and emphasis now current in Judaism. It was in this context that they took the central portion of the ~~House~~ ^{Text} of Meeting the Altar, and placed upon it a different emphasis altogether; from the vantage point of it being a place for animal sacrifice they made it into an ethical symbol. ~~Around which~~ ^{it}, as in former times, the entire philosophy and worthiness of Judaism ~~revolved~~ ^{would}. Look here, they said, the Hebrew word for Altar is "mizbeich". It is a word composed of four consonants and each one, as you analyze the word, has a certain meaning and ~~significance~~ ^{relevance}; therefore, ~~its significance will be~~ ^{its significance will be} not lost either to us or to succeeding generations of Jews. Exactly what did they have in mind; what is the meaning of these ~~words~~ ^{consonants}; how ~~does it~~ ^{do they} add to our appreciation of our faith for us in our time?

The first letter "M" denotes the Hebrew word "M'chilah" which means forgiveness. This is, of course, the original purpose of the altar ~~per se~~; it was the avenue of communion between God and man where we asked via the sacrifice that God should forgive us for our sins and transgressions. This element is still very much with us, needless to say; it represents more than anything else a channel of reconciliation so that man and God may dwell together in peace and harmony, that man's mind and heart may be at ease, and God's anger be assuaged. Therefore, even with a change of emphasis and a revision of the essentials of Judaism, as we used to know it and as it is practiced today, the basis of faith, the reconciliation between man and God is not lost to us. ~~and never will~~ ^{It will never} and never should take a lesser or secondary position in our relationship to the Almighty.

The second letter of Misbei-ach is a "S" and ~~denotes~~ ^{represents} the Hebrew word ~~Q123~~ for "merit". This word has great meaning in our tradition for it links us to what was part of our ~~tradition~~ ^{heritage} in former years and what ~~is~~ ^{may be} vital in our own time. We, in other words, earn merit by our actions and commitment to the faith of Judaism and because of our ~~actions~~ ^{deeds}, beliefs and sense of values those who come after us will be enriched and ennobled because of ~~the heritage~~ ^{what}.

^{here}
~~which~~ we have sustained and kept alive. There is, then, an element of worthi-
 ness and relevance which can never be denied, ~~by any of us~~; it is central to our
 lives ~~not only~~ as Jews ~~but as human beings~~ and forms the core of our existence
 as human beings on this earth. It depicts a chain of tradition which is as
 vital now as was the Tent of Meeting of centuries ago; we are ^{essential to} ~~part of~~ the pro-
 cess of keeping ^{Judaism} ~~our tradition~~ alive. It was given to us by those who preceded
 us and it is our task to pass it on ^{to} those who will follow in our footsteps ^{Again,} ~~and~~
 although the point of emphasis may have been ~~changed~~ or altered, the essential
 merit or worthiness, the ^{1/5} ~~can~~ not be denied.

The third letter of the Hebrew word for Altar is, however, just as vital;
 it is the "B" and denotes ב ב ב "blessing". This word, however, whether in
 English or in Hebrew is not to be considered as an intangible, theoretical
 Noun but as a realistic verb: ~~we must do, we must act~~, we must include ourselv-
 es in the process of existence, ^{we can} ~~not be~~ removed ^{or} ~~and~~ looking on from some Olympian
 height but within the context of our concerns as these affect us and every
 other human being in the process of daily life, ^{we have an obligation!} This is the core of the prin-
 ciple we have come to know as "Mitzvoh", the act of doing as contained in the
 traditional phrase: ^{1/113} ~~1/113~~ ^{1/5} ~~1/5~~ ^{1/5} ~~1/5~~. Thus, we see from these words that
 we are not only to do but that the act of doing will sanctify us, ~~and~~ that is
 the entire lesson which we can derive ~~and learn~~ from this ^{responsibility} ~~obligation~~ on our
 part ^{for} ~~in terms of~~ the religion to which we cling. We are not merely "to be";
 we are to do, to act, to help do that because of us others will derive benefit
 and because of our actions we shall involve ourselves for good and meaning in
 the process of life. It is this one concept, the Mitzvoh, which has changed
 the outlook or orientation of modern Judaism perhaps more than any other; here
 we find the change from the mere act of ritual, on a separate and isolated
 basis, to our involvement with those ^{contemporary} ~~causes~~ which cry out ^{in need of our help,} ~~for help in our day.~~
 [We can and must be a blessing ^{as} we extend the hand of love and friendship, if
 we do that which is right and proper, if we share the joys as well as the tria
 of others and with them, in the sight of God, help to make this a more ~~meaning~~
 ful world in which to live and a more valid society ^{for us} ~~in which to raise~~ our child
^{the}

Merely to sit apart and watch the world go by is not to be Jewish; to be a blessing in the sense described is to include oneself in the ~~tradition of Israel~~ ^{way of humanity.}

We come then to the last letter of the Hebrew word for Altar; "CH" for ^{חַי} "life". And who is there among us who can not assess the depth of this one word, which is a concept all by itself? "Life" refers not only to our state of existence right here and now but to life in the eternal sense, there and beyond this day and age. There are, in other words, eternal and timeless values to be found in Judaism; ~~and~~ without them we are as earthbound as ~~the~~ any man who is uninspired and without idealism. But, as Jews, following in the footsteps of our tradition, we have ^{stable} ~~eternal~~ values ~~such as~~ truth, righteousness, honor, ^{authority} mercy, and love which are not merely words but realities ^{of} conduct. ~~by means of~~ ^{in this} ~~manner~~ ^{can} which we ~~are to~~ leave our mark on this earth and earn our share in the world to come, no matter how we might interpret this concept. There is also an element of holiness involved; life is the one great gift of God without which we ~~can not~~ ^{can not} be, without which we could not exist, without which we would be clay as was the human form of Adam before God breathed into him His spirit.

These, then, are the interpretations of the rabbis to explain and to comprehend the shift in emphasis which had occurred ~~even~~ ^{already} in their time. ~~as far as the core of Judaism was concerned.~~ The ritual of sacrifice on the altar in the Tent of Meeting was no longer valid; but out of the altar itself they derived a new emphasis by which all future generations of Jewry could live. ~~and attach themselves to the faith of Israel.~~ We were to retain the concept of forgiveness; we had to continue to earn merit, we had to be a source of blessing to others, ^{Finally,} and we were to deal in terms of life and those timeless values and ideals which could and would raise each generation above the level of the ordinary and lift us all to heights of sacred achievement and noble purpose. The Altar is no longer with us except in the substitute form of our pulpit but its essential nature ^{stands unaltered.} ~~can never be denied.~~ Its lesson lives with us; indeed, in us and as long as there are Jews the four fold meaning of ^{חַי} shall never ~~depart from~~ ^{cease.} our hearts. Times change; modes of worship change but the relevance of the faith of our fathers will be at the heart of our lives forever. Amen.

Heb. Tab., Friday, ~~Feb~~ March 1, 1968,

#23

20th CENTURY JEWS AT CROSSROADS: F. ROSENZWEIG.

3-8-1968

Friends, in our continuing discussion of this year's Spring Lecture Sermon series on '20th century Jews at the crossroads', we have already dealt with Herzl and Dubinsky; ~~and~~ during April and May ^{we} will analyze the activities and worth of Ben Yehuda and Leo Baeck. But it ~~would~~ ^{will} be impossible, if not inexcusable, to speak of 20th Century Jews at the Crossroads were one not to pay humble and meaningful tribute to two of the greatest ^{thinkers} of this ^{era} ~~time~~: Martin Buber and Franz Rosenzweig. The choice for emphasis was mine, although the worth of one is equal to the worth of the other. Both were, for a while, contemporaries; indeed, both for several years worked on one of the major translations of the Bible, ~~and~~ both were deeply committed to Judaism, and both not only lived but flourished in the intellectual climate of Frankfurt, on the river Main, in Germany. I chose Rosenzweig rather than Buber for this sermon-series for entirely negative reasons: Rosenzweig is not as well known, his work is not read ^{widely} anymore ~~in volume~~, he died at a very early age and was greatly overshadowed by the patriarchal figure of Martin Buber who survived Nazism in Israel and lived ~~almost~~ to the age of 90. At the same time, their range of interest and points of emphasis diverged from the very outset of their association: Buber to mysticism and Rosenzweig to realism and since I consider myself to be anything but a mystic I am more naturally drawn to the work and ideas of Rosenzweig. ~~who, it might be added,~~ ^{He} has been called "one of the original thinkers of the 20th century" and is considered one of the fathers of the existentialist movement. He was a personality to be reckoned with, ~~and is~~ ^{was} noted for his dynamic hold on youth, the strenght ^{wisdom} of his ~~personality~~, the legend of his fight for life. ~~and~~ It has often been noted that he would have become a source for Jewish fevitalization in all of Germany had it not been for the rise of the Nazi movement. All that he did, all that he sought to achieve through his founding of schools and courses for adult study, all that he strove to emphasize by means of his philosophic system was shattered by the onslaught of anti-semitism in the early 1930s. Still his life and his work, having been born in Cassel in 1886 and having died in Frankfurt in 1929, will never be forgotten and the strength of his personality will endure.

Rosenzweig, as the man or philosopher, can not be understood however without being aware of the fact that he suffered a crisis of Jewish ~~consciousness~~ ^{identity} and that this event represented a turning point, ^{and} ~~if not~~ an emotional upheaval, in his life. He was the son of an extremely well-to-do German merchant family and, as a consequence, had the benefit of an ~~extremely fine~~ ^{outstanding} education. His substantially assimilationist background led him to study at the Universities of Goettingen, Munich, Freiburg and ^{from} Berlin; ~~It was at Berlin that~~ he received his Doctor of Philosophy degree in 1912, writing his dissertation on Hegel. At the same time, and all the while, his Jewish education was totally neglected ~~if not~~ ^{his identity was} absent from his psychological make-up. ~~It was in addition to these factors, as well as~~ ^{With} a large ratio of conversion to ^{already} Christianity in his family, ^{it is therefore not surprising} that Rosenzweig also took the first steps toward ~~becoming a Christian~~ ^{baptism}. He began his course of study with a local pastor but prior to taking the actual last step ~~toward baptism~~ he felt that he owed Judaism one more chance. ^{By accident or design} ~~It chanced that~~ he found his way toward a Synagogue either to speak to the rabbi or to merely hope for a moment of silent prayer in a Jewish house of God. He did not, however, realize that his attempt to find Judaism was occurring on Yom Kippur; he ^{walked into} ~~found himself in~~ the Sanctuary as preparations for the Neiloh service had begun. Rosenzweig not only stayed until the end of the Service but, on that very occasion, ~~and~~ ^{awesome} because of its majesty and beauty, was forever tied to the faith of his fathers; so much so that he became in terms of prayer and observance an orthodox Jew! It marked a turning point in his life; he began to study with Herman Cohen in Berlin, came to know the young Leo Baeck who was later to confer on Rosenzweig the title of "Rabbi" and, most vital, began his association with Martin Buber which was to last until his death some 15 years later. In the meantime, while he was acquiring Jewish knowledge with a depth and measure of comprehension which was unbelievable for one who had started his course of study so late in life, he addressed himself to the problem of other assimilationist Jews who, like in his own case, had the wish and urge to convert, ~~to Christianity~~. As a consequence, together with the established Jewish leaders of the Frankfurt community, he

established and founded Jewish houses of Adult Study which, for the few years of their existence, became models of intellectual prestige and were emulated in all major cities of German Jewry. It is estimated that these opportunities for ^{the} study of Judaism, on a high rather than merely traditional ^{level} ~~basis~~, kept thousands of Jews from the baptismal font.

During the early years of his newly found awareness of Judaism, shortly after 1913, his world naturally became involved with the stirrings, first, and later the actual conflict of the first World War. Rosenzweig, who was called to serve and spent most of his military duty in the Balkans, used this time to think and reevaluate his ^{intellectual} position; he began to write a book which was later to form the basis of his entire philosophical structure. This book was called "Stern der Erlösung", "Star of Redemption", and was sent home to his parents in the form of post cards, written daily over a six month period, from August 1918 to February 1919. These post cards were then kept by his family; when he returned ^{from the front} he edited and transcribed his notes and the volume was actually published in 1921. It was at this point, however, that the first symptoms of ^a fatal illness became apparent; he was diagnosed as suffering from a progressive paralytic disease which, in later years, would not merely confine him to his bed but would eliminate his power of speech, movement of arms and legs, control of ^{head} ~~arm~~ and neck so that for the last several years of his life Franz Rosenzweig was no more than an inanimate object lying on a bed or tied by ropes and devices to a chair. ^{movement} ~~with all functions having~~ came to a standstill except the racing of his mind. Despite this severe illness and the restrictions accompanying it, he wrote his greatest works during this time: typing laboriously one finger at a time for hours on end or, still later, his wife would, for each ^{successive} ~~letter~~ ^{in a word}, spell out the alphabet and when she came to the correct letter he would signal his intention by some minute contortion of his face. In this way he wrote essays, lectures, books and, from 1925 until the time of his death in December 1929, together with Martin Buber, he translated into a new, grammatical and entirely different German the Torah, as well as the Books of Joshua, Judges, Samuel, Kings and finally Isaiah. His very heroism and brilliance of mind in the face of this adversity and certain death are already indications of ^{this} ~~his~~ unusual personality!

Now, what exactly was it that caused him to be called "one of the most original thinkers of the 20th century"; what is the essence of his philosophical outlook? First, he combined philosophy and theology into one science and, in a radical departure from the norm, translated theology into human terms, with the emphasis on man rather than God. He believed that experience is the basic reality of life, not God; that experience offers knowledge of God, ^{the} world and man ^{in contrast to} ~~rather than agreeing with~~ basic traditional Judaism ^{where} ~~that~~ all knowledge and experience ^{is} derived from the Almighty. By this shift of emphasis ~~he~~, of course, ^{he} created certain different patterns which left God as an adjunct of man rather than making Him central to ^{our} ~~his~~ experience. There is, in short, no one basic source for human existence on earth; the ultimate, far from being man's relationship to God is, really, his ^{own} earthly experience, ~~and therefore his relationship to his fellow man.~~ ^{Let me} ~~To~~ place it all in ^{to} simple ^{categories} terms: Creation refers to the relationship between God and the world; Revelation to relationship between God and man but Redemption or Salvation refers to a relationship between man ^{his fellow man rather than God.} and ~~the world at large.~~ This final redemption or salvation is due to one's feeling, one's experience, toward others; therefore, a feeling of love evokes in man a consciousness of himself and his place vis-a-vis others in our world. As man gives and feels love for another, the temporality of life and finality of death are overcome for the individual has found a reason for existence; ~~and~~ his ^{giving on a sacred meaning,} actions in life ^{are} all important. We are, of course, motivated toward good behavior through the words of the Bible, God's word to the people of Israel, but Revelation or Creation are not the ultimate of religious authority; experience ^{is} ~~and~~ man's personal confrontation with himself and commitment to others is the highest religious value to which ^{man} ~~one~~ can cling in the best of faith.

It is ^{due to his own philo} ~~for this reason~~ ^{R.} that ~~he~~ was able to continue his ~~own~~ efforts despite his severe handicap and it is because of his personal faith ~~that~~ that he could inspire others. He inflamed them with his zeal to study Torah and the tradition of Judaism not for its own sake, which was the orthodox manner, but as an incentive, a source for motivation, a guide to correct and noble conduct. ^{This} ~~which~~ would mean more to the individual in the long run than to obey ^{the} blind laws and commandments of a God ^{who} might be a part of history but ~~not~~ of one's own life.

And, in the context of his time, the writings of Franz Rosenzweig made a great impression. ^{The searchy person's} ~~People's~~ Judaism was ^{reimbursed} ~~revised~~, ^{he} they had a reason for involvement with the faith of Israel and ^{he} they kept the holidays and holydays as a sign of continuity by means of which they could regulate ^{his} ~~their~~ life. ^{The} ~~It~~ ^{calendar} was symbolic of a periodic rejuvenation, it was an eternal cycle, it renewed itself time and again, and all the rest was commentary. The existential movement of today owes him a great debt of gratitude and, although we may agree or disagree, ^{friend} Rosenzweig's influence on this philosophical ~~movement~~ is not to be denied. He gave ^{a new} ~~central~~ power of feeling to each individual human being ^{as} and he took ~~the~~ omnipotence away from God. He raised man to be just a little lower than the angels and he made God just another part of the Universe. He taught and inspired his fellow Jews, he ^{established} ~~founded~~ institutions of ^{higher} ~~learning~~ which ^{largely served the purpose of halting} ~~are still remembered for good, he halted~~ the process of conversion by intelligent persuasion, and he managed to find in the process of life itself, for himself and for others, the experience of awe, solemnity and sanctity. Today his star is no longer ^{in the ascendency} ~~shining brightly in the firmament~~ but in his time he revolutionized Jewish religious thought and ~~he~~ argued, within a Jewish context, for the importance and relevance of a man's ^{choice} ~~place~~ in terms of his own destiny. ^{Rosenzweig} He did this by precept and example, by personal involvement and the excruciating pain he suffered ^{daily} ~~was~~ indirect proportion to the high-minded truth he sought to convey to all those who wanted to find themselves and wanted, above all, to remain Jews and be close to the heart of Judaism.

Amen.

Heb. Tab., Friday, March 8, 1968.

#24

"GUESS WHO'S COMING TO DINNER?"

3-22-1968

~~My~~ Friends, I feel safe in saying that many, if not most, of you have seen the highly advertised and sometimes critically ~~acclaimed~~ ^{praised} film, "Guess Who's Coming to Dinner?" Word of mouth has spread the thought that ~~this~~ is a delightful film, ~~has~~ many good ideas and that the central ~~concept~~ ^{point} of conflict, a Negro marrying a white girl, is placed into an acceptable context with many good laughs to relieve the tension and to take the edge off the seriousness of the underlying dispute. Furthermore, the actors are all exceptional: Spencer Tracy in his last film, Katherine Hepburn and Sidney Poitier are all outstanding; in small but classic roles the maid, monsignor and the Negro parents are superb. In short, one goes to this movie expecting and receiving a full two hours of worthy entertainment. It is with this expectation that we saw the film as well; as a matter of fact, seeing ~~the~~ ^{it} film late in its release and at a neighborhood movie house, we had the added flavor of viewing it with a mixed ~~area~~ audience; ~~and~~ therefore, the scenes in many instances took on an added poignancy and the laughter which came from so many of us contained the chuckles of both white and black. But while we enjoyed the film greatly on a personal entertainment basis, it was not very long after we had left the movie that some serious doubts and reservations about the theme of the film arose in my mind; it is these thoughts and observations which I would like to share with you.

In the first place, when you consider the film purely on its ~~message~~ ^{merit} you can not help but come to the realization that the plot and setting are pretty silly, overly sentimental and wholly false. For example, it would seem highly unlikely to me that a Negro doctor of the caliber portrayed in the film, one who appears to be a likely candidate for a Nobel Peace Prize and one who is about to depart for years of work in Africa, would fall in love and want to marry not simply a white girl, but a white girl who is so silly, flighty and superficial as the young woman portrayed in the movie. ~~under discussion~~
Furthermore, the strength of the argument for this mixed racial marriage is built on the idea that this girl comes from a true liberal family where the differences in race or religion have never been acknowledged; indeed, do not exist. It is taken as a matter of fact, therefore, that the parents will not

object to this union but, more so, that the girl's whole relationship with her parents is at stake! If they refuse their permission, it is implied, the girl would not merely reject the values of her home but would, also, feel alienated from all ^{other} ~~the~~ views ever espoused by her parents. This struck me as strange for it seems improbable to me that an entire family structure be based on one, if major, confrontation in the lives of these individuals.

But, ^{a second} ~~secondly, there was another~~ thought ~~which~~ disturbed me almost as soon as we left the movie. It bothered me that all of the audience, both white and Negro, had laughed at the same jokes and had applauded the same statements. It struck me that this, somehow, was not quite right, ~~was~~ artificially devised, and did not represent the true picture of life as we know it, particularly in our strife-torn society. After all, the very idea of a confrontation on a mixed racial marriage presents different ^{values problems} ~~points of view~~ for the Negro and for the white, even if ^{both are} ~~he is~~ liberal in ^{their} ~~his~~ views! ^{or,} Take for example the characterization of Sidney Potier as the young Negro doctor. He represents the "new" Negro who is in a state of conflict with his retired mail-carrier father both on a personal as well as on an ideological basis. The father, played with great dignity and skill, is aghast at the idea of his son marrying a white girl; he cites all that he has done for the young man in order to give him the best possible education and insists that, in return, the ^{son} ~~boy~~ remain true to his heritage. "I walked 75,000 miles for you delivering the mail, he says, and your mother went without the basic necessities, such as a new winter coat, so that there would be sufficient money for your education; you have an obligation, he demands, to retain your Negro identity. But the son, ^{not only tells his father to} ~~this noble young Negro~~ ^{"shut-up" but} ~~do-gooder~~ responds with a savage attack on his father: "you see yourself as a colored man, I see myself as a man; ^{or,} ~~also,~~ I don't owe you at all; you placed me into this world and therefore have an obligation toward me but I have none toward you. This does not mean I love you any less but I must go my own way." ~~The young man tells his father to "shut-up" and the language is offensive in other ways as well.~~ Again, this struck me as a false confrontation for, knowing the difficulties for this kind of an education for the Negro and what it

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must have entailed for this ^{elderly} Negro couple it would strike me as rather strange, if not ^{crude} ~~savage~~ on the part of the son, that he makes no acknowledgement of the debt he owes those who have given him every opportunity to be more than a shoe-~~line~~ boy or a high salaried, civil service ~~garbage~~ collector.

But the third and final false aspect of the proceedings lies in the ultimate solution to this confrontation; it is the white father who makes the last gesture not merely in accepting the inevitable but in actually encouraging the marriage between ^{his} white daughter and Negro suitor. Strange as it may seem, contrary to all of our prejudices, the one person who is not convinced at all ~~in~~ ^{& not} favor of this marriage is the doctor's father! ^{who} In his earthy, stable and far more valid involvement with life ^{he} realizes all too well the multitude of problems which the young people will encounter. Here we see before our eyes that not every Negro ^{father} ^{his son} wants to rush into the arms of a white girl; not every Negro parent ^a would consider this a prime achievement. But, more than that, there is ~~the~~ ^a matter of reasoning involved by means of which the father of the bride signifies his approval: it is based on the most foolish premise ~~imaginable~~; Having no real answer to the problem which confronts him ~~in terms of~~ ^{positive} ~~his daughter's future~~ and deploring the sentimental approach of the two mothers, this strong and opinionated father falls ~~back~~ ^{back} on sentimentality himself; so much so, that in a final speech he refers ~~back~~ to the depth of emotional and physical feeling which existed between his wife and himself when they were young. Young people in love, he seems to be saying, should get married and the fact that they do love each other is all that counts. ^{But} ~~and~~ with all this, we barely see the young couple touch, never see a kiss, never a sign of physical attraction not, of course, because they do not feel this need but so that our white sensitivities will not be offended! And this kind of ^{hypocrisy} ~~foolishness~~ we all applauded ~~as~~ the film came to a conclusion with everyone sitting down to dinner

My friends, the reason why there is no proper attitude ⁱⁿ ~~toward~~ this film ~~on the part of the actors~~ is because we do not know what attitude we should ~~have or~~ take in regard to ~~this matter of~~ mixed racial marriages. All of us, except the outright bigots, are caught on the horns of a dilemma and the horns

are sharp, painful and unavoidable. We are all "liberals", just as were the ~~parents~~ ^{daughters} in the film but when we are faced with the prospect of such a marriage in terms of our own ^{son} or daughter, our liberalism is not so strong as we would have liked to believe ^{especially} within the cloistered ~~white~~ existence of our ^{white} segregated homes. The one good aspect of the film is that it makes us face the dilemma squarely for what happened in the film is happening daily in life; only, it has not happened to us, yet! All you need is to take a quick look downtown at the mixed racial couples that stroll along not merely in Greenwich Village or the East Village but on Fifth, Madison and Park Avenues; if ~~Secretary's~~ ^{Mr.} Rusk's daughter can marry a ~~fine young~~ Negro ~~and~~ why can't everyone else. If The Secretary of State can approve, why can't we? Some of us approve or deplore this type of marriage in public and we whisper about it in private but the fact of the matter is, ~~no matter how much we speak against it or whisper our condemnation in our sanctuary of our homes,~~ ^{it} it does happen and with ever increasing frequency. Some years ago I pointed out that of every 10 instances where a Jew marries a Xian, 1 such marriage is to a Negro; in the intervening years that percentage has doubtlessly gone up. Furthermore, Jews are not racially pure either, and never were if we look at our history. In Israel particularly, the ~~Middle European and East European~~ ^{Ashkenazic} Jews are intermarrying with Jews from Persian ^{Yemen} and especially Morrocco and ~~while they may not be technically classified as Negro,~~ they are certainly not of the same culture, background, racial strain or tradition as are most of us. And, strange to say, probably most of these marriages, no more and no less than ours, are happy and full of contentment.

But, of course, what a film of this nature does to us more than anything else, is to make us face our own ~~liberalism~~ ^{conscience}; it exposes in ^a broad sweep the hypocrisy of our brotherhood appeals, of our belief in the equality of man, of the stereotype slogans we have been mouthing for decades. Surely, we sit on committees with Negroes and Xians and we strive for better understanding but when the chips are down, for most of us, it is all theoretical. For, when all is said and done, the question is posed to each and every one of us

on a purely personal basis: should a Negro boy marry my daughter~~2~~ and would I let my daughter marry a Negro boy? On that level the film becomes real and the question pertinent; after all, I'm no Spencer Tracy and her boy friend will not be Sidney Potier and even if we could maintain the fiction of the film, would I still permit it?

The answer is "I don't know" and I say this not to evade the responsibility of an [~]answer but to speak the truth. I am quite certain that I would not ~~be~~ happy with this type of marriage but the racial objections which plague my generation and which obviously affected yours, would no longer be in effect for the next generation and certainly not for that of my grandchildren. It is, already, and will be a vastly different world from the one we know now; the values and social levels we consider meaningful will hardly matter in less than 25 years. Personally, I would not care for this type of union because marriage is difficult enough for any two people without adding the problem of race; I would hurt for the children born of such a union for the world and our society might ostracize them and, finally, their difference in faith would preclude such a marriage in any event. But, I must also say, in all honesty, that if this were a Jew and I would attempt to remain true to my liberalism, no matter how much it may hurt me, I would have no other choice but to extend to this couple my blessing and hope for their happiness. Of course, that event is far in the future and, therefore, I can speak only theoretically; I do know, however, that the message of our film, "Guess who's coming to Dinner?" is theoretical also! They were not real people but I am and unlike the father of the film we will someday have to answer, in real life, for the liberal views we espouse today. When the moment of reckoning comes, I hope that ~~xx~~ like it or not I will meet the test of ^{principle} ~~faith~~ with courage and with honor.

Amen.

Heb. Tab., Friday evening, March 22, 1968.

on a purely personal basis: ~~Should~~ a Negro boy ~~want to~~ marry my daughter and would I let ~~my~~ daughter marry a Negro boy. On that level the film becomes real and the question pertinent; after all, I'm no Spencer Tracy and her boy friend will not be Sidney Potier and even if we could maintain the fiction of the film would I still allow it. ~~then~~

The answer, ~~of course~~, is "I don't know" and I say this not to evade the responsibility of an answer but to speak the truth. I am quite certain that I would not be happy with this type of marriage but the racial objections which plague my generation and which ~~certainly~~ ^{obviously affected} yours, will no longer be in effect for the next generation and certainly not for that of my ~~grand~~ grandchildren. It is, already, and will be a vastly different world from ~~that~~ ^{The one} we know now; the values and social levels we consider meaningful ~~now~~ will hardly matter in less than twenty years. Personally, I would not care for this ~~marriage~~ ^{type of union} because marriage is difficult enough for any two people without adding the problem of race; I would ~~suffer~~ ^{hurt} for the children born of such a union for the world and our society might ~~not be ready~~ ^{ostracize} for such a mixture ~~yet~~ and, finally, their difference in faith would preclude such a marriage in any event. But, I must also ~~say~~, in all honesty that if this were a Jew and I would attempt to remain true to my liberalism, no matter how much it may hurt me, I would have no other choice but to extend to this couple my blessing and hope for their happiness. ~~But~~, ~~Of~~ course, that event is far in the future and, therefore, I can speak only theoretically; I do know, however, that the message of our film, "Guess Who's Coming to Dinner" is ~~questionable~~ ^{theoretical} also. ~~They~~ ^{They} were not real people but I am and ^{we} like the father of the film, ~~as you must as well~~, ^{we} I will ^{in real life} someday have to answer ^{we} for the liberal views ~~I~~ espouse today, ~~and~~ when the moment of reckoning comes, I hope that I will meet the test with courage and with honor.

Amen.

^{like it or not}

Heb. Tab., Friday evening, March 22, 1968/

4-13-1968

#25

~~Friends~~, "WE've got some difficult days ahead. But it really doesn't matter with me now. Because I've been to the mountain top...I just want to do God's will. He's allowed me to go up to the mountain. And I've looked over and I've seen the promised land...I want you to know that we as a people will get to the promised land...I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord". ^{Friends} These beautiful ^{sentiment} ~~words~~ were the last public words spoken by the Rev. Martin Luther King. His sonorous tones, his wonderful ~~cadence~~, his eloquent Biblical allusions will never again be heard. And, what a pity it is! In the space of 13 short years he brought nobility to an entire people, he created a ^{profound} ~~peaceful~~ revolution according to his own philosophy of non-violence and for the first time in over a hundred years he brought dignity and a majestic bearing to all those sons and grandsons of slaves who ^{now} ~~today~~ walk a bit more straight, with head held high, as free men. We know, ^{today}, deep in our hearts, that the slogan of their drive for equality shall find expression in reality; they will overcome! Yet, the ^{man} ~~leader~~ is gone and the world has lost a great spirit for Dr. King was not ^{only} ~~merely~~ a leader of his people; rather, he was the conscience of ^{us} ~~all of us~~ and with his tragic death we have lost a bit of that which was the best in each ~~one~~ of us. And this is the man who could say, in Memphis, "I've been to the mountaintop. He's allowed me to go to the top of the mountain. And I've looked over and I've seen the promised land". So many people interpret this statement as ~~an expression of faith for others in the sense that he might have had~~ a premonition of his own death but I choose to see his ^{words} ~~statement~~ in a different light; namely, that he saw the fulfillment of his people's dreams not in some distant century but within the foreseeable future. He had seen, in other words, ~~that~~ with all the difficulty and turmoil of ^{The Negro's} ~~his people's~~ situation in the ghettos of both north and south, ^{that} there was more than a ray of light at the outer edge of the horizon.

[Indeed, the Negro situation could not help but get better and soon, in our time.]

And, I must say my friends, that amid the sadness which grips me so deeply because of the death of this man whom I so ardently admired, I envy the man! I envy the man with all my heart and being for with all the challenge he en-

countered and with all the heartache he endured he achieved something which is denied to me and, as a matter of fact, to most of us. He was bullied, spat upon, jailed, in constant danger ~~for~~ ^{if} his life, harassed and his family maligned and yet he was able not merely to endure these taunts to his dignity ~~and stature~~ ^{as a man} but was able to prevail because he had that quality we miss so very much: he ~~was a man with~~ ^{had} a vision, ~~he~~ ^{Dr. King} was inspired and ennobled because of it and he was privileged to see the promised land. I admire and envy him so much because this vision, this view of the promised land, is denied to me and to us. If we wish to be honest and frank ~~in terms of~~ (our own way of life) we can not help but admit that ~~man~~ is neither a vision nor an inspiration; on the contrary, we are bogged down in a mire of petty hatreds, strife and hypocrisy. We no longer look up and beyond our own immediate circle of problems and difficulties, as he did; rather, we are so concerned with the tragic depth of our own mediocrity that we find all avenues of escape blocked by obstacles of our own making and our own choosing. And, again, what a pity it is! What a waste of effort and direction; what a loss of purpose and concern. We who can do so ~~much~~ ^{can} can not see beyond the immediate confines of our own person; we who have so much potential are mired in the waste of our lives; we, whom God has created as little lower than the angels, are caught in the snare of our own feelings of inadequacy.

I wish I could ~~adequately~~ ^{properly} describe and tell you how much I envy the man. For you see, we too ~~can~~ ^{could} be a people of vision and idealism, of glory and power ~~which we can call our own~~, of greatness and majesty ~~to which we can cling if~~ we would but dare to look above and beyond ourselves. And where ~~is this~~ ^{are} vision and majesty to be found? Far away from us, in the unattainable reaches of ~~the height of~~ the sky or the depth of the seas or the vastness of the desert or the endless distance of space? Indeed, not, the vision, of greatness and power, awe and strength which can lift us to the very heights of concern and nobility are to be found right here and now, at this hour and at this moment, in our homes and in the Synagogue for all of them are related to and part of the Passover holiday observance. This, really, is the great tragedy of the Jew: he has

so much of value and beauty but he never takes his heritage to heart. Indeed, we follow the prescribed path and we endure the ritual as it is asked of us but again, we are chained to the immediacy of our religious occasion. In the case of Pesach, particularly, we can see ^{to what extent} ~~how far~~ just one holiday can ~~lead us to fill~~ us with the awe and wonder of a Jew's potential ^{Pesach tells us that} ~~to shine with the light of nobility~~. In the first place, ^{for}ours too is a people of destiny, both in a physical and in a spiritual sense. Physically speaking, in the same way as was used by Rev. King, we too travelled with Moses the long and bitter path and with him we stood to see the Promised Land, the land of our fathers, Israel. Moses took us from the slavery of Egypt and led us, via the hardships ~~in~~ of his time, to the mountaintop. And we have been privileged to live in an era which ~~has~~ seen the State of Israel not merely proclaimed but in existence for almost a full 20 years; we have seen it buffeted by the winds of fate and by the forces of our enemies but we know that as ^{it} ~~they~~ prevailed in the past so shall ^{it} ~~they~~ remain united and free in the future. And, furthermore, are we not also a people of destiny in terms of our spiritual heritage? Is not this the reason why Moses stood to confront Pharaoh with the age-old request: let My people go, that ~~they~~ may serve Me! Moses in that day was as Rev. King in ours; Pharaoh represented the white power structure and it was not until the ten plagues had actually smitten the land and the first born that our people were permitted to begin the exodus. In the case of Rev. King's people, the plagues of fire, looting, killing and a sense of moral decadence are already upon us. How soon, then, shall we let the people be free? Imagine, now, what ~~we~~ might be if we would live up to the spiritual potential of our past: we would not merely speak for freedom but would act in its behalf: for our people who are never entirely free, as well as for all others who find themselves in the ^{grip} ~~depths~~ of physical and spiritual despair. We must give a helping hand for we were there; by personal, historical experience we ^{The hard struggle of the Jews in the 20th century} know what it is to be a slave. This is at the heart of the Pesach observance!

But an awareness of the vision which could be ours if we but will it leads us to a second consideration of greatness, also to be found as part of Passover.

x as recent events in Poland
indicate all too clearly

It can come to pass that our children may yet grow to be sources of joy, satisfaction and fulfillment as unlikely as this prospect may appear in the light of our ~~current and~~ contemporary juvenile problems. The amorality of our youth has been described in great detail and, of course, there is some truth to these reports but we know that it need not be so. As in the circle of our family Sedorim we have mention of four types of sons, so do we know that they ~~do~~ exist in real life as well. But we do not dwell on the ~~evil or~~ wicked son for any length of time, we know that there are still those of our youngsters who ask "what is this" and await our explanations. It is ~~to~~ these youngsters, those whom we can still reach, who must be our goal and our ^{objective} ~~target~~ for it is not necessary, although highly to be commended, that they make of Senators McCarthy or Kennedy a modern Moses who will lead them out ^{+ free them from} of the slavery of their contemporary society. ~~Wherein~~ We ought to ask, instead of blessing their effort, ^{that} have we failed ~~that~~ as mothers and fathers, we have not been able to give our children so solid a foundation in terms of our own ideals and sense of values that they must chase around the country in order to find a spiritual fulfillment. The answer is very simple: the youngster refuses to stay at home for he knows that he learns little if anything in these surroundings; the words are false, the values are stereotyped and the manner is hypocritical whereas out in the countryside a man has placed his reputation on the line in a display of ^{political} courage all too rare ^{with} ~~and~~ the middle aged of this generation. I believe it when Sen. McCarthy says that it was his own children who gave him the impetus to make the race for his youngsters called the bluff of his pious utterances and made him take his case to the people, win or lose. That is the story of Passover as well: freedom, service to God, Messianic Age, children, family, the home, worship and even Synagogue attendance are all ^{pious} ~~lovely~~ words but are a mere vagueness in the realm of reality. We no longer believe in ourselves, we no longer believe that we have a mission in this world, we no longer care to be reminded that we are a people of the covenant, with a destiny as our heritage and the less we believe, the less we react, the less we commit ourselves, the more the youngsters of our generation are alienated from us and all we repre-

as a convenience & as a means of salving our conscience

sent. If that is ~~not~~ a condition of our time and if that is ~~not~~ the very same concept as expressed in terms of this holiday observance when we all are to consider ourselves as if we had ^{personally} gone forth from Egypt, then all tradition and background lose meaning, significance and, above all, relevance.

How I envy this man for he had a vision, ~~and~~ ^{they} he inspired his people, ~~who~~ followed him on the path to the promised land. I too have a ~~people~~ ^{dream} of destiny, we too have an age-old and hallowed ~~vision~~, we too have been privileged to see the promised land but our affluence, our intolerance, our personal concerns will not permit us to realize the depth and beauty of what might yet come to pass. Does it always take a disaster to wake us to our responsibilities, do we always need a pogrom or ~~genocide~~ to make us aware of the stock from which we come, ~~do~~ we always need to stand at the edge of annihilation to make us see the ~~value~~ ^{value} of the past and the great promise inherent in our faith in terms of the future? What greatness could be ours, how noble our young people, ~~could be~~ how satisfying our lives if we could but live by our ideals; how meaningful this Passover observance if we could but ~~realize~~ ^{believe} not merely ⁱⁿ its physical trappings but ⁱⁿ the spirituality which is implied. It led us from slavery to freedom, from freedom to maturity, ~~at Mt. Sinai~~ ^{via}, from Sinai ~~past~~ the challenge that made us great to the ~~border of the river~~ Jordan and we crossed the river into the Promised Land. How wonderful if one day we ^{you} could say of ourselves and our children: I have been to the mountaintop, He's allowed me to go to the top of the mountain. So I'm happy, I'm not fearing any man. For, mine eyes have seen the glory of the coming of the Lord!

Amen.

Sat. A.M., April 13, 1968. Heb. Tab., 1st Day Pesach.

4-14-1968

Friends, this Sunday marks one of those rare but periodic occasions when Passover and Easter occur on the same day. From the point of view of our basic origins this is, of course, to be expected for these two great ^{holidays} ~~faiths~~ share ~~not only~~ ^{the same} ~~a basic~~ heritage ^{but this} common ^{background} ~~holiday~~ observance. It is a well known historical fact that the ^{circumstances} ~~entire relevance~~ of Easter began with a journey by the man from Galilee to Jerusalem; the Seder became the last supper, with the Matzoh and wine playing prominent, ^{even} ~~if not~~ dominant, roles in Xian theology to this very day. Thus, we share the basic ^{aspects} ~~things~~ of ritual but we share, as well, some common philosophical and theological implications, ~~of this season of religious observance.~~ For example, both holidays have joyous overtones: Easter marks the resurrection and Pesach the release from slavery; on the other hand, in terms of a negative approach, both ^{also} have elements of sorrow and sadness. ~~as well.~~ Pesach begins with the plagues visited upon the Egyptians and Easter with the ^{Roman} trial of the central figure, ~~by the Romans;~~ also, our holiday is linked to the death of the ^{E.} first born and Easter to the crucifixion. In short, these events and similar occurrences lend themselves to all manner of speculation, ^{could} ~~and each is a topic which lead us far afield~~ ~~on this special day.~~ It is sufficient to note, ^{however} ~~therefore~~, that both holidays have much in common; ^{they} ~~and~~ were celebrated and observed on one and the same day until the 4th century of the Common Era. ^{But} ~~when~~, at the Council of Nicea, Passover and E_ster became, once and for all, separate and distinct holidays, ~~at least as far as the non-Jewish world was concerned.~~ For the people of the 4th century the confusion of similarities was cleared up ^{for good} ~~and made distinct~~ ~~once and for all;~~ the differences have been emphasized since then but, unfortunately, to the detriment and often to the hurt of Judaism.

It is my intention this Passover morning, my friends, to hearken back to these ^{differences} ~~similarities~~ not, of course, in a negative sense, but to point out the ~~various areas of positive concern which grow out of our appreciation of what~~ makes these two holidays, and therefore the people and religions, so very different. The similarities have been emphasized sufficiently; now let us see what we can learn ^{from being} ~~unlike~~ each other and perhaps this negative approach

will also serve a positive purpose. In the first place, we must understand the basic difference in terms of a cult of personality. While in the context of the Easter observance, the person of Jesus plays the only and therefore major role such a situation does not exist within the ^{framework} ~~context~~ of Pesach; as a matter of recorded fact, Moses, the great leader of our people, is not even mentioned in the Haggadah! This of itself is a strange phenomenon considering his leading role in the deliverance of our people but from the very beginning the emphasis among the rabbis is not on him but, rather, on the miraculous deliverance which is, ~~no more and no less, than~~ the handiwork of God alone! He, God, is not merely the hero but the one and only Redeemer and as such he is recognized in terms of our approach to history, ~~and~~ as it is stated in the very first of the Ten Commandments. His role in history, as ~~his~~ role in creation, cannot be challenged or claimed in part by even the most noble or exalted of personalities. The man Moses is no more than that: a man, a servant of God, a human being and not at all in the class or on the level where Jesus ^{has been placed.} ~~is to be found.~~ It is in this context, therefore, that a major distinction between the two faiths becomes evident: Jesus assumes the role of a divine ~~relationship~~ while Judaism draws a very clear and strong distinction between that which is mortal and He who is God.

This distinction, while, of course, strong enough to stand by itself, leads to a second even more ^{difference} ~~vital distinction~~ between the faiths; namely, that in terms of Judaism ours is a concern for ^{all} the people as ~~a whole~~ while Xianity's emphasis is on one individual. There is, for example, no way to be a Xian without accepting the central role of the Galelean; the very name of the faith implies this concept by definition, ~~just as is the case with Bhuddism, Mohamedanism or Confucious.~~ [The only splinter group within the dominant Xian faith which does not follow this concept is the Unitarian group; it has hurt them deeply ^{for} ~~that~~ while they ^{believe} ~~consider~~ themselves to be Xians, the other Gentile faiths ^{they are simply not included} ~~consider~~ them no more than a humanistic diversion, ~~and simply do not include them~~ in the fold of the daughter faith.] To be a Xian you must have, and express a belief and faith in the Messiah as risen on this Easter ^{day.} ~~observance~~. Judaism, however, quite to the contrary, places its emphasis in an entirely different di-

rection, as an outgrowth of our having discouraged the cult of personality. In our case, it is the people as a whole which counts and which, in the final analysis, is supreme. We are told and taught that alone the Jew is not much, alone he does not count within the context of his religion but only as a member of the community does he assume a role worthy of his potential. ^{note: Dr. J. G. ...} That is why the Seder is a family meal; the emphasis, of course, is not on the meal but on the family and it is in this connection that we all, as a group, consider ourselves as if we had actually participated with our ancestors in the exodus from Egypt. As a group, as a people, as a community, as a whole we share the past with our redeemed and ransomed forefathers and as they were grateful to God for their deliverance so do we give thanks in humble recognition of our responsibilities. We center, then, on a covenant made with a people and not on the life of a man.

But, again, this observation ^{tion} leads us to ^{a third} ~~another~~ consideration which highlights, once more, the difference between our two major faiths. In terms of the Xian and particularly this occasion of Easter, the crucifixion led to a life in the other world ^{which was the ultimate of human attainment.} ~~for him who was central to this episode.~~ Life here on earth had ended ~~for him~~ and now he was with God in Heaven; perhaps this is ^a ~~one~~ major reason why the emphasis of the Church, particularly, has always been otherworldly with the gates of Paradise ^{being a tantalizing goal.} ~~open to the redeemed sinner.~~ While this is a most vital point of Gentile theology again the exact opposite point of view is espoused by Judaism: we too were freed from death, a living death: slavery, but as we carry this analogy further, our release led us not to the other world but to an engagement with the forces of this world, at this time, here and now! Simply phrased, the difference in faiths can best be expressed by saying that while the emphasis of Xianity is on "salvation", which can only be attained in the world to come, our emphasis is ~~on reality~~ ^{on} as a commitment to the present. This, of course, has led us on radically divergent paths over the centuries: the non-Jew, particularly during the Middle Ages, has built splendid cathedrals, has made much of certain redemptive rituals, and ^{has} ~~the~~ placed the priest as an intercessor ~~on the part of~~ ^{for} the people ~~while~~ ^{but} Judaism has none of these. We have occupied ourselves with study, have busied ourselves with the lot of our people,

have maintained the dream of a land and, above all, have made it a point of faith that the vitality of Judaism demands that prayer and action be placed on the same high level of religiosity. "Mitzvoh", doing, is as vital as "Tefilah" prayer, ~~and~~ and that is why even the smallest child must participate in the Seder ceremony if only to ask the basic question of "why?" This, ~~the~~, the engagement with ~~and in~~ life, is another, the third, basic difference which grows out of Passover and Easter observance and meaning.

While many other ~~difference~~ ^{examples} might yet be mentioned to illustrate the valid differences which make each of our faiths great, permit me to call your attention to but one more such ~~example~~ ^{instance}. From our reading of Xian theology we learn ~~and come to know~~ that the resurrection which occurred at this time of Easter was by far the most vital and dominant event in the history of Christianity; it was, ~~by far~~, the most awe-inspiring episode and the one event which dominates the entire scheme of things as far as Gentile thought is concerned. After all, the belief in the resurrection makes this Easter the great holiday it is; without it, it would be meaningless. We can say then that as far as the daughter faith is concerned, this episode of earth shattering significance is and was an end in itself; nothing that came after it could ever supercede it in importance, meaning and relevance to the Xian believer. [Everything else is anti-climactic and there has not been, nor will there ever be, anything equal to this experience. All is based on it and all belief hinges on the acceptance of this event.] ~~What~~

Now, while we recognize the importance of this basic theological belief, ~~we~~ ^{it must be emphasized that} ~~must also point out that from the point of view of Judaism, Pesach presents a~~ different picture entirely: far from the Exodus from Egypt being an end of and by itself, it was and signified merely the beginning! It was the genesis, the beginning not merely of our people but, just as vital, of our faith. It was the event which transformed a horde of slaves into a people; it meant, in a sense, Israel's birthday and as a child just begins to live at the moment of birth so was the effect the same for us as a ~~people~~ ^{unity}. It was ~~the~~ beginning because it led us toward our maturity and this did not come to pass until we stood at the foot of Mt. Sinai and received there the Revelation of God to Mos-

es. This was the great event in our lifetime and it also did not mean an end but rather a process of commitment which was to bind and ennoble us to this very day, this very hour. Pesach, then, is merely ^{an introduction} ~~a beginning, a prelude~~ to Sinai and the ramifications of this sequence of events ^{are still} ~~is~~ very much a part of the life blood of our people as evidenced by our being here this solemn day.

These, then, my friends, are a few of the differences which grew out of the separate emphasis of Pesach and Easter which by coincidence ^{come} ~~fall~~ together on this Sunday morning. While we know the similarities of our two faiths and appreciate them, it is just as vital for us to know what separates us one from the other and gives us, individually, strength, determination and ^{vitality} ~~strength~~. From the few differences cited we learn that in Judaism the individual is not important but God is, that the single individual is worthy only as part of ^{the} ~~a~~ community of Israel, that our slavery led us to a freedom characterized by an involvement with this life, ~~with reality~~ and, finally, that the observance of this holiday season marks not an end but a ^{prelude} ~~beginning, a prelude~~, and that this beginning ~~is ever new, ever fresh in our minds, ever~~ ^{always} needs to be reaffirmed as the generation merge with the passage of time. If we use this occasion of our Pesach observance to understand and comprehend these differences we shall be doing our duty as well, a duty not to man or to Moses but to God for He was, and is, our Redeemer, our Creator and our Guardian who neither slumbers nor sleeps but guards the right hand of Israel.

Amen.

Heb. Tab., Sunday A.M., 2nd day of Passover; April 14, 1968.

4-19-1968

Friends, as in the case with all great men, those individuals who by certain ^{acts} ~~efforts~~ ^{dynamic} set forces into motion, the life of the man we shall discuss this Sabbath evening is also tied ^{to} ~~up with~~ the forces of general history. This is the fourth in our current ^{series of} ~~lecture~~ sermons on "20th Century Jews at the Crossroads"; ~~and~~ so far we have learned of Herzl, Dubinsky & Rosenzweig with the personality of Leo Baeck yet to come. This Sabbath evening, however, we shall ~~discuss a~~ ^{discuss a} ~~learn of~~ man whose name, originally, was Eliezer Perlman but who is far better known as Eliezer ben Yehuda. The simple facts are that he was born in Lithuania in 1857 and died in Jerusalem in 1922 but ^{while} ~~these~~ dates list the number of his years they indicate, as well, the tumultuous events which occurred during these six and a half decades. In the first place, Ben Yehuda growing up in Lithuania was surrounded by Chasidim but from earliest youth was influenced by the winds of change which swept all of eastern Europe toward the enlightenment. For example, he was taught Talmud together with the intricacies of Hebrew grammar which ~~was~~ at that time considered to be akin to heresy; ~~for~~ one did not ~~dissect~~ the word of God for the sake of grammar or any other reason. As a consequence, the more he studied ~~scientifically~~ the more he veered from the strict orthodoxy which was the rule in his community; as such, he became a part of a new, almost revolutionary, movement known as the Maskilim, the Enlightened ones. It was from this group that the later socialists and Zionist pioneers would emerge and Ben Yehuda would be linked to them closely in due time. But there was another factor which served to direct his young years; namely, the Russo-Turkish War of 1877 to 1878, ~~which led to a settlement at the Congress of Berlin.~~ For Ben Yehuda, ~~however,~~ the political reasons for ~~the~~ conflict were ^{decisive} ~~upmost in his mind~~ and, as might be expected, he sided not with Russia but with Turkey or, more particularly, with all the small Balkan countries which suffered at the hands of the Russian giant. It was these smaller ^{groups} ~~states~~ which yearned for statehood and national independence, ~~and~~ ^{an} idea which appealed to the twenty year old Ben Yehuda to such an extent that he translated this ideal into ~~terms of~~ ^{practical} considerations as far as the Jewish people were concerned. And it is in this context that his troubles really began.

He saw the need, much before most others, that for the Jews to attain a place of their own was not of itself sufficient; Serbs, Croats and other similar small national ^{groups} ~~ities~~ also had a land but they had one other ^{tie} ~~ingredient~~ which (he felt) was lacking among Jews: we had no national language. We had ~~X~~ Hebrew ~~language~~, of course, but in his time ^{it} ~~this~~ was restricted to the purpose of study and prayer; ~~and~~ ordinary conversation was carried on in Yiddish which he felt was not the proper mode of a national expression. It was at this time that he wrote (in one of his books) a prophetic sentence: "Are we unfit, as other ^s say, for national life in that we speak no common language? If we will it, the rebirth of Hebrew as a spoken tongue will be no fable!" The amazing thing about this ^{phrase} ~~concept~~ is that here, almost in exact wordage, he duplicates the exhortation of Theodor Herzl ^{for the sake} but antedates him by almost twenty years. These words were written in 1878 while Herzl did not crystallize his ideas until 1896; also, Ben Yehuda by many years preceded the cultural Zionism which became the core of Achad HaAm. The very idea of using Hebrew, or as it later came to be known as "Ivrit", as a spoken tongue was so radical, so revolutionary that even ^{its} ~~the~~ author ~~of this concept~~ did not dare to publicize it for fear of being excommunicated, ~~both in his home town and throughout eastern Europe.~~

~~It was, therefore, that~~ he put these new ideas aside for the time being and decided that his life's career should be medicine, which was in keeping with the scientific spirit on which he was raised as a child. In 1879 he ~~did~~ ^{ed} enter Medical School in Paris but ^{when} ~~it~~ was ~~soon~~ discovered that he had TB ~~and~~ he ^{left} (had to leave the city) for Algeria in order to recuperate in a warm climate. This ^{again} stay, ~~however~~, was limited to a mere two years for in 1881 he moved to Palestine where he set out to educate the public in terms of his original ~~idea~~. Needless to say, he was subjected to all manner of indignity and persecution not, of course, from the other nationalities and religions which inhabited the area but from his fellow Jews who simply would not permit the man to make of their holy tongue a national language. [And yet he prevailed. Within the space of four years he had established his own newspaper organ to set forth ^{his} ideas: in terms of the resettlement of Palestine ^{by} ~~with~~ Jews and the revival of Hebrew

as a language for daily usage. The more, however, he attempted this task, the more difficulties he encountered ~~not only with the Jews of the area but with the entire concept he had begun to undertake~~ for he shortly discovered that the language of Bible and Talmud simply did not have the words which 20th century life required. Aside, then, from the idea of establishing Hebrew as a national language, he was faced with the problem of having to develop and structure an entirely new tongue and one which would be relevant for the present and future age.

The problem can be compared to, and understood, in terms of Greek and Latin parallels. Greeks speak Greek and there is a very definite relationship between ancient and modern ~~Greek~~ ^{usage}; this development came about naturally as Greeks remained in the lands of their forefathers, ~~and continued to speak in a certain way.~~ We Jews did not have this advantage. Latin, on the other hand, provides a much closer parallel: ~~Latin~~ ^{it} was once spoken all over the ancient world, as it is still used in the Roman Catholic Church but with the decay of the Roman Empire, Latin was ultimately replaced by what we know today as Italian. What would the situation ^{now} be if a Latin nation would form itself and wish ^{ed} to establish a ~~Latin~~ ^{modern} language? The problem with ancient ~~and~~ modern Hebrew would be identical! What, for instance, is the Hebrew word for cow, carrot, tractor, radio, movie, car, opera to mention just a few and ~~the examples~~ which could ~~be~~ cited are endless. Ben Yehuda, therefore, was forced to build new words, transform expressions from the Arabic into Hebrew and, above all, remove the remoteness of the holy language and place it into the context of a contemporary society. In addition he had to free Hebrew from the sacred text and, ~~once~~ having accomplished this, he still had to convince others that his actions ~~and deeds~~ were justified and would serve a meaningful purpose. He went so far as to publish the first few volumes of a modern Hebrew dictionary and in order to accomplish this enormous task he studied for years in the libraries ^{Paris} of Paris, Berlin, Rome, Florence, the Vatican, the British Museum, Oxford, New York and Washington ^{seeking} for any and all words which might have some relevance for usage in his day, ~~and, if he could foresee, usage for the years to come.~~ It is to his credit that all of his years of labor were not in vain since the Hebrew which ~~is~~ ^{is} spoken today

in Israel is largely the result of his handiwork.

One can perhaps imagine, by just a listing of these few items, the tremendous strain under which he labored for most of his 65 years. The road toward ~~his~~ ^{realization} was not an easy one; as a matter of fact, he was constantly harrassed by the forces of reaction and conservatism which rejected his every advanced idea for the sake of maintaining the status quo. And all this despite the fact that he began his labor of a lifetime on a very small and limited scale; for example, he permitted no word other than Hebrew to be spoken in his home. His son, therefore, grew up in Palestine knowing only one language but when he went outside the home to play with other children, they, although ~~they too~~ ^{the boy} were born and living in Palestine, could not understand him. Again, when he went to learn his lessons as a Jew the language of conversation was Yiddish and even his teachers, studying the holy text, could not understand his ^{modern} Hebrew. Nevertheless, Ben Yehuda against almost insurmountable odds, was able to establish the Safah Berurah Society, ~~the~~ ^a Pure Language Group and in 1912 together with his son, almost as a defensive device, they established the first Hebrew daily newspaper in Palestine, "Doar HaYom", with the usual predictable results; the newspaper was burned, the office stoned, the family ostracised and funds, ~~almost to the breaking point~~, were more limited than ever before. ~~Neverthe-~~ ^{But} less, the times continued to change and as the years progressed the past caught up with his vision of the future; ~~no leap of faith, was he helped~~ ^{he was greatly helped} by the now sizeable enthusiasm for Zionism under the political leadership of Herzl. This was the ^{cause} ~~factor~~ which truly established him and this, together with the Bilu movement, which wanted to sever all ties with the old and the past, were ^{the} ~~the~~ 2 factors which favored the new and the forces of the future. Hebrew, in other words, was no longer a language locked away in the Torah, Talmud, Midrash and other later sacred books but the language of a living people, as it is to this very day.

Ben Yehuda, therefore, was a 20th century Jew at the crossroads. He left the past and entered the future alone, full of burdens but strengthened by a clear and unmistakable vision. He lived to see this vision realized and be-

cause of him and because of it, Hebrew today is not only the language of Israel but the modern Hebrew ~~is the language~~ spoken and taught in every country of the earth where Jews are still present in any sizeable number. [What we do here, using the Ashkenazie, is basically old-fashioned and becoming more rare all the time; the pronunciation of the future is Sephardi and within two generations of Jews that will be the only way in which Hebrew is spoken anywhere and for any purpose or reason.] All of it ^{has to do with} ~~is due to~~ Eliezer ben Yehuda, ~~and whether~~ ~~we choose to follow his vision or not~~, he must be recognized by us as a 20th century Jew at the crossroad who showed us the way toward a new and brilliant use of an ancient and holy tongue.

Amen/.

Heb. Tab., Friday evening, April 19, 1968

Eliyahu ben Jehudah (orig: Perelman)

b. Litz 1857 - d. Jerus 1922

1 { taught Talmud with elements of Heb grammar, then regarded
by strict ortho as conducive to heresy.

became known as a Rosht + miffed kind of Hassidim

4 { 1879 - entered med school in Paris but TB ended this + went to
Algeria for warmer climate.

1881 - moved to Palestine where ed for Heb. public

1885 - established his own organs to set forth his ideas for settlement
of Palest + partic: revival of Hebrew as a vernacular lang.

7 { Ed Safah Berurah (Pure Language) Society + he leading champion
for restoration of H. as spoken, living language.

1912 - he. son Ed 1st Palest. Hebrew daily - Doar Hayom.

8 - w w i - ed in Hs + wrote "Complete Dict. of Anc + Modern H."

By 1940 9 vols issued - Thru 8

9 { 1918 ret. to Palestine

1922 d.

5 { establish H. as a living tongue

enriched lang by coining of new words

transformed expressions from Arab vernacular to H

family cont. publ of H. dict.

Heb + Latin parallels; Gr for Greece, but Latin?

52 { Hebrew no longer out of Holy Book but needed for farm, vegetables, village use
no longer "remoteness" of holy language. Hebrew was freed
from enslavement of Hebrew text. led to Cove of B 1878

Russ - Turkish war 1877-78 + spiritual rev; altho R was for T; for

2 { small Balkan states who yearned for nat'l independence: idea
for rebirth of Israel + its language upon home soil

3 - (Antic. Herzl + Zion - 1896-7) (also: Achad Ha'am for cult. Zionism)

"Are we unfit, as others say, for nat'l life in that we speak no common
language? If we will it (Herzl) The rebirth of H as a spoken
tongue, no fable."

6 { For Achad labored + studied in libraries of Paris, Berlin, Parma,
Florence, Vatican, British Museum, Oxford, etc. + work for words

4-20-1968

28

Friends, when a child is born the philosopher poses a difficult question: has the child just begun the journey into and through life or, just as likely, has he begun to move along the road which will inevitably lead toward death? For many it is a valid question; especially for those whose outlook on this world of ours is tinged with pessimism, despair and nihilism. There is an element of truth in the question no matter how many years we live; it is either the beginning or the ~~very~~ beginning of the end! But a theologian would never pose such a question and within the context of Judaism such a ~~question~~ ^{query} is impossible. The birth of a child implies the beginning of a journey not "through" but "into" life and each day signifies something special, something sacred and something of infinite worth. We are optimists, no matter what life may bring to our span of ~~life~~ ^{years}. As individuals we hurt, suffer, despair and are threatened by the ~~constant~~ fact of our own mortality; as a religion we have been persecuted, hunted, beaten, despised and cremated and we know all too well that the danger of the past lurks, as well, in the present. But, we are optimists: we seek the good in mankind, we hope for reprieve, we devote our lives for the welfare and wellbeing of our own and others, and we know that as in the past the prophet believed ~~that~~ "a remnant shall return" so shall this remnant always survive and cause our religion to prevail. Of course, death is undeniable; all of us have suffered by its finality and have borne the burden of grief far beyond what one might expect the human being to endure. Nevertheless, we approach life in joy, with plans and hopes and dreams, and no matter what we face as day follows day, we believe, firmly and truly, that each day ~~and~~ ^{of} each life is a blessing which must be nurtured, guarded and sanctified. If we were to pose the initial question at all, which is doubtful especially at this season of ^{no} rebirth, our answer would be an unequivocal affirmation of life; such is the faith of Israel.

The essence of this thought may be found in the belief, applicable to all of us, that life is worthwhile and that life is worth living. Our loved ones die, are taken from us and the silence of ~~the~~ their absence is often more than we can bear. We know this all too well as we search for ~~the~~ familiar although absent faces of our dear ones: husband, wife, father, mother, sister, brother or

even child. We know the answer to the question because we recall what each one of our loved ones meant to us during the course of his or her lifetime. It was ~~a~~ beginning and not the pathway toward death for the days they lived among us were filled with rewards too numerous to mention. They brought us kindness, warmth, love and companionship; they gave us concern, laughter, idealism; they motivated us with incentive and inspiration and, in sum total, their lives were a constant source of blessing. Can this be designated as a pathway toward death? Indeed, not! ^{It} is the essence of life and the process of living for only in this sense can man hope to bless and sanctify his ~~the~~ ^{days} and the ~~life~~ ^{years} of all ~~others~~ he touches during his sojourn on earth. Because our loved one considered his life to be but a beginning he gave us the blessing of memory and because of this memorial we are better, more noble beings.

And is it not the same in terms of our Synagogue? The years repeat themselves in an endless cycle; 5728 by traditional Jewish reckoning, more than 60 in terms of our own Synagogue. Is every year but a prelude to death, to destruction, to annihilation as they might have thought during so many eras in the history of our people when the end seemed so near. ^{2. But it} was never achieved by the enemies of our people! We go on, and each year is a beginning ^{of our} life and that is especially true in regard to our own House of God: we have gone from strength to strength, we have overcome so many obstacles, we have a larger membership than ever before, we have two religious schools as well as a dynamic youth group, and our affiliate groups help us to maintain the dream of our predecessors. ^{We} shall survive, we shall live, we shall be a source for good now and always and there ^{will be} no end. ~~in sight~~. It is in this spirit that we urge you to memorialize your loved ones and link them, by your concrete and generous gift, to our Sanctuary. Here there ^{is} ~~will~~ always ~~be~~ a beginning, here we are always at the genesis, and here there is never any doubt as to the direction in which we shall go to find fulfillment. We strive for life, for work and worth, for effort and achievement and ^{is} with this optimism ^{that} we link those who are no more. ~~for~~ ^{Their} past shall be to us an incentive for the future. If you, then, see life as a constant beginning, join us by paying tribute to your dear ones here in our House of God where there is no ~~an~~ finality. Ushers... ^{end}

Hel. Tark., Secy H.H., 8th Ave. Yishen, 12/20/68

29

ISRAEL'S 20th ANNIVERSARY.

5-3-1968

My friends, only a few weeks ago we ~~Jews~~ observed the anniversary of the Warsaw ghetto uprising and yesterday Jews all over the world marked the State of Israel's 20th anniversary. The proximity of these two dates is an historical accident but the meaning and significance of these ~~two~~ events is of great importance to each and every one of us. In a manner of speaking, both ~~events~~ are rooted in the same calamity: the annihilation of European Jewry by the Nazi oppressors but only the State of Israel may ~~be~~ partially ^{be} the result of a twinge of conscience on the part of western man. In Warsaw our people died and fought while in Israel our people fought and lived: that is the profound difference between these two momentous events which have helped to shape the character of modern Jewry ~~both here~~ in America, in Israel and all over the world where Jews are still permitted to live. The result of these episodes in modern Jewish history have radically altered the picture of Jews and Judaism, not only for the Gentiles but for us as well. Heretofore, whenever one spoke of Jewish history and religious development it was always accompanied by the horrible memories of persecution, burnings, despair and ghettoization; the average picture of a Jew was the one painted by ever so many masters: an old man, with payyas, sitting ~~together~~ with his ~~cornies~~ presumably in a Synagogue, studying the sacred texts. Invariably, the picture showed the background of the area to be sleazy, worn and above all, old; ~~and~~ even when a joyous picture was painted, especially in regard to some of our major holidays, the one element which was always absent was that of youth. Today, on the other hand, the pictures of Jews, from paintings to those depicted in modern novels and even prayer books such as the Haggadohs, have ~~eliminated~~ the old rabbis entirely; the background is one of cleanliness and vitality, the dominant theme is one of youth and enthusiasm. More often than not, the picture is not of a young man studying Torah but, as true to life as it is, of a young man or woman with gun in hand or behind a plow, fulfilling the basic task of creating a new land, in Israel. As such, an entirely new emphasis has emerged and one which we shall live with for many decades yet to come. The ^{portraits} ~~days~~ of the ghetto, payyas, Talmud study and dank Synagogues, while they still exist, are a thing of the past!

But such was the basic outlook of our people in years gone by. We never knew and never learned that Jews did and had been able to fight and resist; for many the uprising in the Warsaw ghetto was the first time, they thought, that Jews had ever defended themselves from the onslaught of the enemy. Today we know differently, as many books have told us since the days of the Nazi defeat. But still, while the Warsaw revolt was one of the great events of modern times for us Jews, the greatest episode was surely the creation of the State of Israel. How many of us recall that fateful day of November 29, 1947 when the U.N. in dramatic vote officially gave us a partitioned Palestine! No Jew who lived during those agonizing days and hours must ever forget this experience for it gave the Jews a country, one which was and is rightfully theirs, after a lapse of almost two thousand years! Not since the days of the Roman conquerors had Jews been privileged to call any one strip of ~~the~~ land their very own! But now it had come to pass and even as the Arab armies amassed strength at the new borders the preparations were in progress not merely to proclaim the State on the 5th of Iyar but to defend it against all opposition. They did proclaim it, ~~and~~ they did defend it and they did establish it; today we observe its 20th anniversary and we echo the hope and prayer which is in the hearts of Jews everywhere: that the State be granted untold numbers of years for continued success and vitality in all of its endeavors; indeed, that peace and well-being be a part of this Jewish endeavor and that all ~~parties~~ ^{nations} of the Middle East ~~be able~~ ^{learn}, in the not too distant future, ~~to learn~~ to live with one another for the common good and for their common advantage. In the intervening years, of course, the State was attacked twice more; each time the Arab nations suffered a terrible defeat, in men and materials and the end of the conflict is not yet in sight. It can only be hoped that the folly of these military adventures becomes obvious even to the most hardened anti-Zionist so that a uniform development for good may become an integral part of the ~~development of that~~ area so close to our hearts. But, if nothing else, we know that at least ^{for} for the time being, the State of Israel exists and it will continue to be unless some cataclysmic event brings upheaval to all the world; ~~for~~ we have indicated, as Americans and as Jews

that we will go to any lengths possible within the scope of our abilities to help that State, with which we have so many spiritual ties, not merely to be but to survive.

Of course, not everything about the State of Israel is good or worthy of our praise. If we wish to be objective about our own, and we can afford to be more than most others, we must acknowledge the fact that not all is as we would like it to be in the land of our forefathers. Difficulties and turmoil abound, some on a foolish but most on a very profound level of concern. For example, on the slightly ridiculous level, was it necessary to precipitate a government crisis over the matter whether the "Shalom" should have one or two kitchens? But, in a more serious vein: one looks at Israel today and senses deep conflict over such basic issues as the place of religion in national life, on the implications of an unyielding orthodoxy or in terms of a fanaticism of religious zealots who, although very much in the minority, still assert an influence on their 20th century country while awaiting the coming of the Messiah to authorize their acceptance of the State itself. Furthermore, what of the lack of faith which is so evidently a part of modern Israeli youth? Of course, we in American Jewish communities are as ^{afflicted} smitten as they but in our case we at least have the excuse of a different cultural milieu. In Israel, on the contrary, Jewish tradition, heritage, culture and lore suffuses ^{national} ~~Israeli~~ life; why is it, then, that their youth does not find it necessary to acknowledge or pay tribute to the ideal from which the concept of the State came in the first place. Would there have been a State today if for centuries on end Jews had not prayed *יְיָ שְׁמֵךְ עַל יִשְׂרָאֵל*?

וְנִפְדָּה בְּיָמֵינוּ "we pray for the rebuilding of Jerusalem, speedily and in our day"! One gathers from reports of visit~~x~~ors and newspapers that there is not even so much a spirit of irreligion as a religious cynicism among the young and although one can explain it in part by the dominance of the orthodox party in Israeli politics, this surely is not the entire answer. And, again, the country is racked internally by its racial problem, probably with the same seriousness of consequence as we find right here in America. The animosity between dark skinned Jews of Moroccan, Persian, Indian or Yeménite origin and those

of the western tradition is crucial for the years ahead. As a matter of fact, the evidence points to the obvious consequence that the racial picture in Israel must be faced head-on in order to avoid radical outbreaks of violence and stalemate. ~~For~~ The colored Jew is already in a majority with the birth-rate far above that of the western born Jew who settled either before or after the Nazi holocaust. We shall, therefore, have in Israel a situation where in a generation or two, three at most, the "purity" of Jewry will no longer be in effect but where Jews in the Middle East will more and more reflect the background of that area rather than that of Europe or the United States. All this points to the problems of the State which it will and must face in the years to come to survive internally, regardless of what outside forces may decree in terms of the State's destiny.

But, be that as it may, what Israel has given us as we joyfully acknowledge her presence in the world and in our lives on this her 20th anniversary, is great pride and a sense of fulfillment. Israel ^{also} gave us ~~not merely pride but~~ honor and we have paid for it with the cheapest commodity of all: money! Surely, we have had a great part in the creation of the State but the work has been theirs, so has the effort and so has the sacrifice. ~~But~~ More than that, one major result of the State's existence, as seen only last June in that short-lived war, ~~was~~ ~~have noted once again~~ that while many of us usually or normally take the State of Israel for granted none of us, when the crucial test comes to pass, will remain or even wish to remain, indifferent to the fate of our spiritual homeland. That fact was proven conclusively and the great outpouring of our financial help as well as our petitions and rallies and messages of support, shall always be remembered as one of the shining hours of American Judaism. Only the most assimilated remained aloof and they, in most cases, could not survive the pressure of identity or rejection of our ^{five} ~~two~~ thousand year old tradition. The State, then, has helped to make us people of prominence, of strength, of power and has added a measure of solidarity of which we never thought we were capable. Indeed, the picture has changed, radically; and it will never be the same again. We can not know what the future will bring or what the outcome of the constant state of

siege will be but we do know *for* a certainty that all the old certainties regarding Jews and Judaism simply no longer hold true.

Israel, now 20 years old, *changed* all that. We feature, today, youth, enthusiasm, modern scholarship, defense, technology and a land which in its short modern history has already given one Nobel Prize winner to the world and which will surely give many more in the decades to come. In a certain sense, it is "our" country and we pray for its stability; we are Americans, of course, but our hearts are intertwined with those across the seas and the tradition of our fathers links us one to the other in a bond of love and devotion which can never be broken. In a spirit of congratulations and good wishes to the State of Israel it would be appropriate to say *p'7e8i 314 28* "until 120" but since this would severely limit the existence of the State for only another century, it might be better to say: *'D 711e' 28* "The people of Israel lives". *and* ~~may~~ *may* this traditional expression apply to them as well as to us, to our children and children's children for *years* ~~centuries~~ *number* without ~~end~~.

Amen.

Heb. Tab., Friday evening, May 3, 1968

#30

5-10-1968

Friends, when I was a student at Hebrew Union College in Cincinnati, Rabbi Leo Baeck was one of my teachers. We students treated him with the utmost respect not only because he was a teacher, ~~because he~~ was an elderly man, or because we acknowledged the sweep of his wisdom but, more than all else, we looked upon him as a symbol of all that Judaism implied in ^{times of} times past and particularly ~~for~~ the decades of the 40s and 50s of which we were an integral part. He was, in a certain sense, the Eternal Jew personified; he was the Jew who in years and ages past had been beaten, reviled, imprisoned and brutalized but who had not been spiritually defiled nor physically killed. Indeed, just the opposite was true: he had survived despite all the elements which conspired to annihilate him; as a matter of fact, he had not merely survived but in this process of survival had ~~managed to~~ continued his teaching of Judaism, had been able to inspire others with his fortitude, wisdom and courage and, finally, had made his name a household word among Jews as the very epitome of all that was worthy and noble in terms of our Jewish heritage. Leo Baeck was the Eternal Jew because there he stood, he was still teaching, he was humble and pious; ~~and~~ we knew that behind him were not merely almost 80 years of life but several years of intense hardship in the concentration camp of Theresienstadt. We knew him as a frail, gentle, simple man; ^{his} ~~the~~ greatness ~~of this man~~ could not be seen but was inherent in his character.

Leo Baeck, therefore, was a man of two worlds: the sane and the mad, the free and the totalitarian. He was, in the best sense of our current lecture-sermon series, a 20th Century Jew at the Crossroads for at the time and place where he lived the choice ^{lay before} ~~was open~~ each and every individual Jew. ~~and~~ Leo Baeck chose to make ^{of} his life a matter of principle ^{on the level of} ~~for~~ a very personal confrontation. At the very moment when most ^{European Jews} ~~Jews of Eastern Europe~~ sought to emigrate in order to escape the horrors of the German persecution, when every Jew who had the power and ability ^{fought} ~~to find~~ his way toward freedom ~~and life~~, Leo Baeck, who had several opportunities to flee for his life, chose to stay in the hell of Germany. ^{He} ~~and~~ remained in Berlin as late as 1942 after which time he was incarcerated in the ~~concentration~~ camp of Theresienstadt. What, ^{then} ~~then~~, made him

remain behind?, when no one could possibly blame him for wanting to get away as ~~many~~ countless others did? Why did he remain when so many other rabbis left the country as soon as possible and, again, no one would have blamed him? The answer, if there is one, can perhaps best be found in his own writing. In his most famous and profound book, "The Essence of Judaism", he wrote ^{at} one point in trying to clarify his philosophy of Judaism, "Through action we shall preach our religion. Our lives shall speak of the greatness of our faith!" Or, as he once told ^{his} ~~us~~ students: when you sit before a teacher trying to absorb the wisdom of his mind, ^{observe} ~~see~~ and learn how he ties his shoelaces! By this he was simply trying to explain that it is far more important to notice how a person lives his life than to know and learn all the theoretical knowledge that is in his mind. It was a lesson he taught us more than 15 years ago and I have never forgotten it, nor will it ever escape my mind.

When we knew Leo Baeck ~~he~~ was already nearing the end of his life; he died in 1956. His early years, however, showed no sign of the turmoil and difficulty which were to burden his later years. He was born in Lissa, Posen in 1873 and studied at Breslau and Berlin until he was ordained in 1897, aged 24. He held several minor pulpits during the early phase of his career but ~~he~~ made his mark and reputation by service rendered to the Jewish community of Berlin from 1912 until 1942 so that he was able to raise and influence an entire generation of Liberal Jews. It was not, of course, that he simply devoted his time to the community, per se; rather, he became ^{one} ~~one~~ of the most influential rabbis in all of Germany. At one point he was grand-President of ^{with} ~~in all of~~ Bnai Brith in all of Germany and later the associate President of the Keren Hayesod. He was recognized for his scholarship and writings by both Jews and Gentiles; not only was he associated with the philosophers Franz Rosenzweig ^(I don't speak some months ago) and Hermann Cohen (who founded the Marburg School of Jewish philosophy) but was invited to lecture at some of the leading ~~German~~ universities in the fields of religion, theology and philosophy. He was, in short, one of the most respected leaders of German Jewry and, without doubt, the undisputed head of that faction of Jews which called itself "Liberal". It was in this position, both official and unofficial, that he found his area of

help and concern once the viciousness of Nazi persecution made itself felt.

He was made chairman of several agencies for help and rehabilitation of German Jews as early as 1933. ^{this date} ~~which~~ only serves to indicate ~~to~~, in retrospect, how very much aware he was together with a small group of like-minded individuals of the terror and persecution yet to come. These positions of influence were emphasized as the years went by and as the pressure of Nazi officialdom increased to affect all walks of Jewish life. By late 1938 he was president of all German Jewry as well as ^{of all} their national organizations and his major function, realistically speaking, was to preside over the dissolution of German-Jewish religious life and culture. Because he believed, as written in his books, that action and commitment denote one's depth of religious belief, he vowed that as long as one Jew remained alive in Germany, he would remain behind in order to serve. ~~this one person~~ In 1942 when he was also transported to the camp he organized lessons in Hebrew, Jewish history, culture, ~~and~~ ceremonies and taught during any and all hours when the authorities permitted it or when he could teach secretly. He ^{lectured} ~~taught~~ most frequently in the middle of the night, without books or reference texts; he taught, in other words, by the manner of his way of life and as the message of Judaism came from the heart, soul and spirit of this one human being. We know of the effectiveness of his ^{s/}work by the countless thousands who were influenced by him in some small or large way; those who were transported out of Theresienstadt took his ^{name} ~~memory~~ and ^{activity} ~~name~~ with them and ^{told} ~~spread~~ it to other Jews in more distant camps. ~~so that~~, ^{work} In due course of time, wherever Jews were incarcerated, the ~~name~~ of Leo Baeck served as a source of inspiration and incentive to belief, study and religious commitment even at the moment of greatest sorrow and tragedy. At the point of death, Jews found comfort in the message of life and ~~very often the secret study of Judaism~~ ^{very often} Judaism was then and ^{became} ~~became~~ for many a ^{means of} ~~religion of life worthy of one's~~ personal survival. In short, Judaism ^{served as} ~~for many was~~ a weapon of defiance!

Defiance was really nothing new or unusual for Rabbi Leo Baeck. On the most obvious ^{level} ~~level~~, he defied normalcy and contemporary trends by choosing to remain behind in his living hell rather than seeking a way of escape. But, more than that, in 1936 he circulated a new prayer to every liberal congregation in

Germany which he asked to have read on Yom Kippur. The prayer stated, in one sentence, "we bow our heads before God and stand erect before man"; this, of course applied to the "Oleinu", our Adoration, and comes at a strategic point in the service for the Day of Atonement when the rabbi, in imitation of the High Priest ~~before the Ark~~ in the Temple of Jerusalem, would prostrate himself before the open Ark. The Gestapo, which somehow was able to obtain a copy of the prayer, immediately forbade its use on the sacred day but this injunction was universally ignored and Jews throughout Germany took heart and courage from this small by-play of will which pitted the totalitarian authority against the Jew. And, finally, he was part of a general picture of defiance when, in terms of his teachings and writings, he ~~formulated the~~ ^{restated the fact.} principle that "Judaism is a religion of ~~answers~~ questions but Christianity is a religion of answers". In this ~~last~~ ^{for clarification} ~~statement~~ he enunciated a statement of religious belief which would ^{shortly acknowledged} be ~~observed~~ by the Jewish community in a very real ^{& legitimizing setting.} ~~form within the span of a few short years~~. In the camps, in the midst of persecution, as a by-product of emigration, as the Synagogues burned, ~~and~~ as the individual suffered untold hardship and sorrow he leaned on this principle of Judaism: in our religion, one could question, and ask, and search and even denounce the forces of God and still remain a Jew in every sense of the word. As such, the questioning Jew who sought answers to the horrors of his time knew in his heart that by defying established tradition and custom he was not breaking with the faith of his fathers. It was an unusually meaningful point in the midst of the tragedy which engulfed our people at that time.

[But, then, Leo Baeck was never very much concerned with ~~ritual~~ ^{formality} in terms of his Jewish philosophy. He insisted that man strive for moral perfection and that we become a light of humanity by our own moral conduct and endeavors. Customs and Ceremonials, on the other hand, serve only to remind people of their religious obligations but are not of the essence to Jewishness. It is on this point that many disagree for the logical consequences of his point of view lead to a total absence of ritual identity and it is on this point that he sharply disagreed and differed with the Margurg School of Hermann Cohen who believed that

Jews must always do the act of ritual ~~for~~ only by constant participation in the ways of Jewish religious observance could they find their way to Jewish living. It remained a point of religious controversy until the Nazi oppression made both points of view superfluous.]

Leo Baeck had many offers to come to America to teach or even to become spiritual leader of several of our largest and most prestigious congregations. He stayed in Germany and was released in 1945; he came to America shortly thereafter and spent the remaining years as a teacher in Cincinnati. Today, many institutions bear his name but for those of us who knew him personally, he shall always remain a vital, vibrant human being who, in his simplicity, showed the depth of his commitment. He, as the four others we have discussed ~~over the~~ since January, was a "20th century Jew at the Crossroads" and, as all the others, he served to inspire and ennoble this generation of Jewry not so much because of what he taught, although that was meaningful also, but by what he was and the manner in which he lived from day to day. He was a fine human being, a rabbi who taught Judaism from the heart, and a man whose personal courage and consideration for the welfare of other Jews served as a model for all those who survived the holocaust of Europe. The Eternal Jew, once again, had prevailed.

Amen.

Heb. Tab., Friday, May 10, 1968.

Friends, "the bride wore blue sneakers, white jeans fringed at the ankles, and a bulky white sweater with two medallions around her neck. The bridegroom wore a red turtleneck sweater beneath a white Nehru jacket, maroon slacks flecked with white paint, and a small Black Power button hidden beneath four strands of green beads". This couple, according to ~~the~~ newspaper report of a few weeks ago, was married shortly before midnight at the Columbia University quadrangle. The officiating Protestant minister, after the exchange of vows, then ^{said: I now} declared ~~you children~~ ^{this couple} of the new age"! It is not so much the manner of dress in which the young couple sought to be married which bothers me, although I do not recommend it ^{to these} for the young couples who are to be married by me, but, rather, the strange words of the minister: "I now declare you children of the new age". As an elderly person, and anyone today over 25 is not merely old but obsolete, it occurs to me to ask: what is this new age? Are the recent events at Columbia, where the wedding took place, indicative of the trends of this "new age"? If so, then riots, vandalism, violence and obscenities have been elevated to a place of importance to such a degree that they supercede all those values and ideals and principles which, until now, we have always held in high regard and utmost respect. I would not want to deny that students should have a greater voice in the affairs of their university and that students might truly make some very worthwhile evaluations of the conditions which prevail on the contemporary campus but ~~what~~ I do argue ~~in~~ the degree of this involvement, its ^{range} ~~depth~~ and scope, ~~rather than the degree.~~ I am not at all convinced that I would want the ring-leaders of the present conflict, whether at Columbia, the Sorbonne or Berlin, to have a voice in the curriculum of the school which my child might one day attend. The "new age" seems to be founded on ^{two-fold premise:} ~~two basic points of orientation~~ first, that the principle of Civil Disobedience is a pathway to rectify any situation with which we are at odds. The origin of this thought lies in the work of Martin Luther King who used Civil Disobedience to break some of the barriers of the white power structure, especially in the deep South. Of course, civil disobedience is ^{also} breaking the Law, ~~and~~ it is not and was never intended to serve as a schoolboy lark on the campuses of our country. But, (furthermore, when the

Civil "rights movement used the process of civil disobedience to attain its ends ~~minimum~~ ^{key element} the manner of protest was "non-violent" which can certainly not be said for the present scope of campus protest. Secondly, the other presumption for this "new age" grows out of the first: the protesters of the early 1950s knew that they were breaking the law and were ready to take the consequences, no matter what these might be. Going to jail was the least of their troubles; death at the hands of the white bigot was the ever present possibility. When we look at our ~~protesters~~ ^T protesters, however, who have disrupted and violated their school we see that the very first precondition they set ~~for the~~ ^{as a} basis ~~of~~ ^{for} discussion ~~on a~~ ^{for} ~~meaningful level~~ is "amnesty"! I think that this is adding insult to injury, it is the epitomy of undeserved arrogance, and it is the height of Chutzpoh! They not merely closed and vandalized buildings but wrecked the office of the University President, took letters from his files and published them without ~~his~~ permission. This is not simply disgraceful, it is raw theft; and these are the youngsters who ~~wish that~~ ^{want} amnesty ^{to} be a precondition to meaningful discussion. Frankly, if this ^{is} indicative ~~of the extremes~~ of the "new age", I want nothing to do with it.

My reasons for bringing this matter to your attention, my friends, particularly on this evening of our Annual Installation ~~Ceremonies~~ ^{Service} is that as far as I can see here at the Hebrew Tabernacle we have not yet ~~entered~~ ^{embraced} this ^{new} spirit; ~~of~~ the new age, certainly not as it was designated by the actions of the students at Columbia; ~~and, I am glad of it.~~ Of course, we do cater to the new age but we define it and view it in quite a different context altogether. We look upon the new age in terms of our youngsters who are growing to maturity in our midst and for them we are willing to ~~go to all lengths~~ ^{do our utmost} and, I hope, experiment in several directions. We have already begun to do our part: not only ^{it.} our two religious schools with which you are familiar but a dynamic Youth Group of teenagers who have proven to be a source of credit to us all. We have also made an attempt to contact the college youth of our congregational family and on Shevuoth morning, next June 2nd, we shall have 22 representatives of the Rabbi's Class on our pulpit. All this, and the usual Saturday morning contingent of our young

post Bar Mitzvah ushers, so as to tie the young people of our Synagogue more closely to this House of God. But, while we cater to the young it is not in the sense of the "new ^{age} ~~world~~" of which the Protestant minister spoke. As a matter of fact, if anything at all, our activities and concern for the youth of our member families is in a frame of reference which might be called "old values" and "^{eternal} ~~old~~ ideals" and "^{had.} ~~old~~ principles". ~~for~~ It would seem to me that even in an age of chaos such as ours, there are still ~~some tried and true~~ values in evidence which can be of service not only to such elders as myself but to the growing, ^{"new"} ~~and~~ maturing generation. Judaism ~~in general terms, and~~ as it is practiced and defined here, is not against progress, ^{not} against democracy, ^{not} against freedom of expression, ^{not} against maintaining ones integrity ^{+ not} or even against social justice. ~~but~~, At the same time, we believe, indeed: we insist, that that as a person seeks new means of expression and searches for different modes of identifying himself ^{i.t.o.} ~~toward~~ his own needs, yearnings and aspirations he must be willing to take the consequences ~~of his beliefs~~ ^{he} and must be held responsible for his actions, his attitudes and his way of life. Judaism ^{teaches} ~~has always maintained~~ that ~~the concept of~~ freedom is not a license to destruction and that the individual who searches for means ^{of} ~~toward~~ self expression may not abandon any and all restraints which he personally finds objectionable. [The prophets of Judaism were rebels ^{but} ~~and~~ often countered the status quo ~~and~~ we hold them in the highest esteem.] ~~but~~ We can still be old-fashioned enough to be against theft, physical violence, disruption of law and order while, at the same time, acknowledging the right of the students to seek, by peaceful means, a redress of their grievances. The irony is particularly horrendous since so many of the student protest leaders are Jewish, ~~and~~ Judaism, in its five thousand year history, has always elevated the concept of freedom ^{but has also maintained} ~~while maintaining~~ that only through learning, books, knowledge and teaching can one attain this noble end. In Judaism books are sacred and yet it is the Law Library which was barricaded by the insensitive, protesting element. This indication of the "new age" is not merely a disgrace but in Jewish terms it is a "^{Ch}hillul HaShem", a profanation of Gods Name. Such sentiment has no place in this Synagogue and we do not find it here.

It is, therefore, in terms of the old values that we find meaning in this, our annual Installation Service. I take particular note of our Sisterhood, represented on our pulpit by its president, MRS. ⁸⁴⁰~~BISSINGER~~ BISSINGER. Their programs, beliefs and sense of ^{devotion}~~concern~~ bespeak their love and concern for Judaism in its traditional manner and we extend to the ladies of this most worthy organization our heartfelt thanks for their every endeavor in the past. To MRS. BISSINGER our sincere gratitude for a task well done with a fervent prayer for future success as she enters her last year of leadership. ^{Also,} ~~Even more so,~~ our Men's Club which has not merely sponsored our annual Fall Lecture Series but has striven through meaningful debate to add a new dimension to its yearly activities. Its past president, MR. KURT BACHENHEIMER, has not merely done nobly, he has been the Men's Club with all of his heart and soul, ^{is} ~~and his spirit was and will remain~~ devoted to the essence of Judaism. He is one of our most devout and sincere members ^{as he leaves office} and we salute him. The new president, MR. DENNY SIMON, who sits on our ~~pulpit~~ pulpit now brings a dynamic image to this group and he is amply qualified for his new position of ^{leadership} ~~importance~~. A past president of our MR. AND MRS. GROUP, a constant worshipper at our religious services, an interested participant in all of our activities we know he will do well. ~~and that~~ ^{For him and his Jewish concern.} For him and his officers and members it will be a worthy and meaningful year of ~~Jewish concern~~. We bid farewell this evening also to MRS. ERNEST SCHMIDT who leaves the post of president of our Parent's Association. For the past two years she has striven nobly for the sake of our children and that is perhaps the most rewarding aspect of her difficult term of office. The youngsters of our congregation have profited by the work of her hands and for them we extend our most humble thanks. This vital work will ^{now} ~~now~~ continue in the person of the new Parent's Association president, MRS. RUDI ^{lph} OPPENHEIMER, ~~who also graces our pulpit.~~ We extend to her and to her officers and board our good wishes for her ^{term} ~~years~~ of office ~~ahead~~ and we pray that her work will be satisfying in every respect. ^{for} ~~for~~ The children need leadership and guidance and she will be able to accomplish the task at hand; we hope that for her the next two years will bring satisfaction and achievement. We greet on our pulpit also MR. MICHAEL PERLMUTTER the elected president of

our new youth group. We pledge to him our cooperation and support and hope, in turn, that this group under his leadership will continue to make us proud for they have already proven to be a source of joy to us all. Lastly, we speak of our congregation's president, MR. KURT J. SCHLOSS, now completing his first full term of office. He has brought dignity, intelligence and administrative ability to our ~~congregation~~ ^{Synagogue} and he has represented us with honor. Under his guidance we have continued to flourish not merely financially but spiritually for he has upheld the tradition so meaningful to us all: that at this Temple the precepts and values of the "old" Judaism shall remain primary and will never be diluted by a surrender to expedient, contemporary extremes. We wish him, his officers and members of the Board our very best for the coming year of service.

These, then, are the ~~old~~ values we espouse here; they are simple and direct. We speak of work, faith, worship, study, youth and honor and here these ~~values~~ ^{In this context} are relevant still. It is now my pleasure to install ~~these~~ ^{the} presidents on our pulpit into their offices, as well as all ~~those~~ ^{others} listed on the papers in your possession: the officers, board members and ~~members~~ ^{hon. officials} of the affiliate group and the congregation. May it be a year of grand achievement for us all and may the Almighty grant us His favor; ~~His~~ ^{also} wisdom, ~~His~~ ⁺ strength so that the work of our hands may see the fruition of our dreams and yearnings. For the formal blessing of installation will the presidents on our pulpit, representing you all, please rise and come forward and will all of you rise as well so that we may ask His benediction.

Amen.

Heb. Tab., Friday evening, May 17, 1968.

wisdom
strength
compassion
faith

HEBREW TABERNACLE CONGREGATION
ANNUAL INSTALLATION SERVICE: May 17, 1968

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Rabbi

HENRY EHRENBERG,
Cantor

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Friends, this is the final sermon of the preaching season; consequently, we will not have the opportunity to speak to one another in this setting ^{until} ~~before~~ the Fall. In the meantime, we shall revert to our summer schedule of Services; we will be going on our vacations and we shall be looking forward to living a more leisurely life during the hot months to come. At the same time, we hope and pray that New York City will be spared the terrible ^{stress} ~~trial~~ and brutality which ^{are} ~~is~~ so often a part of the long, hot summer; that the minority elements of our city, instead of participating in riots, will be "keeping it cool". So far we have been very lucky in that destruction and ^{violence have} ~~loss of life~~ has been ^{kept} ~~so~~ low, particularly in contrast to the experiences of other cities where entire ^{residential} ~~areas of~~ ^{living spaces} ~~living spaces~~ and business ^{sections} ~~establishments~~ have been levelled to the ground. In part our good fortune is due to the actions of our Mayor but, also, because of the liberal nature of our city in general. Still, at this time of year, when we are in dread of what might yet come to our doorstep, it would be well for us to look more closely at ^a ~~the~~ ^{analysis} ~~major report~~ on this question; the report of the President's National Advisory Commission on Civil Disorders, chaired by Governor Kerner of Illinois and Mayor Lindsay. This report, incidentally, is available ~~to all~~ in paper-back form for a mere \$ 95¢ per copy; I would suggest that all of you purchase ~~a copy~~ and read it. It is not particularly satisfying summer reading material but its message is of vital consequence to each and every one of us, as Americans, as citizens of a great metropolitan center and as Jews.

The report is divided into three major sections each headed by a leading question; these are: 1) what happened, 2) why did it happen, and 3) what can we do to prevent a recurrence of these conditions? In terms of the very first question, "What happened", the answers are couched in sociological terms which every one of us can readily understand without ^{recourse to} ~~having gone to school to obtain~~ professional training as social workers, psychologists or sociologists. The appalling facts as how ^{most} ~~some~~ of the minority element lives are known to you; to anyone with enough presence of mind to read and absorb what is daily in the news. But more than that, the report indicates that we are living in a constant state of fear; not only ^{we} ~~whites~~ whites but all other elements of society involved in

the precarious conditions which affect us in these circumstances. The police, the national guardsmen, the Negro civilians, the firemen, the storekeepers and all others, instead of being divided between Negro and white, are united by fear. As such, we react far more intensely than we might/as normally decent, law-abiding citizens: we buy more guns, learn to shoot, bring forth our hidden prejudices and give vocal displays ^{to} ~~of~~ our hatred. It is a common but distasteful picture of man's inhumanity to man and man's ability to be cruel toward others. Furthermore, when we ^{anticipate} ~~think of~~ the "long, hot summer" we always think, speak and believe in ^{times of} "riots" no matter whether these are major or minor upheavals. This is one of the basic points of the Commission: our mentality has so oriented itself to the concept of "riot" that any little disturbance is labelled as such. Of 164 disorders reported in 1967 only 5 were major in terms of violence and damage while 123 or 75% were very minor but ~~they~~ all fell under the heading of "riot". ^{Therefore} ~~this~~ ^{generalization} is not merely incorrect but misleading in the extreme, a situation to which national news media such as papers, magazines and above all television contribute their share of misrepresentation, exaggeration and falsification. So much then for the question "What happened"; answer: not all happened as it was depicted.

The second question asks "Why did it happen" and there the answers are ^{more} ~~as~~ complex. In the first place, the majority of Americans still do not acknowledge what is obvious to many: that white society has done black society a grave injustice! Our institutions created it, maintain it and, most vital, condone it; in the truest sense, our nation is moving toward two societies: one black and one white, separate and unequal. This is seen by us of the larger cities and we need but look about us with open eyes: the Negro in-migration calls for a response of a white exodus and never the twain shall meet, come to know each other, ~~and~~ ^{or} learn to live in one society. In 1910, 91 ^{of} ~~to~~ of the nation's Negroes lived on the land in the South but since then the total Negro population has not only doubled but the number living in metropolitan areas has increased five-fold. As a result, living together because most places are not open to ^{them} ~~their residence~~ Negroes find that in their ghetto poor health and sanitation conditions produce a higher mortality rate, higher incidence of major disease and lower municipal

service. It is a matter of record that the infant mortality rate for non~~x~~white babies under the age of 1 month is 58% higher than for whites. This statistic speaks for itself. But more than that, the people are angry not only because of conditions which ~~exist~~ but because of what they have been led to expect. The marches of earlier years have produced new laws and attitudes but it is ~~quite~~ one thing to have a law written by Congress and another ~~to~~ to have it enforced and still another to have people abide by it. There has ~~really~~ ^{realistic} been no ~~major~~ break^{through} for the majority of the deprived; law, yes but action: no. Thus, it is only natural that the Negro reacts to his frustration with violence for he knows that the more he does, the louder he yells, the more ~~damage~~ ^{year} ^{creates} he does. The more quickly the ~~w~~ite power structure will react.

Finally, what can we do; this is the last and perhaps the most serious question asked by the Commission. For one, the answer is not to train more police or to buy more powerful chemicals or to ~~prepare~~ ^{prepare} for greater protection with more expensive tools for human destruction. Secondly, while we know that housing, education, welfare and employment are all high on the priority list, we must not merely itemize these categories but act on them. Negroes should not merely be given the lowest and most menial jobs but be part of a process of productivity to such a degree that the old ~~adage~~ ^{truism}: It ~~is~~ pays more to be on welfare than to work, is no longer true. ^{relevant} ^{valid} Third, we whites and especially those of us of the middle class who are for the most part 1st, ^{2nd or 3rd} ^{or at most second} generation immigrants must learn to understand that the process ^{of adjustment} for us is not the same as it is for the Negro. Just because we ~~made it up to~~ ^{attained} a certain level of social and economic existence does not mean, by simple extension, that the Negro can do it ~~also~~ ^{also!}. Why not? Because when European immigrants arrived here an expanding industry needed unskilled labor; this is no longer the case. Europeans merged with the general population except in terms of language and accent but Negroes are highly visible always. Europeans came from societies with relatively low standards of living and therefore found little deprivation here when they took low-paying jobs but the Negro sees the affluence of others all about him and he, being a native American, wants legitimately to share the ~~wealth~~. Finally~~x~~, segregation

and prejudice ~~denied~~ ^{denied} the Negro the opportunities for schooling and advancement we took for granted, nor could he leave the ghetto even in the tenth generation while we escaped ~~and~~ ^{because we} were accepted in large measure everywhere. As a consequence, the two situations do not offer a parallel nor a smug ^{cause for} satisfaction for us to act aloof and superior. We do not have the right to look down on others no matter how successful we ~~were or are~~ ^{are.}

All this ~~is~~ valid in terms of the summer to come; but hoping that "keeping it cool" will be a reality is not enough for now or ever. The commission admits that they have barely made a beginning, ~~and that~~ the worst sin of all is not the plight of the unfortunates but the inaction and apathy which has plagued us for ever so long and by means of which we still seek to escape our responsibilities. As Americans and as human beings we must be aware of these obligations but as Jews our task is two-fold: we must realize that ~~as Jews~~ ^{because} we know the meaning and ~~relevance~~ ^{hurt} and violence of discrimination ~~and should~~ ^{we must} stand against it. Secondly, while many Negro militants have shown themselves entirely negative toward our efforts and attitudes the vast majority of Negroes are not of this ~~same~~ ilk. It is our duty to integrate our attitudes, our awareness of ~~life~~ ^{of life as they} to the raw facts ~~that~~ exist, and our response to the needs of our time. We shall never be a source of pride to our tradition by ~~merely~~ refusing to be a part of the battle for survival for ~~until~~ ^{unless} and until we do our part, the movements of the black militants will engulf us, our homes, our schools, our children and our sense of morality. Personally, I do not want to be engulfed in this manner, I do not want a wave of anger sweeping me away, I do not want a tide of hysteria to subject me to the hazards which such a revolution might bring with it. Only a constant awareness, therefore, of our obligation toward others, of their rightful place in our society, of their ability and sense of responsibility when allowed to develop, and our reaction to this in positive terms will bring law and order back to our ~~society~~ ^{society}. ~~will "keep it cool" during the summer and will make us a part of a larger constituency to which we, will it or not, belong.~~ That is the message of our tradition, of the prophets, of the Torah and it is not mere social justice jargon. When God ~~said~~ ^{said} "Ye shall be as the children of the Ethiopians un-

to me", He meant just that. He did not say Swedes, British, or Japanese; the prophet spoke the words precisely: Ethiopians. In short we are all the same in the eyes of God; are we ~~to~~ deny His assessment of humanity?

In testifying before the Commission, Dr. Kenneth B. Clark a noted psychologist said, "I read the report of the 1919 riots in Chicago and it is as if I were reading the report of the investigations committee on the Harlem riots of 35, of 43, of Watts. I must say in candor to you members of this Commission, it is a kind of Alice in Wonderland--with the same moving picture re-shown over and over again, the same analysis, the same recommendations, and the same inaction". He said it succinctly: "the same inaction". That is our greatest sin and it is one of omission; ~~we~~ we pray for ^{us} forgiveness each year on the high holydays. But we fail to see that a sin of omission can only be rectified by our own action, by our filling the void, by our belief that as men we can be of help, and comfort and substance to others. I would rather sin by committing an illegal act than have to face myself for not doing anything, rather commission than omission, rather disappointment in failure than hypocritical arrogance in apathy and inertia. That is the lesson for the summer; for ^{ourselves} ~~us all~~ and for all Americans we hope it will be ~~cool and peaceful for all the citizens of~~ ^{everywhere in} this great land of ours.

Amen.

Heb. Tab., Friday, May 31, 1968

Be 12
Li 13
Mr 18

Friends, this holiday of Shevuos is certainly a major festival on our Jewish calendar. It has many names and many connotations but most important is *זמן הנהיגת התורה* "the time of the giving of the Law". It marks a central occasion in our lifetime as Jews and it occupies a major place of emphasis in terms of our religious development. Without it, marking as it does the Revelation at Sinai, we would not be the people we are; Judaism without Sinai can only be compared to a tree without roots. At the same time, as vital as this holiday appears it seems to me that it needs its predecessor to take on the aspects of a major or primary religious occasion; Pesach, when we first became free men, must be understood as a preface to Shevuos. How could we have received or appreciated the Ten Commandments as slaves?, such a thought is inconceivable and impossible. Of course, Pesach can stand by itself, as can this holiday. But, again, Pesach is ~~not~~ a prelude to today; in short, the two are interrelated, are intertwined and are part of the fabric and substance which make us Jews. In each instance we have a pure element but it is solitary, lonely and cold: Pesach gives us freedom and Shevuos gives us the Law but in order for both of these to take on meaning, warmth and relevance they must be tied one to the other. Then we have a story which links itself toward a suitable conclusion; you simply can not have a beginning or an end without a plot ~~to move~~ *to move* the story from one to the other. That is the relationship of these two holidays as well and, in the realm of the larger picture, it has always seemed to me that Shevuoth if not the most important is certainly the most significant of the two in terms of the entire range of our historical experience as Jews, as human beings, as part of the mainstream of Judaism.

I make mention of this thought, my friends, on this occasion of our Yiskor service for what applies to the two holidays is also true in terms of human beings. Each and every one of us is pure and sufficient unto himself; we can live and exist and be and unless we are plagued by some inherent ~~deficiency~~ *deficiency* we can make our way in solitude, alone and even aloof to the others about us. But, in such a circumstance, it is highly doubtful whether in this solitude we would find warmth, comfort, solace, concern and, above all, love. It is

for this reason that two perfectly independent and selfsufficient individuals decide to merge their lives and, as a consequence, find meaning and relevance in their existence far above the needs of the one as an unique person. The man and woman love each other, parents and children are tied by bonds of blood, brothers and sisters by the root of their existence and they are more when they are together than just the two. Perhaps that is another application of the principle that "the ^{measure} ~~sum~~ of a whole is greater than the sum of its parts". But when these bonds are broken, when the tie is snapped, when the final parting comes then ~~all the~~ love, ~~and~~ devotion and belief in ~~the~~ ^{are} other ~~is~~ swept away never to be recalled. Sorrow, tragedy, tears and grief are ~~the~~ ^{are} natural results. It is for this reason that we are here today for this specific occasion; surely, we can be of and by ourselves but we mourn what ~~which~~ we have lost and we remember in love, in sadness and in the welling up of our tears.

It is the same for us here in our Synagogue. We too can exist by ~~ourselves~~ ^{ourselves} but then we are empty, devoid of feeling, lonely and sadness prevails. We miss and mourn those who are no more, who were a part of us for so many good years and we recall in all humility the depth of ~~their~~ ^{their} commitment ~~to us all~~. But we, as you, can and do remember them with affection, respect and faith ^{bec.} ~~in~~ their past devotion to us and what we represent. You too, as you remember your own in your hearts, can enshrine again the names of your loved ones ^{where} where they worshipped and where they were so much at home in terms of the spirit. We ask your contribution to the cause and future we represent and we hope that your generosity will be on the same level and in the same degree as ^{their} belief in us. ^{this is} ~~as~~ a House of God where the word of the Lord and the Law of Sinai are not merely mentioned in passing but live as ~~an~~ ^{an} indications of our fervor and duty. No one cares to be alone, we all need each other ~~and~~ in the companionship which is ours we may yet again find that measure of peace which escaped us as our loved ones left not ever to return. A House of God can be as empty as a life, ~~your life~~ and so we mourn with you the loss of husband and wife, mother and father, brother and sister, loved one and friend but in our charitable act of unity we shall establish the work of their and our hands. May

The loneliness of our hearts be replaced by the mutual help of our being here.
Will the usher please come forward...

for Rabbi Mendel, 11/3/68.

#3

ROSH HASHONAH: 2ND DAY

10-6-67

L: compares David and Saul.
Their different ways of admitting
their sins, - Again the unnecessarily
prolonged war in Vietnam is in the
background. We should admit
our errors, prostrate ourselves
like David that we may be
inscribed in the book of life.

FOLDER #2
Vietnam - Religion

#5

Yom Kippur: A.M. SERVICE 10-14-1967

L. bemoans that people don't come to Shabbat-Services during the year. In order to bring them in, he wants to introduce a T Day, (A JOKE) All Festivals in one day. Starting with Seder & ending with kindling the Chanuka-Candles - all in one day.

FOLDER #2
POOR ATTENDANCE
HUMOROUS REMEDY

#6 ~~1~~

YISKOR: Yom Kippur 1967-5728

10-14-67

VIETNAM was still with us.
L. rails against the media
minimizing the loss in Israel
& Vietnam and then leading
into Yiskor.

FOLDER #2
Halvday

#1 1ST DAY OF SUCCOS: A.M. SERVICE 10-19-1967

Compares the fruits of Succos
to 4 types of Jews.

FOLDER #2
Holiday

#8 Bishop Pike's message from the other world

10-20-1967

The bishop during a séance
talking to his dead son:

This L. can't accept nor
comprehend.

FOLDER #2
PERSONALITIES

#9 Shemini Azeres: YISKOR

10-26-1967 AM.

L: It is not a contradiction to have a
Memorial-Service so close to the joyous
Festival of Simchas Torah the next day.
To him: We have 2 instances of worship
which complement and ennoble each other.
And he elaborates!

FOLDER #2
Holvdan

#10 "The N.Y. State Constitution"

11-3-1967

At issue is the Blaine Amendment
covering the separation of church
and State and its importance
for the schools,

FOLDER #2
POLITICS

#11 "The GENESIS OF OUR PEOPLE"

11-10-1967

Close to the anniversary of the 9th of Nov.
and just reading the Thora-portion
"LECH LECHO" where G'd commanded
Abraham to move on. We European
and particularly German Jews should
have anticipated things, seen the
handwriting on the wall! Good hindsight!

FOLDER #2
HINDSIGHT

#12 "Can a RABBI FORBID, COMMAND OR DENY" 12-8-1967

L. traces a Rabbi's authority
and how much he can
possibly accomplish.

FOLDER # 2
RELIGION

#14

XMAS: National or Religious Holiday 12-22-1967

How Xmas and Chanukah have
lost their true meaning; having
been so commercialized.

FOLDER #2
FESTIVALS

#17 "OUR CROWD" by Stephen Birmingham 1-19-1968

A history-book dealing w/ German-Jewish immigration to America. Not a scholarly book. The people covered formed a society within the society. He compares them to the people in Potok's "The Chosen".
L: Birmingham's book worth reading despite L's partly negative comment about its people.

FOLDER # 2
BOOK-REVIEW

#18

Liberal Judaism in Israel

2-2-1968

At that time Liberal Judaism
couldn't flourish in Israel,
the Orthodoxy ruling the country,

FOLDER #2

RELIGION

#119

20th Century Jews at Crossroads: DUBINSKY 2-9-1968

A major figure in the American
Labor Movement. Founder of the
Garment Workers Union. —
Far reaching benefits.

A Sanitation-Workers Strike
partly prompted this sermon
for comparison —

FOLDER #2

PERSONAL ~~IT~~

#20

"A Certain Restlessness, A Questioning"
2-16-1968

a questioning of Pres. Johnson.
State of the Union address in Jan. '68.
Why the restlessness — Vietnam etc.

FOLDER #2
POLITICS & PERSONALITY

#21

"EVERYTHING BUT MONEY" by SAM LEVENSON
2-23-1968

(A Book review)

L, compares growing up in Levenson's
days with ours.

FOLDER #2

#22

ON THE ALTAR

3-1-1968

Judaism in the early years was different from today. No sacrifice today.

L. takes the consonants of the word "Misbeach" (Altar) and gives them a meaning for today.

FOLDER #2

RELIGION

#23 20th Century Jews at Crossroads - 3-8-1968
FRANZ ROSENZWEIG

An original thinker who came
close to conversion to Xity.

Was greatly overshadowed by BUBER

FOLDER # 2

PERSONALITY

#24 "GUES WHO'S COMING TO DINNER?" 3-22-1968

A FILM: MARRIAGE of a black man to
a white girl.

L. has his reservations about the film.
Eventually he wonders ~~how~~ he would
act as father.

FOLDER #2

FILM - REVIEW

#25

PESACH; 1ST Day

4-13-1968

Influenced by the passing of
Martin Luther King whom
L. greatly admired and revered.

FOLDER #2

PERSONALITY

#26

PESACH 2ND A.M. - PESACH-EASTER DIFFERENCES

4-14-1968

Pesach and Easter occurring on
the same day leads to a sermon
that points out similarities and
differences between X and Judaism.

POWER #2

SIMILAR. & DIFFERENCES

#27 20th Century Jews at Crossroads: BEN YEHUDA
4-19-1968

A much forgotten figure who was -
20 years before Herzl - creating modern
Hebrew which eventually became the
language of Palestine and later
Israel

FOLDER #2

PERSONALITY

#28

PESACH: YISKOR

4-20-1968

Despite all what happened to our people
Judaism looks to life.

A thriving synagogue & 2 religious
schools are proof.

FOLDER #2

WE & HOLIDAY

#29 5-3-1968 ISRAEL 20th ANNIVERSARY

Founding of the State has changed the picture of Jews and Judaism all over. Despite all its problems, the existence of the State has given us great pride and a measure of solidarity.

FOLDER #2

ISRAEL

#30-20th Century Jews at Crossroads v: LEO BAECK

5-10-1968

L. experienced Leo Baeck as a teacher.
He was impressed by the man who
stayed in Germany when he could have
left; lectured in the camp.

He ~~then~~ taught you can question
your religion and still remain a
Jew in every sense of the word.

FOLDER #2

PERSONALITY

#31 Annual Installation Service 1968

5-17-1968

L. is referring to recent riots and
vandalism at Columbia University.
Stresses our old values and singles
out and commends the officers
of the congregation.

FOLDER #2

Mixed

#33 "Keeping It Cool" - Commentary on Nat'l.
Advisory Comm. on Civil Disorders
5-31-68

L. hopes that the minority elements
of our city: keeping it cool during
a possible hot summer.

He urges reading the report.
He shows his social conscience
reviews our integration and
compares it to the Negro's
struggles.

FOLDER #2 Policy

#34 YISKOR: SHEVUOTH

6-3-1968

L: combines the remembrance
with an appeal for generosity.

FOLDER #2

Holi'day

AR 25598

4/11

SERMONS

SEPT. 1968 - DEC. 1968

ARCHIVES

CHANUKOH: IN ANTICIPATION. *not given*

Friends, this Sunday evening we shall all observe the onset of one of our most joyful and delightful holidays, Chanukoh. It marks, as you well know, an event which took place more than two thousand years ago and while ^{remembrance} the occasion underwent many a transformation over the centuries we have never ceased to pay justly deserved tribute to our ancestors, the Maccabees, ~~I say that the holiday underwent a transformation over the years because it did~~ ^{experience} ~~undergo~~ a shift of emphasis many times during its turbulent history; for example, at the very beginning, Chanukoh ^{was} ~~was~~ no more than a military victory and was observed as such. It ~~was~~ for this reason ~~of emphasis~~ that the rabbis were very much opposed to its observance for they feared that the conquering nations, the Romans particularly, would misunderstand our celebration of this event and would interpret it, instead, as a rallying cry for contemporary revolution. But the people, strange as it may seem, never took it in this light and Jews have always placed it into the context of "dedication", which is exactly what the word Chanukoh means. Dedication refers, of course, to the ^{re-}dedication of the Temple in Jerusalem and it is in this context that the ⁱⁿkidling of the festive lights comes into proper perspective. The little story of the miracle, when there was but sufficient oil for one day and it lasted for eight, caught the imagination of our ancient people. ^{ritual} ~~and~~ It is this ^{aspect} ~~aspect~~ of the story which took on a dominant role to the joy of the rabbis, the people and, of course, the children. Such other ^{aspects} ~~aspects~~ as the Dreidle or the singing of the Mo'os Tsur became part of the story only much later, closer to the Middle Ages, ~~but~~ [we do read from this turbulent history of one of our major festive occasions that the emphasis was shifted time and again to take note of modern needs and the contemporary feelings within the scope of Jewish experience.] While the orthodox Jew still debates ~~such points of emphasis as to~~ whether it is right or permissible to recite the Chanukoh blessings over an electric Menorah or only over one which burns with oil or candles we have never been caught in this mire of futile controversy; rather, in every land and in every generation we have taken hold of the Chanukoh story and have made it fit the needs of our own day and age. Consequently, Chanukoh with its story of a battle for freedom,

its rededication of the Temple and its miracle of the oil has never been an ~~experience~~ ^{experience} referring exclusively to something that happened two millenia ago but, rather, has always been pertinent, relevant and meaningful to every generation of Jewry.

We find the lesson of relevance meaningful also in our own time; it is only a matter of interpretation. For example, we learn ~~first and foremost~~ that Chanukoh indicates a dedication and devotion to an ideal which we might well learn to understand for our own 20th century. We find in the small band of people who first rose to challenge the might and power of the Seleucid forces that they had a willingness and a determination to make sacrifices which ~~are~~ ^{is} ~~not~~ ^{even} as common ~~as~~ in our time as ~~they were~~ ^{it was} in former years. These Maccabees were willing to fight, to be inconvenienced and if necessary to die for a religion which is absolutely the last ideal that any one is willing to die for in our time. Religion in those years was part of the very life blood of the people, their Temple or Sanctuary was uppermost in terms of ~~their~~ concerns and needs, their commitment to God transcended all else in the fulfillment of their role as human beings on earth. For them religion was the key to survival as individuals, and when someone threatened the existence of that which they held most dear they rose up in a fury of righteous anger which finally saw the few vanguish a powerful force of ancient mercenaries. Looking back to the ~~picture~~ ^{history} of that time we know that ^{King} Antiochus, ~~the King of the Seleucid empire,~~ was confronted with other rebellions in his land and ~~did not want to~~ ^{did not want to} ~~fought others rather than~~ waste time on this small group of Jews but our people did not know this and they cast their lot for freedom and for the dominance of ~~their~~ own faith at the risk of severe punishment, ~~and~~ after a struggle which lasted three years, they were victorious. One can only wonder how we would react in our time if our faith were threatened; would we rise up, would we be willing to make extreme sacrifices, would we be willing to live as ~~prisoners~~ ^{prisoners} against vastly superior forces just so our Judaism could flourish again in the open. When one sees the lack of observance and commitment on the part of the modern Jew it is hard to imagine such devotion. ~~For~~ Even with the great outpouring of Jewish fervor when

Israel ^{was} ~~is~~ threatened, Judaism as a faith ^{did} ~~has~~ not enjoyed a similar protective outpouring of the spirit ^{it} especially on the part of the great majority of American Jews. We have taken our religion lightly, have treated it haphazardly and have used it only when necessary and then not as a source of communion with God but as a palliative, a drug, to ease the need of the moment.

But we can learn a further lesson from the events of the Maccabean times. For example we know that Judah and his followers were young people who were able to make their way because they believed fully and deeply in a cause; it was a cause, furthermore, which was deeply necessary to their survival not only as Jews but as self-respecting and meaningful human beings. In other words, theirs was an inspired crusade; ~~and~~ they used every skill, every insight, every means at their command to rally their forces in order to ^{gain} ~~make~~ their ^{goal} ~~point~~, in addition to the very real sacrifice which they and their elders were willing to bring to the cause at hand. They forged themselves into serious and dedicated fighters, much like those of the Warsaw ghetto, and their promise to attain fulfillment was total, did not ^{for the sake of convenience} ~~swerve from the task at hand~~, provided one and all with a manner of dedicated living which would allow no dissident, and which would brook no interference ^{with} ~~from~~ the seriousness of the issue. The cause was always uppermost in their minds and, as a consequence, they became because of this dedication of spirit, a unit, a totality and achieved a oneness of ^{purpose} ~~spirit~~ which permitted them, against the most oppressive odds, to attain ultimate victory. We see a lesser parallel in our own time for once again ~~the lesson of~~ Chanukoh has its message ~~for our time~~. Only last week we saw a perfect instance of youngsters also engaged in a cause, right here in our own city but the results and the manner of protest were quite different from those of our holiday observance. Bands of youths roamed the streets, the subways, invaded schools, fought with the police, burned parked cars and, in general, created a sense of panic in this largest city of America. And what was their cause: too much schooling! It was one of the most ironic commentaries of our time, especially when seen in the light of the constant complaints of the various minority groups that their children were not getting sufficient education and were being

harm, and even permanently damaged, by this lack of the learning process. If anything at all, they need more rather than less education and their actions, if not so intense and terrifying, were pitiful and comic when seen in the light of their real needs. Furthermore, as soon as rain came, as soon as the cold came, the youngsters ceased in their demonstrations; it appears, that their sense of dedication, if the wreckage can be termed as such, was not enough to overcome the obstacles which Nature put in their path. One would wonder what the Maccabees would have done under similar circumstances and with their own determination to sustain them. It is, therefore, not only a matter of being willing to sacrifice that counts but the goal toward which their revolt is directed. Both must be on a meaningful level and must be of worth and consequence.

Finally, our historical records tell us time and again that the forces of the Maccabees were by no means a settled, organized, fully trained force, at least at first. They were, in reality, a motley group of individuals who from scattered and isolated places straggled into the camp: poorly equipped, peace-loving and not at all ready to do battle. But it was no miracle that this force soon became a fighting unit which gained the respect of the authorities for they brought into their camp, into their army, the element of discipline which is so vital to the success of any meaningful venture and with it only could they hope to attain their goals. Again, when one looks back to the youngsters who rampaged through the streets and subways of our city only two weeks ago, we note that it was this element precisely which was lacking. There was no discipline at all; all were happy to be out causing trouble, were delighted not to be in school and used every opportunity to mug into the lenses of the TV cameras. It was for this reason that the momentum of their protest could not be sustained, that they fled as soon as the police came and that made their cause so foolish even in the eyes of those who sought to sympathetically understand their demands. We do not find so ridiculous a situation among the Maccabees for they had the discipline necessary: they molded themselves, they were united, they fought on a level of mutuality and they were not to be deterred from the cause and its justification no matter how much they suffered, how severe their reverses, no

matter how difficult it was to achieve their desired end. We know that it took them three years to reach the Temple in Jerusalem, to cleanse it, to remove the foreign influences and to rekindle the lamp but for them as well as for us, it was worth the effort and it is because we acknowledge and recognize their devotion, cause and discipline in behalf of an ideal, we recall their brave spirit to this very hour.

This then is the lesson of Chanukoh for our own time; its lesson is not as ancient as its origin. There was more to it than simply fighting a battle and their victory was more than merely another struggle in the savage history of mankind. To us and to those who preceded it it was a worthwhile endeavor and one from which we can draw lessons for our time as well as for all time: that for any venture to succeed, especially one that comes from the heart and spirit, the individual must be motivated, must be dedicated and must be disciplined. If this lesson were only heeded in our time, Judaism would be far stronger and more meaningful than it is; if this lesson were only emulated our personal commitment would be stronger and of greater value; if this lesson were only accepted by all of us our creativity of which we are surely capable would also leave a lesson which could again be acknowledged and observed two thousand years hence. *pe 177 5120 03* "A great miracle happened there" is the phrase of the Dreidle; how wonderful, if because of our own individual rededication, another miracle would happen in our own time, so that through us Judaism would be assured of joyous survival.

Amen.

Heb. Tab., Friday evening, December 13, 1968.

not filed

Sat ADT XI/30/68

2

- 4 - must have life, substance, basic needs, even influence
- 5 - what is perfection if not in little things: health, child, laughter, friend
- 6 - always need for more & more?

B - Freedom

- 1 - Jew in Russia; VN, Spain, Portugal
- 2 - don't have ability to live as we
- 3 - is not perfect by any means but better than most; perhaps: best
- 4 - no firing squad for dissenters, no jail, no exile for those who differ
- 5 - no small privy blessing in life at other lands & places.

Conclusion

- 1 - some thoughts a major holiday
- 2 - some too late to think in these terms
- 3 - our way of life, existence & place are of worth
- 4 - indic of thanks & must give back we have received so much.

D - Specific

- 1 - that present value of this day
- 2 - not a holiday or holiday
- 3 - but respectful acknowledgment of what we are, what we have & what place our life can have in scheme of things
- 4 - for food, meaning & blessing.

Over.

Sat. ADT - XI/30/68 - Heb 5ab.

Lat. 407 - 11/30/68

Index:

A. General

- 1 - 2 days ago Thanksgiving, a peculiar holiday celebrated only by Americans
- 2 - taken incident, or based on, 11/210

B. Specific

- 1 - unfort, just like so many other holidays
- 2 - Rem Day, Vet Day, Labor Day - are holidays, but no real observance
- 3 - basic meaning & values are lost

C. Th

- 1 - Thanksgiving also: food, drink, family & while syn/cn services, little depth.
- 2 - wonder how many used opp to give thanks & in that context.

Body

A. Food

1. Bifra Riss India

2 - bellies 'stuffed' & distended, screaming
arms reaching out, no 'concept' of
what satisfaction, much less plenty, means.

3 - lethargy, apathy, no incentive due to
hunger

4 - people can't work if no food for strength,
if family on verge of d. by starvation.

B. ~~Freedom~~ Personal

1 - constant complaining, never satisfied

2 - why me, no capacity for happiness,
world against my efforts.

3 - live in a world of contest without
contentment, fulfillment or peace

Today, this weekend, plus 30th anniversary of destruction
Terrorism, valued aggression taken to be forgotten
world opinion, altho spoken, was silent!

I but a youngster 20 yrs ago; did not witness it, already
in US but that I remember & that truck was
so forcibly at that time, as fact that people
ran into burning truck. to rescue scrolls
not isolated case which was reported, but many times
we have such a T. in our Park at H.T.

Reminds me of parent rushing into burning building to
save child, fireman to rescue aged or some
animal even risking all to save his pet.

Can understand this after all: life involved
but how explain scroll, parchment, 10,000s &
duplicated in many other places of world.

seemed false heroism to me then but only child
but far more reasonable now! These people
saved a life here. Jud. Torah. living reality!

- 1) Jud - way of life, not mere piece of parchment
a - laws, commandments, ordinances
b - known, accepted & lived by them
c - nothing idle, theoretical or philo about them
rather part of daily concerns & personal con-
duct

The Ambassador

- 2) was link of heritage, tradition + faith & not simply a scroll with few words
- a - heritage forced to the other part of it
- b - Old. Sinai not merely a story. They part of it - in very real sense, their ancestors stood at ft of mountain
- c - new its meaning but lesson, interpretation, also: exod from E, modern Ph also defeated & hopefully in their time.
- d - This part of a had which personally stand not only from the to roses & defeat of all the modern humans but from the first - for faith to go f to f & especially to the own deed.
- e - in short, scroll of T, something precious, valuable & meaningful for very personal.

The Ambassador

12

See them that remnant in this 30th anniv leads
us back to their beginnings - burning of
Syn, exp of Jews later & Holocaust all one
why then rush to rescue scroll of parchment
Bec more than that; is conduct, link to past
& present, word of God
I can only say, as rabbi - looking at world
through eyes 30 yrs older - if we work like
they, with same dev, ded & spirit - ours
a better world, more dynamic jud & we
more noble persons.
Only in this context can we appreciate
how those who preceded us, in the darkest
hour, could approach E.T. - like string up
for W J.C. - bec they believed, they knew &
they felt that their way of life was right
That message is their eternal gift to us.

New World
Club - Cam. Observ. C.P. -- XI/10/68 - Sunday

The Ambassador

- 3 - Ran to rescue recall her truly word of Dad:
 as vital as a life because it was alive - That.
 Then - These words of living Dad: ... 1/14/46
- a. This most astounding of all - her Dad largely silent then; to us perhaps but not to them
 - b. - was vocal, present & alive her Nazi took such pains to burn & destroy
 - c. - if Dad so strong that his house burned, his Law, Word, Legacy must be saved. It was worth more than ones own life - no quest about it.
 - d. - if we part of Dad's Image, then part of us burned there as well & we obligated to save so it might survive
 - e. - word of "Dad not some vague concept such as we sophisticates" might like to interpret but direct, relevant & immediate
 - f. The Jew who saw it happen had no desire but to rush in & try & save his life, its life, our collective life!

The Ambassador

L. b. 1806 & d. 1868

we only re ITW but L. even more is that
L. not a creative scholar or prof. thinker

1st Aug. leader who taught Jews to survive as Jews
in land where J. no establ roots

1829 - L. to Phila - R. Katz + Road of. Noah of NY
10-15000 J in US - p. 128 (N.O. - no
not 1 ord. r in country! also - p. 129 - base

1844 - L. to Richmond from Germany
for ref. attempt in Ch. but not success.
had Jd if not full Jd in Europe of
subd as 1/300 for R. Cong. - Sephardic

Problems: ed, com, travel, public - unification

∴ 1830 1st Engl serious but not till 1843

offic policy of Cong

then travel prayers - 18/57

Also: saw need for hosp, rph, charity

actual achievements - p. 133

was with Cong till 1850th - then change in
Ashken brought Seph infl low but

in this cent came I of us & he able

to establ natl of 1883, 25, 89

→ L. no of to preserve memory but his
vision led to US, JTS, B'nai B'r (135)

Greatest, lasting memorial: Occident -
hist. record of time & 1st natl tie

Content: sermons, questions, Am Jud, hist +
there, X, news of J in other cities.

sense of together ness

"your readers sense of coherence - comradeship
or common sense of isolation as usual

of great distances." - p. 137

X - new Cong by friends in 1857 but then CW in demand!

1806

Isaac Leeser: Centennial Reflections

BERTRAM WALLACE KORN

When Isaac Leeser died in Philadelphia on February 1, 1868, Mayer Sulzberger, his young disciple — destined to become the first professing Jew to serve on the Philadelphia bench, a leader in such Jewish institutions as the American Jewish Committee, and the first important American collector of Hebrew manuscripts and incunabula — wrote of his teacher in these eulogistic terms:

We honestly believe, that since the great Mendelssohn, no one follower of the Law of Moses, either in Europe or America, has done so much and so successfully to vindicate Jacob's sacred inheritance when aspersed, to diffuse it when neglected, to promote its study when it had almost died out, as our lamented friend.

There have been greater Talmudists, there may have been more eloquent orators and more graceful writers; but among them all, there has been no greater genius, no better Jew, and no purer man than Isaac Leeser.¹

Sulzberger's tribute reflected the sorrowing, zealous adulation of a young student-assistant for his master; but it missed the mark by far. Leeser ought not to have been compared to the learned, philosophical Moses Mendelssohn. It would have been equally erroneous to have matched him against Samson Raphael Hirsch, Abraham Geiger, Leopold Zunz, or any other magisterial European Jewish spokesman of the day. Leeser was in no sense a creative scholar or a profound thinker. If he had been either, he would have been utterly out of place in the American milieu. Frustration would have driven him mad. The crisis in nineteenth-century European Judaism required the development of towering academicians who strove to interpret or reinterpret traditional religious values in terms of con-

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¹ *Occident*, XXV (1867-68), pp. 600-601.

temporary philosophical ideas and intellectual categories. The problem of the Jew in America demanded a different kind of direction. Leeser responded to that need. Sulzberger would have been more accurate if he had described Leeser as the first American Jewish leader who attempted to teach American Jews how to survive as Jews in a land where Judaism had not yet established roots.

But Sulzberger was too young to comprehend Leeser's achievements. He viewed him on the level of intellectuality, rather than in the perspective of historic growth. Sulzberger had no personal knowledge of the sterile, unpromising condition of American Judaism in 1829, when young Isaac Leeser had responded to the call of Philadelphia's Mikveh Israel Congregation to become its *hazzan* (cantor-minister). There were then ten to fifteen thousand Jews in the country, served by perhaps a dozen congregations: two per community in New York City, Philadelphia, and Charleston; one each in Baltimore, Richmond, Savannah, Cincinnati, and New Orleans. There was not even one "ordained" rabbi in the entire country. A few laymen had been well trained in traditional lore and law. Israel Baer Kursheedt, of New York City, was the most learned Jew in the land. But such men as he occupied no official position; perhaps they did not accept formal responsibility for the advancement of Judaism because they thought it hopeless even to attempt to stem the tide of ignorance, apathy, and assimilation which were characteristic of the American experience of Jews. Inter-marriage was rampant not only among native-born Jews of the second and third generations, but even among newly arrived immigrants. This was a sign of the widespread feeling that Judaism had no future in this new society, that it had no role to play in the lives of the young adventurers who were coming to the United States to build a new being for themselves through their own grit and resourcefulness.

A few lay enthusiasts had attempted to arouse some interest in the creation of a Jewish boarding school which would assure the survival of Judaism through the indoctrination of the younger generation in the traditional learning. Mordecai Manuel Noah, the journalist-politician of New York City, Moses Elias Levy, the Florida real-estate investor, and Jacob S. Solis, a devoted Jew whose

efforts to make a living through storekeeping in various towns met with little success, were among those who tried to establish such an educational institution, but they spoke to deaf ears. The religious schools which were associated with the existing congregations were notable for the ineffectiveness of their instruction and for the indifference of most of their graduates to Jewish learning and ceremonial practice. At Charleston in 1824, the first attempt to create a new kind of Jewish congregation, stimulated by reports of reforms in theology and practice which had taken place in Europe and by the example of rationalistic Unitarian worship in America, floundered in a morass of practical problems: the congregation had no zealous, dynamic professional leader to guide its development; its amateur spokesman, the educator-dramatist-journalist Isaac Harby, left town to seek a better living in the North; although much interest in the experiment was evinced by liberal Christians, Jews in Charleston and other American communities looked askance at "The Reformed Society of Israelites." Most of the early efforts to confront the problems of Jewish education and adjustment met with apathy or hostility.

I CONSENTED TO SERVE

The situation of European Judaism was bad enough: the struggle against deeply ingrained prejudice and repression; the lack of educational and occupational preparation of the Jewish masses for entrance into contemporary society; the conviction of wealthy, well-educated Jews that they themselves had no alternative to paying the price of baptism in order to obtain the "ticket" (as Heinrich Heine called it) which would admit them to European society; the apparently overwhelming challenge of contemporary philosophical and social ideas to Jewish laws and customs which had remained unchanged for three or four centuries. But the situation was even worse in the United States. Here Judaism possessed no roots or patterns, no masses of Jews who would participate in a full Jewish life through habit. The absence of a mass base meant that each Jew had to be appealed to as an individual. People were not used to reinforcing each other's practice of Judaism in the home and par-

tieipation in the regular worship of the synagogue. Nor was there any hostile pressure on Jews from the outside to keep them loyal to their ancestral faith. Here neither church nor government looked at Jews from a jaundiced medieval tradition of suspicion and hatred. Here the Jew was the equal of his neighbor in the eyes of the law. No state religion made him, automatically, a second-class citizen. In this open market place of religion and philosophical ideas, the Jew could opt to be neither a practicing Jew nor Christian; he could become a secular man of Jewish birth. No Jewry had lived in this kind of climate of freedom since the days of pre-Christian Alexandria, when religion was to a great degree a formality, and a man could pursue his own way.

It was to this inauspicious, problematic Jewish community that Isaac Leeser came when he emigrated from Germany to Richmond in 1824 to work for his uncle, Zalma Rehine. Not yet eighteen years old, he had studied traditional Jewish subjects under rabbis of the old school and had obtained some secular knowledge at the Gymnasium in Münster. He must have had no thought of undertaking a career of religious leadership, or else he would have devoted further years of study to the foundations of traditional Judaism, the Talmud and the legal codes. In Richmond, he entered a private school and studied English for a few months, then learned the ways of a storekeeper from his uncle. But the attraction of the synagogue was strong: he volunteered to assist the Richmond *hazzan* in the conduct of services, thereby learning the Sephardic *minhag* (rite), and taught the local children in the religious school classes. He seems also to have continued to study anything Judaic that he could find in a book. In 1828, he wrote a series of articles in defense of Jewish thought for a Richmond newspaper in answer to some slurs which had appeared in a British journal. The following year his name was placed in nomination for the Philadelphia position by Jacob Mordecai, a Jewish farmer and educator with a good Jewish background, who lived near Richmond and whose recommendation carried much weight with his friends in Philadelphia. We do not know if Mordecai wrote to Mikveh Israel without consulting his young friend, or if Leeser was privy to the correspondence. At any rate, he did consent to go North to conduct services so that the congregants might

judge his suitability, although he made no pretense of being a learned rabbi, or of possessing the results of the long years of training which he believed necessary for genuine Jewish religious leadership. Some years later, he wrote to the Chief Rabbi of England:

Knowing my own want of proper qualification, I would never have consented to serve, if others more fitting in point of standing, information, or other qualities had been here; but this not being the case (as is proved by there being yet two congregations at least in this country without a regular hazzan), I consented to serve.²

This modest recognition of his own educational limitations, and a willingness to defer to other men more knowledgeable than he in traditional sources, were fixed aspects of his attitude through all his years of leadership.

But Leeser's ambitions for Judaism in America were not modest. The Philadelphians did not know him very well. If they had been more fully aware of his talent, tenacity, vision, and strength, they would probably have elected any other candidate then available for their pulpit. Behind Leeser's shy and awkward manner, and his homely visage, lurked a reserve of intelligence, insight, and creative stubbornness which would give no peace to his congregants — and compelled them ultimately, in 1850, to sever relations with him. But during the twenty years of his service at Mikveh Israel, he contributed more to the creation of a viable American Judaism than any other Jewish religious leader has ever given.

FORTUNATELY BEARDLESS

From the very beginning of his ministry, he seems to have comprehended American Jewry's need for education, communication, translation, publication, articulation, and unification — a ponderous list, indeed, but it was an accurate assessment of the empty silence of American Jewish life. Less than a year after his entrance into the pulpit of his congregation, Leeser instituted regular English preaching. His members resisted this innovation. Not until 1843

² *Jewish Encyclopedia*, VII, p. 663.

did they adopt the practice as official congregational policy. His sermons were not mere commentaries on the weekly Scripture readings. They were adult education lectures, following a thematic approach, through which he sought to introduce the worshippers to a comprehensive knowledge of the entire range of Jewish teachings. He had brought with him from Richmond the manuscript of his first book, *The Jews and the Mosaic Law* (not published until 1833), which grew out of his newspaper articles, but the first book that he saw through the press was a religious school text book, a translation of Johlson's *Instruction in the Mosaic Religion* (1830). He set out to create or translate an entire library of basic Jewish books for American Jews. But he received little encouragement from his members and officers. Even the cultured Rebecca Gratz thought that he should pay more attention to his liturgical and pastoral responsibilities, and abandon his literary pursuits:

... You have been so kind as to enquire about our young reader [hazzan], and I would rather have postponed the subject a little longer — but as everybody have their troubles I may as well tell you his. Before he came to Phila^a he had written some essays in "defense of the Jews and Mosaic law," which gained him some reputation among a small circle of friends. It was his first attempt at authorship and he fell in love with his work — has enlarged, improved, changed and laboured on it until it has almost become a volume which he greatly desires to see in print. I have read it, and although it gives me a good opinion of his talents have advised him not to publish — but some other friends have encouraged him, and he issued proposals to publish it by subscription . . . nor do I think his style sufficiently elegant to justify his claims to authorship. With these burthens on his shoulders, before he had got through the first difficulties of his new station, he had taken too much upon himself and does not seem to get along as happily as if he had reserved his whole strength and attention to the duties of the reading desk. But youth is apt to be proved, experience will aid in checking, or rather directing his enthusiasm to proper channels . . . he is certainly a very pious and worthy man and takes very hard the latitude allowed in matters of religion in this enlightened age. Fortunately he is a beardless youth. Did he wear the chin of a rabbi, he would be scoffed at by his congregation . . . ³

³ Rebecca Gratz to Maria Gist Gratz, Lexington, Ky., April 18, 1830, Library of the American Jewish Historical Society.

But no amount of discouragement could deter Leeser from a systematic effort to attempt to build the foundations of a strong, enduring traditional Judaism in America. In terms of synagogue decorum, and the provision of prayer translations for those who did not know the Hebrew language, Leeser departed from what we would call an Orthodox position; in all other regards, he was a strict traditionalist, adhering to the dictates, decisions, and documents of the past. It was that kind of Judaism which he was determined to preserve through his activity. Tenaciously and creatively he wrote, translated, published, and organized in a multitude of areas of Jewish religious life. It is difficult to believe that one man could have been so imaginative and productive. He was the first to perceive the need for such institutions as Jewish hospitals, orphanages, and community-wide charity federations on the local scene, and for united endeavors on the national level by congregations and rabbis, culminating in such institutions as teacher-training schools and rabbinical seminaries. The actual organizations and institutions which he succeeded in creating, and the educational and resource materials which he wrote or translated and published, are incredibly extensive: the first volumes of sermons delivered and published by an American Jewish religious teacher (1837); the first complete American translation of the Sephardic prayer book (1837); the first Hebrew primer for children (1838); the first Jewish communal religious school (1839); the first successful American Jewish magazine-news journal (1843); the first American Jewish publication society (1845); the first Hebrew-English Torah to be edited and translated by an American Jew (1845); the first complete English translation of the Ashkenazic prayer book (1848); the first Hebrew "high school" (1849); the first English translation of the entire Bible by an American Jew (1853); the first Jewish defense organization — the Board of Delegates of American Israelites (1859); the first American Jewish theological seminary — Maimonides College (1867). Practically every form of Jewish activity which supports American Jewish life today was either established or envisaged by this one man. Almost every kind of publication which is essential to Jewish survival was written, translated, or fostered by him.

STRUGGLING AGAINST THE TREND

That Leeser is deserving of a full-scale biography is obvious. It is characteristically tragic that no writer with adequate qualifications, insights, and appreciation has yet attempted to trace the dramatic course of this man's life. We use the words "characteristically tragic" for many reasons. The congregation which he served for twenty years never really understood his nature, supported his endeavors, or applauded his successes. Most of his officers and members, over the years, would have been far happier if he had not seen his role and responsibility writ so large. When, in 1857, a new congregation was organized by his friends specifically to give him a regular platform and income, it was too late to help him undertake the arduous obligations which he had imposed upon himself for the past twenty-eight years — and almost half of the decade that remained of his life was consumed by the frenzy of the Civil War. Congregants who shared his vision in large measure would have helped reduce the pressures of time, money, and strength which constantly assailed him. No publisher, for instance, would undertake the risk of issuing his books; Leeser had to be his own publisher, business manager, proof-reader, salesman, agent. That he was willing to do all this, in addition to the creative aspect of his work, speaks volumes for his character, but it is an indictment of the Jews of his time and place. Another negative aspect of his career was the fact that he was allied with Americanized Jews of Sephardic orientation whose influence was constantly shrinking under the assault of increasing numbers of vigorous German Jewish immigrants. The more time that passed, the smaller his constituency became in relation to the entire American Jewish population. Had he served an Ashkenazic congregation, his influence might have grown with the years, rather than diminished. Riding the crest of the rising tide of liberal-thinking German Jews was Isaac Mayer Wise, who finally succeeded, after Leeser's death, in establishing the instrumentalities for survival which Leeser had attempted to create: the Union of American Hebrew Congregations (1873); the Hebrew Union College (1875); the Central Conference of American Rabbis

(1889). Leeser was struggling against the trend of the day, in attempting to maintain the sway of strict traditionalism; the times called for a liberal interpretation of the Jewish message and way of life. Only when that liberal viewpoint became radical were the traditionalist forces able to mobilize their resources for a rival organizational structure. By then, Leeser had passed from the scene. Many volumes have been written about Wise. He was the founder of institutions, the father of an enduring movement in American Judaism. Leeser had no organizations to preserve his memory. His influence was responsible, through his own creative vision and the work of his disciples, for the establishment of the United Synagogue and the Jewish Theological Seminary of the Conservative movement, and for the creation of Gratz College and Dropsie College in Philadelphia. All of these were the undoubted fruit of his inspiration, though he was dead before they saw the light of day. Fewer sermons will be delivered about Leeser in this year of the centenary of his death, than are devoted to Isaac Mayer Wise *every* year. This reveals something about the fragmentation of American Jewish life, and our myopic loyalty to structures rather than to values, which both Leeser and Wise would deplore.

Yet the overtones of failure in Leeser's life-story should not be exaggerated. Many satisfactions came to him over the years. He was by no means alone. Some loyal friends and followers worked with him and supported him, men like Abraham Hart, the brilliant Philadelphia publisher, who helped him with the technical aspects of the publication society which he founded in 1845. Young men like Gershom Kursheedt, of New Orleans, Solomon Nunes Carvalho, of Charleston and Baltimore, and Mayer Sulzberger responded eagerly to his leadership, took pride in disseminating his ideas and selling his books, carried his message to various parts of the country. Most of his colleagues in the rabbinate respected and admired him; they wrote to him constantly, soliciting his help in the solution of their problems and giving him insight into conditions in their own communities. The collection of some of the files of letters he received, now in the custody of Dropsie College, reveals the vastness of his contacts throughout the country — in metropolitan areas, in small towns, and on the frontiers where his correspon-

dent was sometimes the only Jew for miles around. No Jewish leader of the time was more highly respected throughout the land than Leeser; no one was invited to preach and to officiate at the dedication of more new synagogues than he. Only Isaac Mayer Wise came close to being his rival in this regard. Leeser never married, and was deprived of the affection and strength that a wife and children can give a man, but he had a huge family of Jewish followers throughout the United States. The effectiveness of his ministry was incalculable. While he was denied the strong, organized public support which was his due, it is an undeniable fact that numerous individuals, families, institutions, and communities were strengthened through his leadership, advice, and practical assistance. One of the most dramatic Jewish happenings of the nineteenth century — the bequest by Judah Touro, of New Orleans, of more than \$200,000 to Jewish agencies and institutions in America and in Palestine — was the direct and indirect result of Leeser's labors, through his personal contacts with Touro and through the influence of his New Orleans disciple Gershom Kursheedt, who was in constant communication with his teacher.

Touro's beneficence was not Leeser's greatest single achievement. If he could have done only one thing, and we were to decide from the perspective of these many decades later, we would have to single out Leeser's publication of his monthly journal, *The Occident*. Quite aside from its usefulness as a historic record of the time, *The Occident* was the first instrumentality to give a sense of national belonging to the widely scattered children of Israel in the United States. In its pages he published the best sermons which were submitted to him or which he himself translated from other languages; editorials on the pressing problems of Judaism, ranging from the church-state issue to the question of an educated rabbinate; articles which evaluated his proposals for the unification of American Jewry; debates on ideas of Reform and Orthodoxy; essays on Jewish history and literature; treatments of Jewish theological concepts; controversies with Christian missionaries; and news of every synagogue and Jewish organization in the country that was brought to his attention. The news was as important as the educational and inspirational material. *The Occident* reported on successful programs,

experiments and developments in various parts of the country, stimulating other communities to strengthen their own institutions; spread far and wide the names of emerging lay and rabbinical leaders, and brought them into contact with each other; aroused local leaders to look beyond their immediate problems to the more fundamental challenges of Judaism throughout the land; gave its readers a feeling of coherence and comradeship and overcame thereby the sense of isolation which was the natural result of great distances. Leeser helped American Jews to achieve a feeling of common experience and hope, of working together in the present and facing the future together.

EVERYTHING FROM SCRATCH

One may well ask what it was in Leeser's personality structure that made his career so unique. Unfortunately, thus far we know too little about Leeser's inner being to comprehend or explain the irrepressible drive which sustained him. Perhaps it was the loss of his mother when he was only eight years old. Perhaps it was the unattractiveness of his appearance that pushed him to make his mark — note Rebecca Gratz's comment that he was "ugly and awkward."⁴ Perhaps it was the same negative factor in his make-up which prevented him from marrying. While such psychological insights might help us to understand the sources of his dogged determination to reach his goals, no character analysis can explain the remarkable perception which helped him to develop so swiftly an all-inclusive solution to the problem of Jewish survival in a free America. This came from brilliance of mind and sensitivity of spirit, not from the hunger to achieve.

While there was no model which Leeser or anyone else could adopt for the organization of American Jewry, both European Jewish developments and Protestant denominational achievements undoubtedly helped him to see the way more clearly. In Europe, a number of periodicals had been published in both the vernacular and in Hebrew; rabbinical organizations had been created; modern

⁴ David Philipson (ed.), *Letters of Rebecca Gratz* (Phila., 1929), p. 108 (Nov. 4, 1829).

schools had been established; and communal and provincial consistories had functioned. All of these, of course, were based on the premise of existing communities and institutions. In America, everything had to be created from scratch. The American Protestant denominations had been struggling with the challenge of voluntarism ever since the disestablishment of state churches and had evolved a large number of institutional approaches with which Leiser was familiar. These no doubt helped shape his thinking, or at least made him aware of the variety of ways in which members of a religious group might be served on a national level.

Perhaps the contours of Leiser's program were inevitable. Perhaps Jewish survival and growth in America demanded these specific institutions and projects. It may be that they would have been envisaged or developed, anyway, by one or another leader. The fact is that Wise succeeded where Leiser failed, and there is no reason to believe that Wise would not have developed the same concepts even if Leiser had never come forward with them. It is equally important to recognize that the Conservative and Orthodox movements followed the same pattern in their own organizational growth once Reform found the way. If such trends were built into the situation, so to speak, it is all the more remarkable that this one man, so very early, should have anticipated every detail of the network of organizations and relationships which obtain today — from communal day schools to graduate seminaries of theology, from city-wide federations of philanthropic groups to a national organization for the support of agricultural undertakings in Palestine, from journals of news and opinion to a Jewish publication society, from national rabbinical conferences to local boards of rabbis, from pulpit discourses for adult education to textbooks for children, and many other agencies and programs.

A Moses Mendelssohn would have served little purpose in America in 1829 when Leiser came to Philadelphia — just one hundred years after Mendelssohn's birth. The German-Jewish philosopher would have been hard put to develop a practical, pragmatic scheme of organization and communication on a local and national scale. Leiser established that pattern of organization — help for local communities through national agencies, and the support of

national institutions through local congregations and other affiliates, all intertwined and interlocked on a voluntary level, developed pragmatically for the solution of specific problems. That pattern has proved to be a useful one ever since. But Leeser had little to contribute in such fields as theology and philosophy. His was not a profound, searching mind which could penetrate the intellectual and spiritual perplexities of his or our time. Now that American Jewry possesses the organizations and avenues of communication and education which were essential to its survival, the next challenge awaits us — to nourish men of brilliant insight who will wrestle with the spiritual dilemmas of our time with the same courage and creativity that Leeser devoted to his tasks.⁵

⁵ Further data about Leeser's life and activities can be found in Henry Englander, "Isaac Leeser," *Yearbook, Central Conference of American Rabbis*, XXVIII (1918), pp. 213-52 — a detailed discussion of some of his convictions and beliefs; Korn, "The First American Jewish Theological Seminary: Maimonides College, 1867-1873," *Eventful Years and Experiences* (Cincinnati, 1954), pp. 151-213; Jacob Rader Marcus, *Memoirs of American Jews, 1775-1865* (Phila., 1955), II, 58-87 — some excerpts from Leeser's descriptions of his travels to various Jewish communities; Maxwell Whiteman, "Isaac Leeser and the Jews of Philadelphia," *Publications of the American Jewish Historical Society*, XLVIII (1959), 207-44.

NEW LOAN EXHIBITS

The American Jewish Archives is pleased to announce the availability of sixty-one new loan exhibit items. The material will be sent free of charge for a two week period to any institution in the United States and Canada. The only expense involved is the cost of return expressage. The items deal, for the most part, with the eighteenth and nineteenth centuries. Twenty to thirty of them make an adequate exhibit.

Inquiries should be addressed to the Director of the American Jewish Archives, Clifton Avenue, Cincinnati, Ohio 45220.

Jewish Marriage and Inter-marriage in the Federal Period (1776-1840)

MALCOLM H. STERN

The Jewish population of North America prior to the Revolution could be counted by hundreds. In 1790, according to a careful reckoning of the — to be sure, far from complete — Federal Census for that date, there were 1,500 identifiable Jews.¹ By 1840, the number had increased to an estimated 15,000, the majority of them concentrated in the cities of the Eastern seaboard.² Even here the number of marriageable women in proportion to the men was low, and for those venturesome single Jews who sought their fortunes away from the urban centers, the prospects of a Jewish marriage were slim indeed. As a consequence, it is not surprising to note that, out of the 699 marriages involving Jews which my researches have unearthed for the period, 201 — 28.7 percent — were marriages between Jews and non-Jews.³

In twelve of the 201 mixed marriages, there is evidence that the non-Jewish mate was converted to Judaism. As might be expected, these conversions took place usually when the couple was residing in a Jewish community large enough to support a formal congregation. More conversions might have occurred, had the three rabbis required by Orthodox law been available to perform them. Prior to 1840, however, there were no ordained rabbis residing in North America. The congregational lay leadership attempted to interpret very stringently such Jewish laws as they could follow.⁴ In general,

Dr. Malcolm H. Stern, who is Director of Placement for the Central Conference of American Rabbis, serves as Genealogist of the American Jewish Archives, which published his *Americans of Jewish Descent* in 1960.

¹ Ira Rosenswainke, "An Estimate and Analysis of the Jewish Population in the United States in 1790," in *Publications of the American Jewish Historical Society*, L (1960), 23 ff.

² *American Jewish Year Book: 5660* (Philadelphia, 1899), p. 283.

³ Malcolm H. Stern, *Americans of Jewish Descent* (Cincinnati, 1960), *passim*.

⁴ Hyman B. Grinstein, *The Rise of the Jewish Community of New York, 1654-1860* (Philadelphia, 1947), pp. 81-99, 543 (note 14).

they opposed conversion, but in several instances, under pressure from the families involved, it was sanctioned. While the circumstances surrounding most of the twelve conversions are unknown, the above-mentioned factors were probable in every case.⁵ Of the mixed marriages, by the way, six were cases of "miscegenation" — three with mulattoes, two with Indians, and one with a Negro.⁶

⁵ Stern, "The Function of Genealogy in American Jewish History," in *Essays in American Jewish History* (Cincinnati, 1958), Appendix II: Converts to Judaism Through Marriage Before 1840, pp. 89 ff.

⁶ Irving I. Katz, *The Beth El Story* (Detroit, 1955), pp. 45-46; Bertram W. Korn, *The Jews and Negro Slavery* (Elkins Park, 1961), pp. 49-50.

A POSTER SERIES ON THE 1700'S

THE AMERICAN JEWISH ARCHIVES

announces the publication of its third series of three posters — 18" by 24" — featuring episodes in eighteenth-century American Jewish life.

These new posters, and the two earlier series — Jewish participation in the Civil War and Jewish immigrants from Eastern Europe — are available without charge for display by all schools, libraries, congregations, and organizations or agencies interested in American Jewish history.

Inquiries should be addressed to the Director of the American Jewish Archives, Clifton Ave., Cincinnati, Ohio 45220.

The Mestizo Jews of Mexico

SEYMOUR B. LIEBMAN

An American authority on Mexico has stated that most historical accounts of modern Mexican history are "folklore with footnotes." Folklore and myths are, of course, an integral part of Mexican history. The national emblem, used on the Mexican flag, reflects an Aztec legend concerning the place where Tenochtitlán (now Mexico City) should be founded. As a result of the appearance of this "sign" (an eagle perched on a cactus with a serpent in his mouth), the city was founded at its present location in 1325. The legend of the miraculous appearance of the Virgin to an Indian peasant in 1531 was one of the most important factors in facilitating the conversion of the Indians to Catholicism. The Virgin of Guadalupe is today the supreme Catholic symbol of Mexico. There are, to be sure, many who question the miracle, and included among these doubting Thomases are three priests and a bishop as well as many noted historians.¹

The "Indian Jews" of Mexico, too, through a confused mixture of myths, legends, distorted history, and wishful thinking, claim brotherhood with the world community of Jews. The unraveling of some of their accounts — which are replete with inconsistencies and historical inaccuracies — constitutes the theme of this article.

Jews first came to Mexico with Hernán Cortés in 1521 and have lived there continuously ever since. This is so despite the fact that, from 1493 to 1802, their presence in Spanish America was illegal owing to a series of decrees issued by the various monarchs of Spain and the Supreme Council of the Spanish Inquisition. Isabella la Católica, Queen of Castile, who issued the first

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¹ See Alma Reed, "The Virgin of Guadalupe: Historical Background," *The Mexico Quarterly Review*, I (Summer, 1962), 175.

77C "D" - Sat AM - XI/16/68

V 24:63 - "And Isaac went out to meditate in the field at the green side".

A. What did he meditate on?

was this the usual custom?

no one else mentioned doing this - no precedent - all others men of action -

Certainly Abe, Noah

was it prayer - as rabbi's believe - DMSV

surely, not idleness

B - Saw his father intended?

was close to death

what value his life

what promise his future

how meaningful his place

C - Loss of Mother?

Sarah recently died; Abe sent servant to get a new wife

But would she compensate for his

loss of love

loss of security

loss of sharing

a firm hold in family, reality
his place in society

c Lesson

We can't know that he meditating
But how good if we were to med
what should we think about?

personal

world & ourselves on larger scope

family & society

prayer?

worthiness of life & future & that
we can bring to it as it has
brought so much to us!

That is lesson of Isaac medi-
tating in field

& he, in one of most beautiful v-
"was comforted for his mother"

we too comforted for our anguish,
turmoil & hurt & with Isaac
can be at peace.

Adren

Feb. Tab. - Set 107 - Xi / 16/68

Kyler, Th

Sat 10/11 - Nov 9 m

As child recall burning of Syn
what is wrong with being a Jew?

1) people not apart?
our pr - - right - no harm to others
want our own way of worship

2) Theological - did it harm Them Id?
History proven that wrong
Ecumen Council "cleared" us
why so diff/c for others to understand

3) subhuman species?
contrary
Else humanity & mankind
bring on ethic, belief, to bear
we were first
serve as conscience to man
light unto nations!

It is good to be a Jew!

1) Home life
warmth
unity
family - blessing
Seder, Shabbath, Chanukah

2) Background
tradition
history
success & failure
link to Jews as people & nation

3) only future in doubt
Just bec. past, no assurance
for tomorrow

This depends on us
30% Com. Surviv'd Destruction.

of you we obs last night &
today
in cult in so conduct
inspiration to succeed or not
be merged, obliterated or
originated

challenge - That we live &
have lived in past.

Echo words of faith -
in the future

Sat 11/7 - Hel Tat

XI / 9 / 68

Nical 6:1-8
743

Den 18-22 incl 67'
19-25
Sod. Den, Isaac
birth & Sac.

COMMEMORATIVE PRAYER

Heavenly Father, we deeply appreciate Your many gifts: life, health and plenty; we thank You for the blessings we enjoy: laughter, feeling and sensitivity. We grope from day to day encouraged by a vision of goodness and decency which is rooted in the teachings of Your law. Torah identifies us and we Jews embrace it as a way of life!

But our love of Thee is not echoed by others. Why, Lord, did they seek to destroy us? Why, God, did they burn and wreck our Houses of Worship when ours is the basis of their belief? Why, Father, were the men arrested, the books burned, the music forbidden, the shops closed, the women cursed, the children pursued, the skin and bone broken, the spirit humbled? Our aim was to do good and serve You! Judge of Righteousness, when we whimpered with fear and fright, in terror and with hurt, why were they not reproved? Why did the people of the world not roar their rebuke as Your image was defiled? Why, Author of Life and Death, were the Heavens silent?

We pray that You will ease our pain, lighten the burden of sorrow, relieve the horror that sounds and echoes in our hearts. We ask nothing for ourselves but beg of You, especially at this solemn moment of memory, that the events of the past never be ignored. Let the youth of today and tomorrow always pay homage to those who preceded them. We who lived in the past can exist in the present but we cannot survive another day if we would feel that the tragedy of Jewish history would ever be forgotten. We beg of You: revive our trust in the conscience of man, let the sobs, gasps and final embraces of our loved ones be heard in the deep silence of the world's guilt, let the flames which razed Your House illumine for good the hearts of men.

We ask not for punishment or revenge; we pray for remembrance. Their deaths should not be forgotten, their lives not be obliterated in time. God of Abraham, Isaac and Jacob, bless our troubled spirits with peace.

Amen.

R.L.L.
November 8, 1968
Hebrew Tabernacle Congregation

ROSH HASHONO: 1st Day; A.M. SERVICE.

Friends, by this time surely almost everyone has seen the most praised and talked about film of 1968: The Graduate! It is an exceptionally fine movie although devastating in its critique of many of those values and ideals which we all ^bembrace with such fervor and often ^{with}blind devotion. I hope that some time in the near future I might have the opportunity to discuss this film in detail but this morning, at the ~~start~~ ^{start} of the New Year of 5729, I wish ^{merely} to touch on one ^{scene} ~~aspect~~ of that fine film: ^{the} ~~its~~ very end, ^{is} ~~the~~ conclusion. You may recall the famous episode: the young man has ^{enforced} ~~grabbed~~ his girl friend from the alter where she had just exchanged marriage vows with another man. As the girl runs to him our hero looks for some object which he can use to ward off the ~~persuers~~ ^{object} and his eye happens on a modernistic cross. He takes this ~~cross~~ ^{object} from the wall and wields it like a sword so that the angry congregation can not approach him; he steers the girl and himself out of the church and then, in order to contain the advancing wedding guests, he jams the ^{symbol} ~~cross~~ into the two handles of the ~~church~~ door effectively locking the people in and permitting himself and the girl enough time to catch a passing bus by means of which they make their escape. It is on this note that the film ends. There are many things to be said about ^{this incident} ~~it~~ but this is the ^{crux of the issue} ~~most critical~~: the young man, seizing the ~~symbol~~ ^{also, he the cross} of this faith uses that very same symbol to lock the doors of the House of God; ^{and used it,} ~~and~~ ^{which represents love & peace} ~~also~~ ^{war} as a sword-like weapon against the people who worship this ~~symbol~~. Perhaps you can better grasp the parallel if you think of ~~the~~ episode in these terms: a Bar-Mitavoh boy comes in here, tears a Mogen Dovid or a set of ~~the~~ 10 Commandment off the wall, ^{swing,} ~~uses~~ them as a defensive weapon as we chase him and then jams our doors with these very symbols. If we try to open the doors of ~~the~~ Sanctuary we will, without question, ^{shatter} ~~break apart~~ the Mogen Dovid or the two tablets, which form the basis of our faith. In short, we then, not the boy, but we will be the instruments of breaking apart the very core and center of Judaism. It is not a very pretty thought and the implications are terrifying.

The people in the audience, when we saw the film, thought the scene very funny ~~and~~ when I looked about me I could not ~~help~~ but notice that most of the audience was composed of people in their late teens or early twenties. Person-

ally, I did not find the scene amusing at all but they were reflecting the commonly held view of their generation: that the youth of today no longer finds the Church, and of course the Synagogue, relevant to their ^{lives.} ~~view.~~ That was the message of this episode in the film, with this the audience agreed, and that is the point of view held by so many of our youngsters, whether they be Jewish or not. Ask ^{them} (any youngster in our time) and you will obtain that type of a response; you really need not even ask, just look about you on an ordinary Sabbath or Sunday and you will notice immediately the ^{accusing} ~~young~~ absence of the young. It is true here as it is true everywhere and all this despite what we are doing, or attempting to do, for your young people in terms of school, religiously-sponsored social gatherings or youth group activities. Nine out of ten will affirm the position that the Church is no longer relevant to their needs.

But what does that mean? On the one hand, it is a good sign for it indicates that at the very least the young people did expect something of their religious institutions; ^{a time} ~~and~~ there was ~~at some~~ when we did not even hope for that much! ~~There was a time,~~ not too long ago, ~~when~~ the Sanctuary was totally ignored. Now, however, it appears we have made progress: the younger generation does expect something of us although now they disassociate themselves from the churches and synagogues because their expectations are not being fulfilled or realized. On the other hand, the ^{Protestant} ~~Christian~~ Churches find youngsters are taking advantage of them: for example, while a young man will never enter ^{one} ~~a~~ Church to pray he does not hesitate a moment to enter the Sanctuary, seeking protection, when Federal Marshalls are outside the door ^{waiting} ~~seeking~~ to arrest him for evasion of the draft. But what ^{many} ~~most~~ of my colleagues, both Jewish and Gentile, and I have found goes even deeper than this process of taking unfair advantage: namely, the young people, more often than not, find the Synagogue relevant to their needs only when what we say is agreeable to them and they reject the Church and its teachings when the minister, priest or rabbi speaks against the view they hold at the moment. We have found this view to be true more and more frequently and we have come to resent it bitterly. Let me give you some examples: clergymen have been opposed to war ^{& bloodshed} for years and no one has ever listened but

on their terms iii

when we refuse to speak out against the conflict in Viet Nam we are called "war mongers". We have spoken against racial injustice time and again and we have merely been tolerated but when we do not spend every summer vacation on a voter registration drive in Mississippi, we are ~~called~~ ^{part} of a white backlash. Or, while for years and decades and generations rabbis particularly have emphasized our commitment and concern for learning both in particular and in the abstract, when we have emphasized that we are a People of the Book, when we have used every opportunity afforded us to elevate the concept of education, it has been a speaking to the wind but when the rabbi does not support from the pulpit a group of immature, unknowing and unfeeling rowdies and rebels who devastate universities whether in Paris, Berkely or here in New York City we are called a series of epithets of which "fascist" is the most kindly.

Personally, my friends, I find the situation appalling. It is my conception of my role here in this Temple to state the case for the relevancy of our religion no matter what the issue may be, or who endorses it or who rejects it. Is it not the true duty of the religiously committed individual, whether he be layman or clergy, to judge an issue not in terms of what may be popular at any one moment but in terms of the lessons taught within the framework of our tradition? And is it not our duty, particularly on this awesome day of the Jewish year, to define our sense of relevance, obligation and commitment not only for the issues of our time but for our own lives as well? Our function here, it seems to me, is to ~~embrace~~ ^{encourage} the call for racial justice because it is part of our heritage but that does not mean that we must ~~support~~ ^{embrace} the activities of a Stokely Carmichael. Our tradition glorifies education but that does not give Mr. ^{Rank} Rudd of Columbia University, whose real name is "udavsky and" who is Jewish, of course, to seek our support when he and his cohorts invade a place of learning, break up the furniture, tear up the books and set fires to files and research papers wherever they may be found. ^{+ then insist on amnesty!} What right does a 19 year old ^{have}, who has not in any way come to maturity either as a person or as a scholar, to question the ~~authority~~ ^{legitimacy} of his teachers, to defile their work or to challenge the meaning of the Establishment when he and his ilk do

even then some of their complaints are legitimate

not have a single constructive answer to the problems of our time. Wherein do we find the expression of Judaism when our own youngsters march as protestors for any and all causes and then, in a desire to be "fair", weep tears for the cause of the Arab refugees. *P But it is all too simple to accuse the young; if we wish to be honest, they are only 1/2 the problem!*

And we elders are as guilty as the young. Have we decided that the Synagogue is relevant to our lives? If so, ~~where~~ *What is there in our lives that mirrors our Jewishness?* is the vast majority of Jews throughout the year and why do great numbers of non-Jews attend religious services only on Dec. 25th and on Easter? Have we adults not realized that our religious tradition also offers us a way of life and not only the latest technological discoveries? Is it not important for us to comprehend that although prayer, pulpit and practice are not the latest techniques in the communications media they are, nonetheless, able to sustain us as religiously committed individuals, even in our nihilistic era, ~~if we would but know the teachings of our faith?~~ And we Jews, who are part of a history which extends from Abraham to this New Year's day, ~~though~~, to hear some tell it, the history of Judaism ended the very moment we assumed the mantle of affluence and decided that to be American was far better, more convenient and certainly less ~~demanding~~ *conspicuous* than to be Jewish. As if these two states of being were mutually exclusive! It goes without saying, I hope, that as long as the older generation, and today this includes you and me, does not make it a point of honor to assert the relevance of the Synagogue for their lives, the young people of our time can not be expected to do any more than they do already. We were inspired in terms of our Judaism by our parents, grandparents, the communities in which we grew up, perhaps by teachers, ~~authors~~ *authors* or ~~friends~~ *friends* whose names are known only to us but what are we doing to inspire those who will follow in our footsteps; do we not also have an obligation to them as those who preceded us had a commitment toward you and me? Have we put our own house in order, have we set our own priorities, ~~have we established our sense~~ *how relevant are our* of values ~~and~~, finally, have we ~~decided~~ *faced* the most basic question of all: of what merit is our existence here on earth? It is not enough to criticize the young; as a matter of fact, it means nothing at all; rather, with what do we seek to guide and sustain them and ~~with~~ *by* what *criteria* do we guide and sustain ourselves? ~~It~~ *It*

X would seem to me that these are the basic questions for our time when youth is ~~The young accuse us of hypocrisy, of living a double standard! How many of us can say that they are wrong; how many of us must admit that they are right!?~~

in revolt and it is a basic questions for us at this hour of Rosh HaShono when we are to start a new way of life, enter a new year and approach the throne of God with ~~(forgiveness)~~ ^{resolve} and repentance in our hearts.

Yes, rebellion, argumentation, challenge and controversy have always been a part of our tradition but the ~~reasons are~~ ^{justification is} to be found within Judaism. How many here today know ~~that~~ ^{our} tradition and can justify their actions? It is your task, especially on this day but on all other days as well, to find the Synagogue relevant not only when it agrees with your stand but also when it disagrees; it is our task to justify in Judaism the case ~~when the Synagogue is irrelevant to~~ ^{for} the needs of young and old and then to clarify the issue at hand. To accomplish this we need not wield a ~~cross or a~~ ^{object} sacred ~~object~~ as a weapon for the defense or to use ~~these~~ ^{the} very same symbols to close the Houses of God but, rather, to seek together ~~to find~~ an answer within the framework of ~~our faith~~ ^{Judaism} and within the confines of the Sanctuary. The film of which I spoke at the beginning find its approval among the young because they are now in the process of ~~rebell~~ ^{revolt} but the rebellion is among us as well eventhough our means and actions are neither as appalling, nor as sacrificial nor as flamboyant. This House of God I promised you on this occasion of Rosh HaShono, will remain open and it will be relevant, not simply to the transient and often vague ideals of the moment but especially to the deeply rooted concepts which have sanctified us over the centuries. ~~I believe~~ We will honor these concepts not because they are old,

^{to pay our dues} that is not enough; but we will honor them because ~~they~~ ^{the} are of ~~the~~ ^{ours} essence to us all ~~in our time~~ ^{the}. ~~This~~ is not a flighty faith, not a catch-as-catch-can tradition, not a vague, intangible history ^X but a living, ^{highly} relevant ^{pertinent} way of life, ^{not merely timely but timeless} ^{D "N" C} ^② ^① ^{the path of Judaism}, "which has sustained us, kept us alive and brought us to this very day." ⁵⁷⁶

Amen.

^X not a reasonable, expedient salve which seeks to heal the festering sore as it plagues & disturbs us from time to time

Heb. Tab., Monday A.M., Sept. 23, 1968; 1st day Rosh HaShono.

"THE 30 YEARS ARE MY GENERATION"

BY Rabbi Robert L. Lehman, Hebrew Tabernacle Congregation

My experiences, surely, were like those of many others but to ME they were unique. And in that proposition lies the difference.

Why should I ^{as} a seven year old have to be chased by other youngsters, only recently my good friends, shouting vulgarities and obscenities? What was "dirty" about being a Jew anyway? Why should I, ^{as} a nine year old, have to leave my home and my parents to go to another city to attend a Jewish school, even if it was a good one? Why should my father, as I later discovered, have to spend time in jail? Why, and for what? Why was it not possible for me to stay with my parents; I missed them and although they boarded me with decent people it was certainly unlike being at home. What was wrong with being Jewish; it was impossible ~~for me~~ to comprehend! Judaism, to ^{me}, was something good and wholesome: we observed the holidays and holydays at home, we went to the Synagogue, my father taught me the "benschen" after the Shabbos meal, and when my mother lit ~~the~~ Shabbos candles it was not something forced or harsh but soft, pleasant and full of warmth. So, to repeat, why should I be separated from all this, especially when it was all ^{so} good? *and, I was so young!*

Of course, the ocean voyage on the ~~big~~ ship was fun; although the rest of the uncles and aunts and cousins did not come with us and we were not to see them ever again! But for the three of us, while hard, it was still good because ^{we were} at least together. I soon forgot about the silly business of having to go to another city to school and about the boys who used to chase me. Today, of course, these things take on a different weight and I ~~see~~ them more clearly in the perspective of the passing years. The ten, going on eleven, year old boy was able to forget and adjust amid the new surroundings but I can not help but wonder, after all these years, how others could ~~ever~~ return to what is loosely ^{labelled} ~~considered to be~~ "normalcy". It is, in many ways, a question of despair as so many of us try to wrestle with the thoughts in our minds and in our hearts. For us matters were relatively simple but for others, those who were incarcerated for months and years as well as ^{those} who emerged alive from the living hell, how could they return to ^{function} ~~live~~ again? It is a question

that one who has not fully experienced it can barely acknowledge much less answer. Perhaps that is what the author meant when he wrote that man's spirit will not merely triumph but will prevail! In contrast I can only acknowledge my luck and good fortune; at the very least, I can promise never to forget.

But then we heard of an event which was truly beyond comprehension: the maniacs had burned the Synagogues in Germany ~~particularly~~ but also in other parts of Europe. In his innocence the child said: how silly, how foolish to wreak destruction on an old pile of stones; but the adult knew ^{how} clever the attack by the enemy. How absolutely precise the ~~enemy~~ ^{persecutor} had been and how diligent his evaluation of our heritage; he had picked for destruction our strong point and he removed from our midst ^{by fire} the core, the center, the focal point. ~~by fire~~. We in America were horrified by what we read in the newspapers but one can just imagine the tragedy of those who witnessed the actual process of ^{devastation} ~~destruction~~. Did they know, did they realize, did they appreciate the depth of destruction? It swept from one community to another, from one group to the next and those who were caught in the round-up will never be the same again. We respect and admire the devotion and commitment of those who ran into the burning Synagogues to rescue the Scrolls; how gratified they must have been to save but one Torah. We salute those others who ~~manfully~~ stood ~~by~~ as the flames consumed the House of God, and wept, and moaned, and sobbed. They beseeched the Heavens but there was no answer! But all mankind knew that German "efficiency" had destroyed the Synagogues for just the right reasons: they were our rallying points, the symbols of our past, the places of confrontation and communion, the treasure houses of our tradition and our learning. The enemy had done exceptionally well.

All this happened within the past ~~thirty~~ ^u years of my generation; how incredibly short that span of time, how much has happened during the intervening decades. The whole world has changed and we are no longer the same but that does not permit us to forget or ignore the lesson of the past. On November 9th to 10th we shall mark that 30th anniversary of the destruction of Synagogues in Europe. (Our congregation will hold a special Service to mark that

commemorative event on Friday evening, November 8th). But, I strongly suspect, ~~that~~ this kind of observance will not appeal to many. ~~of us~~. What a pity not only for us and what a sad commentary on our time but, even worse, how tragic a reaction in the light of those who stood by or fought the flames a mere 30 years ago! The tragedy of our society lies in our glorification of the future rather than the remembrance of the past; the sadness lies in the rejection of the principle that we should use the past in order to understand our place in the scheme of things for today. How can I be a full or whole Jew today without paying due homage to the destruction of Synagogues a mere 30 years ago? It is impossible; it is as implausible as being a Jew in any generation without paying due reverence and respect to the exodus of our ancestors from the land of slavery; it is as absurd as being a Jew today without being aware of the place which the State of Israel occupies not only in the politics of our time but in the dedication of our spirit.

And yet I know that our people ignore or have forgotten. ^{How} ~~Why~~? Because the majority of Jews do not attend the Synagogue, do not belong, do not identify with it. If those of the past knew how delinquent we are of that which they saw burned, would they consider their moment of horror of meaning? After November 1938 the names Dachau and Buchenwald became household words but they knew why. The answer, if unintelligible to a youngster, was obvious to the adult: they were Jews and that was all the reason necessary. The question now remains for us who have all the advantages, especially the Synagogues, how do we identify ourselves? Those of my generation and those ^{of} long ago knew only too well why the Synagogues were destroyed but do we know why they stand today? Without paying this debt to those who suffered thirty years ago, without being consciously aware of ^{its implications} ~~this debt~~, we have nothing to offer the future as we pay homage on this 30th commemorative anniversary of the destruction of Synagogues in Europe. "How goodly are thy tents, O Jacob; thy dwelling places, O Israel".

M. Frank

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Why should I as a seven year old have to be chased by other youngsters, only recently my good friends, shouting vulgarities and obscenities? What was "dirty" about being a Jew anyway? Why should I, as a nine year old, have to leave my home and my parents to go to another city to attend a Jewish school, even if it was a good one? Why should my father, as I later discovered, have to spend time in jail? Why, and for what? Why was it not possible for me to stay with my parents; I missed them and although they boarded me with decent people it was certainly unlike being at home. What was wrong with being Jewish; it was impossible to comprehend! Judaism, to me, was something good and wholesome: we observed the holidays and holy days at home, we went to the Synagogue, my father taught me the "benschen" after the Shabbos meal, and when my mother lit the Shabbos candles it was not something forced or harsh but soft, pleasant and full of warmth. So, to repeat, why should I be separated from all this, especially when it was all so good? and, I was so young!

Of course, the ocean voyage on the ship was fun; although the rest of the uncles and aunts and cousins did not come with us and we were not to see them ever again! But for the three of us, while hard, it was still good because at least we were together. I soon forgot about the silly business of having to go to another city to school and about the boys who used to chase me. Today, of course, these things take on a different weight and I see them more clearly in the perspective of the passing years. The ten, going on eleven, year old boy was able to forget and adjust amid the new surroundings but I cannot help but wonder, after all these years, how others could ever return to what is loosely

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We in America were horrified by what we read in the newspapers but one can just imagine the tragedy of those who witnessed the actual process of devastation. Did they know, did they realize, did they appreciate the depth of destruction? It swept from one community to another, from one group to the next and those who were caught in the round-up will never be the same again. We respect and admire the devotion and commitment of those who ran into the burning Synagogues to rescue the Scrolls; how gratified they must have been to save but one Torah. We salute those other who stood as the flames consumed the House of God, and wept, and moaned, and sobbed. They beseeched the Heavens but there was no answer! But all mankind knew that German

labelled "normalcy". It is, in many ways, a question of despair as so many of us try to wrestle with the thoughts in our minds and in our hearts. For us matters were relatively simple but for others, those who were incarcerated for months and years as well as those who emerged alive from the living hell, how could they return to function again? It is a question that one who has not fully experienced it can barely acknowledge much less answer. Perhaps that is what the author meant when he wrote that man's spirit will not merely triumph but will prevail! In contrast I can only acknowledge my luck and good fortune; at the very least, I can promise never to forget.

But then we heard of an event which was truly beyond comprehension: the maniacs had burned the Synagogues in Germany but also in other parts of Europe. In his innocence the child said: how silly, how foolish to wreak destruction on an old pile of stones; but the adult knew how clever the attack by the enemy. How absolutely precise the persecutor had been and how diligent his evaluation of our heritage; he had picked for destruction our strong point and he removed from our midst by fire the core, the center, the focal point.

We in America were horrified by what we read in the newspapers but one can just imagine the tragedy of those who witnessed the actual process of devastation. Did they know, did they realize, did they appreciate the depth of destruction? It swept from one community to another, from one group to the next and those who were caught in the round-up will never be the same again. We respect and admire the devotion and commitment of those who ran into the burning Synagogues to rescue the Scrolls; how gratified they must have been to save but one Torah. We salute those other who stood as the flames consumed the House of God, and wept, and moaned, and sobbed. They beseeched the Heavens but there was no answer! But all mankind knew that German

"efficiency" had destroyed the Synagogues for just the right reasons: they were our rallying points, the symbols of our past, the places of confrontation and communion, the treasure houses of our tradition and our learning. The enemy had done exceptionally well.

All this happened within the past thirty years of my generation; how incredibly short that span of time, how much has happened during the intervening decades. The whole world has changed and we are no longer the same but that does not permit us to forget or ignore the lesson of the past. On November 9th to 10th we shall mark that 30th anniversary of the destruction of Synagogues in Europe. (Our congregation will hold a special Service to mark that commemorative event on Friday evening, November 8th). But, I strongly suspect, this kind of observance will not appeal to many. What a pity not only for us and what a sad commentary on our time but, even worse, how tragic a reaction in the light of those who stood by or fought the flames a mere 30 years ago! The tragedy of our society lies in our glorification of the future rather than the remembrance of the past; the sadness lies in the rejection of the principle that we should use the past in order to understand our place in the scheme of things for today. How can I be a full or whole Jew today without paying due homage to the destruction of Synagogues a mere 30 years ago? It is impossible; it is as implausible as being a Jew in any generation without paying due reverence and respect to the exodus of our ancestors from the land of slavery; it is as absurd as being a Jew today without being aware of the place which the State of Israel occupies not only in the politics of our time but in the dedication of our spirit.

And yet I know that our people ignore or have forgotten. How? Because the majority of Jews do not attend the Synagogue, do not belong, do not identify with it. If those of the past knew how delinquent we are of that which they saw burned, would they consider their moment of

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horror of meaning? After November 1938 the names Dachau and Buchenwald became household words but they knew why. The answer, if unintelligible to a youngster, was obvious to the adult: they were Jews and that was all the reason necessary. The question now remains for us who have all the advantages, especially the Synagogues, how do we identify ourselves? Those of my generation and those of long ago knew only too well why the Synagogues were destroyed but do we know why they stand today? Without paying this debt to those who suffered thirty years ago, without being consciously aware of its implication, we have nothing to offer the future as we pay homage on this 30th commemorative anniversary of the destruction of Synagogues in Europe. "How goodly are thy tents, O Jacob; thy dwelling places, O Israel".

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Friends, in the Jewish tradition there ^{is} no such thing as a once in a lifetime experience and the word "static" simply does not exist in our religious vocabulary. Everything about us gives validity to the phrase; the "life-cycle" of of the Jew, for within our religion everything that happens once, happens again. There is a continuity on all levels, there is a constant process of rebirth and rejuvenation, and the circle of human existence is not only implied but specified. On Pesach we have the symbolic egg, on Shevuoth the reaffirmation of the Covenant at Sinai, at Succos the rebirth in terms of the fruits of the season and the eternally recurring harvest, and tomorrow we have the epitomy of this cycle: the end of our reading in Deuteronomy and the beginning of Genesis. This is perhaps the most obvious example but the holydays of Rosh HaShono and Yom Kippur are of the same mold: man has lived his year, now he turns to God and then prays that his own lifecycle be renewed. In short, no matter what the occasion of the season within Judaism there is this constant fluidity, a motion, a movement, and we are convinced that not only will it carry us forward but that it actually does represent progress. That is not only our hope but our reason for existence on a level of sanity and perspective for were it otherwise, were we not able to see hope of a future, we would be reduced to ^{the level of} emotional pygmies and would soon wither in our own static conception of life.

We need this belief in movement and in the validity of the life-^{cycle} ~~cycle~~ because that is precisely the way in which we view our own lives and the worth of our being here on earth. Each individual expects that his daily encounter with life does not merely bring him one day closer to death but, on the contrary, that each day represents one more period of fulfillment and attainment. It is a factor which we believe in for ourselves and certainly acknowledge for those of our dear ones who are no longer at our side. A father did not merely live from day to day making ends meet but gained maturity and respect by what he was, perhaps more so than for what he did in the realm of the material. A mother did not merely concern herself for the physical well-being of her family although it often appeared to be her prime occupation but she expanded the horizons of the young, implanted ideals and values by her very presence and so gave a light of

reason and faith to her children. A husband does not merely exist in the mind of the widow as an individual but, rather, as a shadow of her former self. ^{They were not} ~~who not~~ ^{two} ~~as one~~ but ^{one} ~~two~~ tried to bring a balance of hope and contentment to a family. And, of course, a wife did not merely work day and night to establish a home for her family but brought to it the added ^{dimension} ~~extension~~ of love, warmth and fulfillment so that the happiness of the one would carry him onward through life better and more able to deal with the multitude of factors which distinguish the ordinary from the dedicated, believing and meaningful. ^{Our widows'} ~~These~~ life was anything but static; it was ⁱⁿ ~~out~~ ^{fruitful} and therefore added a ^{greater range} ~~dimension~~ of purpose which gave good and blessing to many. The cycle of life for them was continuous, they never ceased to labor in our behalf and, therefore, we are the better and more noble. We remember them with sadness and yet with joy even at this moment of ^{remembrance.} ~~sorrow.~~

The same thought, of course, applies to our Synagogue; indeed, to all of them. It does not merely exist in a vacuum, its purpose for being is not static. Rather, the Synagogue is a living, vital organism, made up of people, who seek a measure of awe and reverence within the confines of these four walls and within the limitless range of Jewish teaching and tradition. Where would we be if we ever stood still, if we refused to recognize the needs of our time, if we did not care for the needs of our people, if our prayers were ^{devoid} ~~empty~~ of relevance ^{or} ~~and~~ were mere words and empty sentiments. Those whom we eulogize this day were part of the Synagogue way of life and because they were neither static nor empty of commitment ~~to what we represent~~ ^{for having led at the side.} we are the better ~~and more noble~~ ^{also}. Because we do not forget them, as they are ever dear in your hearts, we ask you to memorialize them ^{also} in our House of God ~~as well~~, as they are sacred within ^{the} ~~Sanctuary~~ ^{is} of your spirit and mind. We moved forward together, we built together, we served together in a sacred cause and we lived together convinced that there will never be an end to what our faith and this Synagogue represent. The life-cycle continues and we represent the present and future; as a consequence, whatever we shall do for them in memory, and for this Sanctuary in reality, shall be to the credit of our lives, ~~and~~ ^{the} those who shall follow after us ~~for~~ in Judaism, as well as for ^{the} Jew, there is no finality, no end, no ^{halt} ~~stop~~; rather, it is a cycle, a circle, a continuous flow of ~~life~~ ^{life} & we are its main-contributing factors. We ask you to live up to this with honor ^{as} we ask the ushers to please come forward. Adonai...

"WHERE ARE THE PEOPLE NOW?"

Friends, today is Shabbos Chol HaMoed Succos, a time of great joy as well spiritual satisfaction, when the delightful holiday of Succos merges with the sanctity of the Sabbath. In former generations, when perhaps it was a far more simple way of life, this was an occasion of great rejoicing, outdone only on the holiday which occurs in a few days: Simchas Torah. On this day, however, the people sat in their Succos, the family was together, there was singing and study and, of course, there were special celebrations in the Synagogue. We make mention of that long-ago situation for the aspect of observance has changed ~~so~~ radically in the intervening decades and, particularly, during the last century. Whereas we had this House of God filled to capacity, ^{only a short time ago with} ~~with seats sold~~ and membership in attendance, it is quite different today; we have to recognize the fact of Jewish life that the majority of our people do not worship in the Synagogues ^{except for} ~~aside from~~ the two major ^{holy days} ~~occasions~~ during the year. This fact was brought home to me by a member of the congregation who related a startling experience. It seems that he was at a country resort during the summer; a resort which advertised "Sabbath Services". On this particular weekend, in a hotel with over 400 rooms at a minimum of 800 guests, of which 99% were Jewish, it was not possible to obtain a Minyan for Saturday morning worship. The tragedy was compounded further since a man was present who needed a Minyan to say Kaddish; he was in his year of mourning. ^(in view of this need) The few who were in attendance went about the premises in order to round up the necessary Minyan; without further commentary I want to state that even with this urgent need, not even ten people were persuaded to respond with an hour of their time. Perhaps the only appropriate commentary to this might be to recall the episode ~~of the cities~~ of Sodom and Gemorrah when Abraham pleaded with God to ~~save~~ the cities if 10 righteous men could be found. You know the result of that story and woe be unto us if the analogy is valid also for our time!

But that is the way it is during the year; although, we know as well that some of our people did not observe the first two days of Rosh HaShono either. I personally know of an instance where one of our members scheduled a luncheon for after services on the first day of the New Year, and there is nothing wrong

with that. What did matter, however, was the fact that the lady absented herself from the entire morning service just in order to remain home and cook. I wonder to what degree her spirituality was enhanced, under those circumstances. Secondly, I know of two instances where youngsters left the city in order to register in college on the first day of Rosh HaShono. It was always my impression that on these holydays, especially, the family should remain intact, should be at one with itself, should revel in its warmth and mutual concern but not to be torn apart by the quite unnecessary needs of the seasonal college schedule. As a matter of fact, especially here in America where diversity is upheld as a cardinal privilege of American democracy, it seems entirely possible to me that in a situation where the most sacred holyday of the Jew interferes with college requirements a note from the parents or the rabbi could have been a sufficient excuse for the child to remain with the family, ~~at least for the first day so that together,~~ ^{then} Instead of spending most of the morning at the airport, the family could have attended the religious service. And this is ~~all~~ ^{quite} aside ~~from~~ ^{the} usual ~~practice~~ ^{practice} of our people going to the seashore, the country or to the mountains just to take advantage of what is euphemistically called "the long weekend", forgetting that it ~~is~~ ^{was} the Jewish New Year and had nothing whatever to do with a weekend in the country or anywhere else.

But, we return to the original ~~question~~ ^{problem}: Where are the people now? Why is it that Jews will no longer ~~worship~~ ^{analyze}? We have examined the prayers, music, sermons, the hour, transportation, Oneg Shabbat idea and a multitude of other devices and techniques; ~~but~~ ^{to worship} all to no avail. Our people simply will not come over a sustained period of time although, at least here in our own congregation, they ~~respond more frequently & more frequently~~ ^{respond more frequently & more frequently} ~~do design to enter the House of God~~ ^{if something unusual or special is offered.} I think we have looked for the answers in the wrong places; ~~when~~ ^{whether} we change the prayerbook or introduce an Oneg every week or have a psychedelic happening right here on the pulpit, it will still be the same: the people will not be present. There are several deeper reasons and more complex questions we must ask in order to arrive at some type of logical ~~conclusion~~ ^{answer}. For example, I believe it wrong to compare attendance at services on an average Sabbath with that of the High

Holydays, as I have just done in part. The reason is that, realistically speaking, the same attitude prevails at both times of worship. People are no more convinced of the relevance and substance of worship on the Days of Awe than they are on the usual, weekly Sabbath. They attend in such large numbers on the New Year ^{and} ~~on~~ Yom Kippur not because they feel a deep seated need but because they follow a loosely defined tradition which is still stronger, for the most part, than the haphazard spirit which motivates them from week to week. In short, if there were no grandparents or no European background for about two generations, no children and, above all, no cultural implication that it is allright to be Jewish, ^{then} the majority of Jews would not attend worship services on even these special holy occasions. The trend, or pattern, is to ~~come away~~ ^{abstain} from observance; ^{since most Jews} ~~as we~~ do not observe or practice a single ^{ritual} custom on the Sabbath so the basic ^{very} feeling exists in terms of the High Holydays.

The second factor which must be considered if we honestly wish to examine the question "Where are the people now?" is this: they are not here ^{for} ~~because~~ each of us there is very little that is specifically Jewish, especially in our time, in our country and more so in our city. Perhaps you will recall with me the article printed in LIFE magazine some years ago, on the Great Religions of the World. You may ^{recall} ~~recall~~ that liberal Jews were depicted in a ^{curious} ~~strange~~ sort of way; that is to say, they were strange to the non-Jew because they were so ^{very} much like everyone else. The Chassidim of Williamsburgh, of course, they were different; as are the Neturei Karta of Jerusalem ^{artistic} but when one looks at you and me especially in a great metropolitan city such as ours, you will not find a shred of emphasis about our own Jewishness. We look like others, act like them, work as they do and have the same basic concerns; ~~and~~ there is very little distinctively Jewish about us. We wear no Payyas, no Kapotas, no fur hats in summer and do not walk the streets on the Shabbos with Talleisim slung over our shoulders. It is a fact in which some of us even delight: we are ^{our} like all the others, only more so. If there is any distinction among us at all, it is in terms of socio-economic classes rather than in terms of religious affiliation. The Catholic flouts his religion by wearing palm leaves, ash on his forehead, a large cross as a

~~pendant~~ ^{we} ~~hide~~ but ^{hide} the Mezuzah under our shirts and blouses if we wear ~~them~~ ^{it} at all. In short, since it is so easy to merge with the majority in our time, we do just that and all the distinctive marks which once, in generations gone by, marked us as Jews to the eyes of the non-Jew are simply no longer in evidence. ^X If, then, we are like all the others, why observe special occasions; with the others, we revel in the Thanksgiving, Xmas and even St. Partrick's Day ^{as "American"} holidays. There is, of course, nothing wrong with our rejoicing in these ~~special occasions~~ ^{general observances} but let no one mistake the fact that this has anything to do with Judaism ^{or makes us better Jews.}

One last thought in terms of this ^{question} ~~problem~~: "Where are the people now?"

It relates to the most basic ~~problem~~ of all: as Jews and as a Synagogue we have no power or authority whatever to force our people into some sort of obligatory observance. ^{or to pressure them into greater support of the rel. institution.} This, in addition to all else, is the ~~crux~~ of the matter. The Church, the Catholics in particular but the others also, does have such authority and uses it to full advantage. ^{are} There ~~is~~ confession, communion and the other basic rites and sacraments which must be observed if a Gentile is to be considered a part of the Church ^{or may} ~~and~~ enter the Sanctuary as an acceptable member of the religious community. These rites and rituals are not only intended as a means for the salvation of the soul but are used, also, as weapons for the solidarity and totality of the faith in all lands, in every age, in each generation. We Jews do not have the same power or authority or the same promise of salvation by which we can ^{control} ~~keep~~ the people. ~~in control.~~ Experience has taught us that authority more often than not is used ^{negatively} ~~negligently~~ rather than positively, ^{also,} ~~and that~~ one does not get another to love the House of God with power, ^{skill,} ~~but~~ it does not alter the basic fact that our people can stay away from the Synagogue as long as they desire ^{or even practice the faith but} ~~and~~ as long as they are born of a Jewish mother, ^{they are} ~~and~~ still ^{be} considered ~~as~~ Jews. It is part of the glory as well as the tragedy of our faith; with it all, of course, we have survived over the centuries but there is none who can deny the obvious fact that it has been a struggle, it has been a matter of concern and that the basic anarchy of our faith in matters of organization particularly does us more harm in the long run than good. One

~~XX~~ can only wonder what would have been the state of our faith had we been central whether this is good or bad is a moot point but as we were identifiable to others so were we aware of our own identity. That ~~is~~ ^{is} the point that is at the heart of the matter.

ized in power and authority over the centuries; whether we would have been much stronger and our ^{Judaism}~~faith~~ more vital. How sad that we will never know the answer.

These, then, are some of the more basic reasons why the people are not in attendance throughout the year and why they come so reluctantly on the two most awesome occasions. It is a tragedy for us all and especially for those few of us who intend to remain loyal and faithful even in the face of all the challenges and confrontations which threaten to take us away from what we are and wish to be. For us Judaism is more than a tradition simply carried from one generation to the next, our Jewishness is something more special than mere uniformity with others and for us the Synagogue's power is very real for it resides in our hearts and minds; We attend because the spirit of devotion and dedication ^{survives}~~is within~~ us rather than the threat and power of denial and punishment. Where are the people now? The majority are not with us but those upon whom the future depends and those who retain their hold on their faith, and those to whom continuity is vital, they are here, and because we are so few, ours is not only a special and sacred privilege but a worthy and ^{loving}~~special~~ obligation. May we always be at one with the task at hand and nobly fulfill our purpose in the eyes of God and in the eyes of our fellow man. The people are here for through you the House of Israel shall endure.

Amen.

Heb. Tab., Friday evening, October 11, 1968

Shabbos Chol HaMoed Succos.

Friends, we live in a noisy world! Strident sounds of discord do not merely engulf us but violently attack our sensibilities. And, each sound makes its own distinctive noise and leaves as its mark our hurt, heartache and loss. The viscious and senseless assassin's bullets here at home have their own distinctive sound; the napalm that falls in Viet Nam on defenseless villages, on women, ~~and~~ children and the elderly cause the air to be rent with their own special brand of screams of anguish. The vulgarities and obscenities of local school governing boards bring with them their own brand of noisy villification while the bludgeoning of young people with police clubs or black-jacks brings its own sound. The crack of a skull is a sound quite different from ~~that~~ the sound which is made by the crackle of ^a fire set by students to a professor's lifetime ^{research} literary project. And then, of course, there is the political oratory ~~by~~ ^{with} which we are assailed in full measure particularly now, during this election ^{campaign} ~~day~~ ^{ridiculous} ~~season~~. We go from the ludicrous to the inane, from the repellant to the ~~ludicrous~~, from the valid charge to the base innuendo. Without proper definition, the phrase "law and order" has become the slogan for our time and even Mr. George Wallace, of all people and with the most bare-faced hypocrisy, has come out in favor of Israel, of all places! Was it not Shakespeare who cautioned us that ^{life is a tale told by an idiot,} ~~the words~~ "are full of sound and fury, signifying nothing"? Accusation is superseded by recriminations and counter-charges fill the air with further noise ^{while} ~~and~~ people applaud, cheer and ~~nod~~ nod their heads in agreement without so much as a thought for the consequences. Noise has risen above reason, emotion ranks higher than logic, vituperation has been set above respect. We are not only attacked by noise; we are drowned in it.

Needless to say, the Jew has added his own bit of noise to the general ~~level~~ ^{level} of pandemonium. Not only is he loud and offensive at such usual places as grotesque Bar Mitzvah and Wedding ~~receptions~~ extravaganzas but he swaggers and struts in what can only be labelled as a "Moshe Dayyan Syndrome". With one eye closed to the reality of his time and his position within the confines of his community, he walks along boasting of his achievements, proud of his victories and arrogant ^{by flaunting a} ~~in the~~ Jewishness he ~~flaunts~~ ^{flaunts} and does not observe. He

cloaks himself in the mantle of invincibility as if he were an Israeli but he forgets that ^{they} did the fighting and dying, ~~and that~~ ^{What} is to their credit does not permit ^{The Big Jew} him to assume the mantle of respect and admiration among the nations. His noise is a cover, a protective shield; ~~as~~ he engages in superstitious rituals which have ~~no~~ basis in Jewish law or tradition, ~~has~~ he prefers the caterer's exposition of Jewish Law to that of the rabbi and ~~as~~ he seeks to cover his abysmal ignorance in a time of secular and parochial enlightenment. I have read separate statistics which indicate that Jewish ~~duation~~ of the young is off more than 60,000 in just one year and that in 1967 more Jews have joined Alcoholics Anonymous than ever before. These two facts may not be related but I would not want to question the correlation too closely for fear of what I might discover to the detriment of my people. All this is bad enough, to be sure, but all the noise has made us insensitive to some of the more pronounced attacks against us Jews in recent months; we who should know better have been so preoccupied with ourselves that we have learned little or nothing in terms of what late developments can mean to us. Can any sensitive Jew casually discount the anti-semitic and anti-Zionist attacks of the early summer in ^{"Ju-De"} Poland? Can any modern Jew honorably live with ^{+ acquiesce to} the scurrilous anti-semitic attacks made in the Ocean ^{Hill}side-Brownsville Section of Brooklyn in recent weeks? Can you say that everything is just fine when some of the country-clubs of Washington society ~~not only refuse to permit Negroes to join but do~~ allow Jews to play on the tennis courts ^{but} with the provision that they must change into proper attire in their cars because they are not allowed to use the facilities of the locker room. And who would deny that the racist candidate for President, playing on the prejudices of the people and obtaining a rousing response, would not just as easily turn his wrath against the Jews of America and would receive the same roar of approval?

In short, all of us, as Americans and as Jews, have ~~become~~ so overwhelmed by noise, conflict and erosion of authority and values that man no longer is what he once was or what he ^{was} intended to be. It was Erich Fromm, the noted psychoanalyst, who recently characterized the state of modern man in these

terms: "A man sits in front of a bad TV program and does not know he is bored; he reads of violence and does not recall the teachings of religion; he learns of the dangers of nuclear holocaust and does not feel fear; he joins in the rat race of commerce, where personal worth is measured in terms of market values, and ~~does~~^{is} not aware of his anxiety. Ulcers speak louder than the mind, (ulcers are the mark of success)!" This characterization of man, my friends, applies to Gentile and Jew alike for we are all a part of this noisy world.

The only place where there is no noise tonight is right here in our Sanctuary; not even the usual murmers, gentle observations or whispers of greeting. The mood is one of somber reverence because our being here on this Kol Nidrei evening is an intensely personal experience; it is a confrontation between man and his own soul, ~~and~~ a confrontation between man and his God. This is all to the good because we need quiet to reflect, silence to ponder, serenity to search and inquire. In this quiet, it seems to me, the senses are sharpened, the view becomes clearer and the hearing more acute. Most vital, however, in the peace and quiet we find here, especially in contrast to the noise of the world outside these walls, the mind becomes more active and it can ~~now~~^{listen} and examine ever so many different aspects of our existence. To be very specific: what do you hear in the silence of our Temple, what does it tell you; what do we sense and feel, collectively and individually? I can, of course, speak only for myself but when I sit here in the quiet of contemplation and within the peace that this House of God grants me, I hear echoes of the past; echoes which haunt and sustain me. I hear the voices of those near and dear to me, words of counsel and admonition of those still at my side or those long gone. But more than that, I hear in the echo-chamber of my heart the words and sentiments and promises of some of the great men of our day; this year, for obvious reasons, the voices of Martin Luther King and Robert Kennedy. How much they will be missed by so many of us; how ghastly the sound of the gun which cut down their lives before the promise could be fulfilled! But I hear as well the voices of our Jewish past; the words of the prophets disturb and challenge me at all times and, I think, I am the better because of their message. I need

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~~or racial prejudice but,~~

has gone too far, too fast, they have enough. As it were even were
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 ...

enough freedom for any man! Certainly, freedom brings with it its problems; even the Pope has learned that he must plead ~~weekly~~ to groups all over the world to accept his decrees/for freedom of the mind has eaten away at his authority. And freedom has been disillusioning also for we have seen, particularly in some of the underdeveloped countries that, given freedom, black men can be just as brutal toward each other as whites. It appears, under the guise of freedom, that man's brutality knows no color or, to rephrase, in the art of human bestiality there is perfect ~~freedom~~ ^{quality!} But all this, nevertheless, would not ~~permit~~ ^{make} me ~~to~~ appreciate freedom any less; indeed, to value it all the more.

And, finally, evaluating again this aura of quiet and peace and what it might mean, being here in this Temple, I would look carefully around this spot. Were I doing this at home my eye would fall on books, pictures, objects of remembrance and a confusion of toys and you, with specific variations, would see the same. But we are not at home and so we must look at what is here: we see our families, our friends, we hear the lovely melodies of prayer, we also feel the old, hard pews, we know that the organ is not stereo, we see places where friends used to sit and which are now empty of their presence. All this but it is home, it fits, it feels good, the mood is right and this is the place where we feel comfortable! We do not hear much noise, ^{we} ~~but~~ experience a House of God; we revel in quiet and sense a feeling of warmth and decency; we may have been here for all the 60 years and more of this Synagogue's existence or we may have recently joined but I hope that all of you share with me the belief that this is where we belong ^{because} ~~and~~ here the aura of worship is meaningful. We do not want this Sanctuary to serve as a place for escape nor to use it as a shield against the challenges of our time, and we do not see our Temple as a place of refuge from the trials and tribulations which are outside. Far from it; the Synagogue should never stand apart from the needs of our time but I do treasure it especially as a place of quiet, serenity, calm and peace. [My spiritual home should serve this vital purpose also; our word and deed here are no substitutes for meeting the challenges which life brings to us but] we need this mood of peace and if not here, what is left to us?

That is why we ask you to support our Synagogue to the best of your ability and even with a measure of true personal sacrifice. We seek your help not for the sake of the Temple's beauty or modernity or our affiliates activities or to assure it a place of prominence and prestige in the community; though all these would be most welcome. Rather we ask your help to assure us and those of the future a place where quiet can be of worth, where serenity is encouraged and where in this framework, perspective on a highly personal level can be attained. In this setting we hear the past, we realize the importance and impact of this personal gift which God has given each of us whatever may be most meaningful to you and, also, we ask your help, again, for we have found that this is our spiritual home in the truest sense. It ranks second in importance only to the home where we spend our daily lives. But most vital of all, we need your generous support for our Synagogue ^{because} ~~since~~ this is our holy place where in the midst of modern noise and confusion and often horror, silence reigns on so personal a level and on so personal an evening as this Kol Nidrei. When all is said and done, we can define it in no other way but to say: in this House of God I can best see myself as I really am, it is mine and, above all, we give to its support because we love it. "Happy ~~is~~ are they who dwell in Thy house, they are forever praising Thee."

Amen.

אמן אלהינו רחמי שמיים שמיים

Heb. Tab., Tuesday evening, Oct. 1, 1968; Kol Nidrei

Lesson:!) in formal discussion
will not help
they united, firm & cause
— & not just for ourselves

- 1) if more situation be no kids
false - today ed, tomorrow
only other system in City
- 2) follow events closely, not far
removed but right here. if
questions, all are a Goldberg
in answers
- 3) wh Com. & g. otherwise, must
be united, vocal & knowledgeable
no hiding, withdrawal or
disregard of issue possible
- 4) true, ed. for all vital but neither
in lead — they maintain more
good — & like to believe
- 5) issue is serious, complex, diff.,
skilled foe & we must be in front.

Dist 6 - 133 St to end of Rank
dissident group letter & telephone
group up to resign
represents real Threat to
stabil of com re or H, SV. etc

Meeting at 3 at 17/A #Schl

1) 1200 attended

largely Jewish; weapons in
handbags

2) Dr. Nathan, leader of RUDAP
grip spoke - got sign permit
to do so.

excellent speaker, formidable foe
show it can't afford to be

3) reaction of our group disgraceful:
no clean courtesy, ^{raising} shouting
interruptions of speaker
he knew he was in hostile territory

4) rumors: Bl Pan Thos
Rhody Re Coy

5) letter of endorsement to old,
stable Ind - what food?

Sat 10/7

~~11/10~~

~~11/10~~

~~11/10~~

10/4/68

With so many Bk in view for coming weeks want
to say few words re Bk of Koheleth, it is a special
book read only on S. during Succos but
has a meaning valid for us all the time.
Koheleth part of Wisdom lit & it is this very
word "wisdom" want to examine with you
Literature - Wisdom

- a - books Ecclesiastes, Job - not prominent
altho ' seldom read or studied
- b - concern diff from other bks of Bible - not
history but sayings, ideas, knowledge
- c - no discussion here of Temple, Israel, Zion
kings, battles, glory of Jerusalem etc
- d - rather conduct - personal fulfillment
if advice of Reader is followed & needed

Wisdom = skill

- a - best def of wisdom is skill, had nothing
to do with knowledge of mind
- b - skill with hands: working / fashioning
things: musician was as skilled as a
wid - wife for all did with hands &
excelled at work
- c - Ex 31:2-10 Bezalel "in the heart of all
that are wise-hearted I have put wisdom
that they make all that I commanded them".
That they make all that I commanded them".
- d - very primitive concept but widely
accepted & led eventually to a
refinement: better knowl / wisdom of man
who could make things nec. for good life!

e - Thus workman, artisan, for king more
wisdom than ordinary carpenter, etc
Wisdom in Life

- a - skill of hands & wisdom of heart led to
final step: skill in living & this is
where wisdom lit comes to fruition
- b - man who could organize, create, administer
was better than others: greater wisdom &
skill in all matters.
- c - consequently, he who had wisdom of God
more important than he who had man's
wisdom - This difference between rel
& secular knowledge with priesthood
obtaining dominant position.

See then growth of a concept - all found in
realm of wisdom lit
Parables, maxims, sayings, ethical admonitions
are 'outgrowth' of this transformation
people not only knew this wisdom lit, as
Eccl's of next week by heart but lived
by these words
for they were skilled, were wise & thus felt
closer to God.
How vital that we do likewise in yr to come.
Amen.

Leh Tal; Oct 4, 1968 - Sat. AM.

SUCCOS: 1st A.M.

Friends, it is good to see you again, especially now that the somber mood of the holydays has passed. From the contemplation which marked the Days of Awe, from the reverence, sanctity and sobriety of but a few days ago we have made the transition in prayer and song to a lighter spirit, a breathing of a sigh of relief, a joyful outlook in terms of the days to come. We ~~have~~ ^{had} concerned ourselves ~~for~~ ^{during} the ten days of Repentance with our fate for the year ~~to come~~ ^{ahead}; we now know, as tradition teaches, that our ways of life are sealed and we get on with the task of daily life. From the awesome tones of the Shofar, from the majestic prayers before the open Ark, from the white of penitence and purity we have been transformed into ordinary human beings who hold up the Lulav and Esrog and who seek to understand the meaning and relevance of the Succoh. It is, in more than even these several ways, a total transformation of character and personality; we are become new again and act accordingly. The symbols of this holiday help us ~~in this~~ ^{toward a} more lighthearted orientation: the Succoh with its open roof permits us to see the Heavens and our spirits to soar; the Lulav with its many branches and leaves, reminds us of the harvest to come and of the eternal life-cycle of the Jew; the Esrog with its lovely scent tells us that a brighter, better, sweeter and more savory future awaits one and all. The transition, therefore, from the holydays to the holiday is complete.

And yet we know that the Succoh, as it is represented by tradition, has no real place for us in our lives. Very few are left who actually live in the frail house; ~~it symbolizes~~, and most of those who ~~actually~~ ^{do} build a Succoh in their yards or other similar spaces ~~mostly~~ ^{at most} take their meals there, weather permitting. It is, in the final analysis, a rather quaint old relic of the past with no real concrete significance for us of our modern time. And yet, even if we view it as but a symbol of what once was a major experience of Jewish history, we know that even this symbol can teach us a great deal. For example, in its first instruction, it highlights for us the differences between the old and the modern, the simple and the complex, the frail leafy hut and the high-rise apartment houses in which we live in the 20th century. That is how life has changed over the centuries; what would be our symbol for our homes in our

day and age? In ancient times there was no question; the Succoh was the answer but today all that simplicity, innocence and straightness has changed. We live in a complex society which thrives on complex housing developments. Only recently the newspapers told us that in the Bronx a new exceedingly complex and diversified housing development would be incorporated as a self-sufficient, self-sustaining Roman Catholic parish; that in itself is a sign of the times: not a city or a neighborhood but a mere housing development and it is a parish all to itself because of the numbers of people ^{involved} ~~within it~~. Furthermore, we see how far we have become removed from the simple days symbolized by the Succoh when we note the recent experience of Senator Javits, as reported in the press. He went to the lower East Side where he was born and could hardly find his way amid all the changes and reconstruction which mark the area he once knew from one street to the other, from house to house. The old neighborhood no longer exists, the closely knit clans which used to characterize our heritage in that part of the city ^{are} ~~is~~ no more; you can't go home again to your nostalgic Succoh. Efficiency, expediency, functionalism, the process of modernization has replaced warmth, the personal, the human and we are all caught up in this process. ~~at~~ ^{though} The Succoh still stands but it reminds of a long gone era.

Of course, the Succoh reminds us of our home, the house in which we lived as the ancestors of our people crossed the desert on their way to the Promised Land. The Succoh was not merely an abode, it was the treasure of the people for all that was precious and meaningful to their lives was tied to this thin, frail and delicate structure. The very word "home" had an almost sacred meaning; it was inviolate and no stranger dared to change its basic components for fear of terrible reprisal and even priestly excommunication. A man's home, as we say in modern times, was his castle! But this too has changed; those of you who are familiar with the problems of our time know only too well that the very phrase "a man's home is his castle" has racist overtones and that merely by mentioning it I could be accused of all sorts of hidden and overt prejudices. The new laws which take certain rights away from the owner of a house, in the interest of civil rights, finds no basis in the tradition of Judaism; a Succoh,

in a theoretical situation for example, could not forcibly be sold to any bidder for ~~the~~^a home it was part of a family group or tribe and the right of ownership could be extended for generations without ~~any visible~~ challenge. As a matter of fact, the Succoh, the home of ancient times, was kept inviolate for just the reverse purpose: that as a family str^ughold it might be used to extend hospitality, fri~~end~~ship, succor and solace to the stranger, the sojourner, the friend in every land and in every era. To keep the house to oneself, when someone sought ~~it~~^{it} out as a place of refuge, was one of the greatest sins; transgression brought quick and certain punishment at the hands of the community. But the ~~house~~^{home} itself was ~~inviolable~~^{sacred} so that it could serve the ~~stranger~~^{owner} in our midst. This surely is no longer the case in our time because of this very complex world of which we are a part ~~but~~^{yet} the Succoh stands to remind us that the home was once the most important place for the Jew. ~~and~~^{What} he had, no matter how humble or how magnificent, it was entirely his and no outsider could transgress its laws and customs. Again, times have changed but it does us no harm to recall on just such an occasion as this that in former days the home was inviolate ~~but~~^{and} served to bring a measure of kindness, hospitality and friendship to all in need.

Finally, as we have already begun to see, the entire concept of family and home has changed over the generations, over the centuries. Today, the home, our modern, concrete or stainless steel Succohs, are places ~~where~~^{from which} we wish to escape. ~~from~~^{They} no longer serve as a central, focal point for family activity. We all scatter in different directions as we follow our different interests: from parents who seek outside diversions from the task of daily toil, to the children who no longer find the companionship of their parents of worth and of value. How ironic it is, as we think back to our earlier criticism of the medium, that one of the few methods of keeping the family together at home today is the TV set; that at times of national crisis or concern, or simply for the sake of amusement, the family stays together not in communication with one another but staring at the little box. ~~but, at least, in unison!~~^{This, we say, is unity.} It is a very sad commentary for our time, ~~for all time~~ especially when we recall what the Succoh used to mean, what it was intended to signify, what its purpose was in terms of the

Jewish family setting which we used to hold in such high esteem. A family would be together not merely to eat and sleep; that was merely the essential function. Rather, the family would sit to talk, which in itself is a lost art in our time. The family would be together to sing, to pray, ~~as well as~~ to study and, of course, the family worked together in order to sustain itself. Again, it is a different world; all of the old standards of values and conduct are no longer valid except in isolated cases. ~~and~~ Just as our modern homes are empty of people so is the House of God empty of worshippers for most of the year and even the ^{dev.} ~~are~~ and holiness of the Days of Awe are not enough to draw the errant people back to their source of origin.

This, then, is the time for the Succoh to stand in stark contrast to the ways of our time. It is old, old-fashioned, nostalgic but not obsolete by any means; it is frail, delicate and weak in structure but certainly not useless; it is slight in frame and one can see the Heavens through the sparsely bedecked roof but far from being a negative aspect of the Succoh ^{this} ~~it~~ is, perhaps, its most positive. Amid the trials and tribulations of our time, ~~therefore~~, the Succoh stands to remind us of what used to be and even if "what used to be" ^{is} no longer applicable to us in ~~our own day and age~~ ^{its entirety}, it nevertheless serves the purpose of making us aware of a time when simple values and concepts ~~also~~ led to a finer and more noble way of life. Today we think that we can advance only as we merge our lives with the complexities of our time; the Succoh tells us otherwise. The simple, honorable, meaningful human virtues are absolute and they never change; it is man who has surrendered himself to the needs of the moment at the expense of those ^{values} ~~virtues~~ which in the past ^{had} ~~have~~ made his life more pertinent. Man will probably never return to the simple ~~X~~ ways of life but the Succoh tells us for all time, as long as this holiday will be observed by us, that aside from the hurry, rush and complexity of whatever land or era the ^{traditions} ~~values~~ of yester ^{year} ~~are~~ are valid still for our own time. Simple but true; frail but correct; leafy but straight; delicate but honorable. What better lesson than this could any holiday observance teach us? What better way to become better Jews, better human beings, in our time? May we of this modern day never forget the lessons of our ancient but hallowed past. Amen. Heb. Tab., Oct. 7, 1968; 1st AM Succos

INTRODUCTION

A GENERAL

- 1 the Succoh & partic what it represents reminds me of something we saw on r travelsths past summer.
- 2 being in mts, at more than 140,000 ft & above timber-line constantly saw rugged, rocky desolate landscape
- 3 bt every so often, saw individ trees up there nr tp of mt: very few leaves, bent frm wind, barely upright bt roots deeply planted in earth.

B SPECIFIC

- 1 see in ths a parallel to Succoh; it is like those trees: stands alone, swept by forces of history & nature, few leaves & constantly in danger of collapse
- 2 and yet, again like trees, no matter of frail Succ may appear, or how simple its frame, how delicate its balance, roots of Succoh ~~also~~ deeply imbedded in earth of our tradition, history, survival.
- 3 it is ths ability to withstand ravages of wind, storm & time which link, in my mind, trees & Succo

BODY

A WITHOUT

- 1 the storms which buffet Succoh come, first, from outside; as the wind & rain tear at the trees
- 2 we all know the forces which have sought, time & again, to tear down the S. & all it represents: frm persecution to annihilation, from brutality to the sbtle anti-sem which has sought to destroy spirit
- 3 in every way, the forces from without: pol, eco & social & at times even military have done tbeir utmost to defeat that frail abode of the spirit which makes something gd & meaningful of the Jew^ded & dev to the relevance of his faith, at all times.
- 4 it has been a combination of forces which several times in our history has almost succed in destr us

B WITHIN

- 1 bt Succoh is in danger of destruction not only by forces outside but forces within as well; as roots of tree might weaken were they not so strongly bnd.
- 2 in our history, we have known division, splits, internal ~~dis~~ension, animosities and diff philosophis all of which have divided us in course of gene^{at}ns and therefore have weakened our cause & sappd strng
- 3 it has not merely been one divis or split but many: ref/ortho, ^{Chasid}~~Sep~~ & Misnagd, Halacha/Mystics while such diff as Seph/Ashk, of a geograph nature, have left imprint of division just as readily.
- 4 often strange that we have survived with all the divi^{sions} ^{within} that have ~~characterized~~ our history.

C ASSIMILATION

- 1 one other force which sought to tear down Succoh & all it represents is tied to our own failure & stem from within: assimilation
- 2 if anything ~~ought to~~ ^{might} destroy us, partic in times of affluence such as ths, assim our greatest fear for assim no hardship, no hurt, no special diff but a merging into majority ^{anxiety}
- 3 Succoh, on other hand, reminds us that we are diff, not like all others: wanderers, open sky, temporary dwelling, desert, promise to be fulfilled: inherit the Land & ths valid today as it was thousnds yrs ago when story first entered our history.
- 4 ths a destructive force as well & it can destroy as readily as all pogroms of our history & all the dif of orientation we have survived over the centuries.
- 5 must make certain not happen to us despite allure.

CONSLUSION

A GENERAL

- 1 see similarity between Succoh & few bare trees on a mt-top for they, as we, were constantly threatened wth destruction; they had managed to survive while bleak, empty & desolate all around them; same fr S.
- 2 many forces seek to destroy us & what S. represents & the least of them is what happens & is brought to us from without, frm outside forces of prej & persc

B SPECIFIC

- 1 what is vital & what analogy teaches is our concern fr two-fold threat from within: forces of division on any of several levels of concern; force of assim which is the most dangerous of all.
- 2 in ~~times~~ ^{generations} past when diff time for Jews, have banded together & have survived; ^{but} assim easy, alluring & ^{has} grt advantages & this most viscious threat of all.
- 3 hope ^{that} forces all about us never succeed in destroyin S. ~~for~~ It stands today, as in past & we hope in fut, to represent nt only our wanderings but the goals for which we journeyed so long & so far
- 4 [justice, security, freedom, right to worship God & may] S/ & all it represents while bowing in wind, ^{we} never fall to the ground in defeat.
- 5 that our hope & prayer as we begin ths joyous season AMEN.

Heb. Tab., Sunday evening, Oct. 6, 1968.

St. F. H. H. H.
18. H. H. H.

Yth

PA - Mrs. Rudi Oppenheimer

Men - Mr. Deimig Simon

Sist - Mrs. Otto Biss

Corp - Mr. Kurt Schl

Elder - Rev. Max Ehr

Com: Mrs. Leo Raier

LAW & PREPARATION: SHAB. SHUVOH.

INTRODUCTION

A GENERAL

- 1 these days between RH & YK vital & have spec signif fr Jew as we are to be steeped in repent, Shuvoh
- 2 of all days out of 10, however, ths Sabbath most vital; S. of Return; we are to "return" to ways of Gd & thus spirit prepare for grt day of Atonement.

B SPECIFIC

- 1 on other hand, this general orient fr mean of Sabb but not Universal; diff areas of world in diff gen placed various interp of meaning of ths day & sees
- 2 for example, one schl of thought: this Sabbath of special value only that since it falls during ths time, to be observed diff frm all other Shabosim
- 3 usually, gd food, drink, songs, family gathering, & study but ths one S. only somber, reflective
- 4 furthermore, some say one must use this one S to ask forgiveness fr transgressions on other Sabb. not fr sins during yr but only those of Sabbaths!
- 5 finally, in some communities, sermon by Rabbi not on S prior to RH but on SS re: laws & trad of rept
- 6 see then variety of customs, traditions, folkways & therefore let us look at some laws and specific preparations fr this occasion in other parts of world

BODY

A IMPORTANCE OF DAYS

- 1 as one looks over laws & reg fr these days & partic SS one notices almost at once a most interest fact
- 2 that only in our ^{ASHK}trad SS stands sep but in others it is just a S during 10 days; no more & no less vital than all other days
- 3 as matter of fact, if any day singled out it is 9th day; on which KN occurs. But even ths custom highly selective.

B LAWS

- 1 several laws which pertain to all the days rather than SS or even the 9th.
- 2 first: relates to fd we are to eat during ths period of repentance. No fish, spice, drink; fowl usual but beef allowed. Most interesting; are to eat certain amt of bread even if this not usual custom Why? so that we know what it is to be without it on YK; a sort of phys prep for the full day of fast. Lesson of Law; must have something to apprec, lack of it; if don't eat proper amt of bread, can't value fast. STORY
- 3 second: man must wash himself after each meal carefully bec. phys cleanliness leads to spirit clean

Story of rich man: eat only bread & water

Rebbs: eat fd & wine

Why? How can he appreciate what others lack?

liness; in very real sense, as we moderns say: cleanliness is next to godliness. *At all weeks full 10 days.*

4 Third: there is another law, little known: a man is to be leisurely during these days, nothing in a hurry and while this applies to all the days, it is especially for day prior to YK

reasons: that man tarry over his work, his deeds & by extension, over his thoughts, his beliefs, his past and his worth in terms of the future; it is but one more way of preparing oneself spiritually.

5 Finally, there is one other law which deals in same category: man is to be leisurely on eve of KN with his meal so as to have no adverse *phys* effects but also, & this so interest, be leisurely in his blessing of children so that each word of meaning & relevance. Indic of manner in which we regard parent-child relationship in Jewish tradition.

B REGULATIONS

1 these are laws but now some regu, trad, Minhagim
2 for example, cloth we wear on HH to be pure white; for purity of spirit & to remind us of *spid* which dead are clothed. This to make man humble & his heart submissive

3 but law of "kittel" goes further; to be without ornament of gold bec ostent but silver OK bec. silver is white & that acceptable color. Wonder what motivated this law; a social commentary on those who preceded us who probably wanted to wear gold but were led to compromise of silver! *our concern in clothing!!*

4 another Minhag is for head of household, just before he lvs for Syn on KN eve to stand before his bookcase and ask them for forgiveness. This most interesting: bks most valuable object, sacred & held in reverence. Ask forgiveness not bec. may not have read them but bec of special, holy place in house

5 finally, a third Minhag from which we all can learn especially in our time. Story of 9 men who needed a tenth: "Days of Awe", p. 177. Pt of story that need two men to pray, one not enough bec. if one asks for help may not be heard but noise of two is more certain to attract attention.

6 this shows concern for community that people are to be together; share joys and trials as a group; the people feel need to belong one to the other as the unburden their hearts, and pour out their tears of repentance.

7 Social Commentary for our time: we need to be together, one with other, in spirit of holy communion &

this especially vital for those of our fellow co-religionists who go off to mts, seashore or stay at home rather than sharing awe of day wth fellow Jews.

CONCLUSION

A GENERAL

- 1 thse some of laws & regulations pertaining to Day of Awe with special ref to SS.
- 2 laws & reg no longer applic in strictest sense to our time but essence of their spirit same fr Jew in every ~~time~~ ^{life} & in all lands & in all generations

B. SPECIFIC

- 1 to be concerned for Teshuvoh concern for every da of these 10; to care for children, Gd and our place in community; vital no matter when we live
- 2 ths lesson of the past for us of the present; perhaps it is possible for us of 20th cent. to use ths / SS to "return" to spirit of tradition and thus make of "repentance" a very real and relevant experience for life and the living.

Amen.

Heb. Tab., Friday evening, Sept. 27, 1968.

Shabbos Shuvoh.

- דבר ארע - Sat 1907

Return to that?

Love of God

concern for fellow man

belief in promise to Israel

Why? Where does it say all this?

I - Love of God -

דבר ארע ארע ארע - ארע

by laws & Co

in prayer, communion, faith

not always easy but it is God's work no
matter how we view Him.

To Concern for fellow man

דבר ארע ארע ארע - Lev 19
not necessary a perfunctory duty

how much we love ourselves:

material things envelop us

passion our passion, feelings, beliefs

we occupy center of stage in our life

if only would we wish come of this "love" on others

we of concern for fellow man in very real sense

trust, friendship, interest

ideas, creed, faith: all discern our attitude

for no man stands by himself - no man safe

if others in danger, no peace for any man as

long as hate in our heart for any one man!

III - Belief in Promise to Israel
not just the source - source of ^{אמונה}
refers to P. Land, ^{ארץ} ^{הבטחה} in strict sense
more than that:

Ad guides & sustains us
Promise re. life, decency, blessing
All vouches for us for survival
despite all attempts to annihilate.
Future: optimism, trust, belief in
that is essence of Judaism

Promise to Israel not only Land but for
individual, for mankind, humanity

These three essentials which call to us in
terms of ^{אמונה} ^{אדם} ^{אנו}

- a) Love of Ad
- b) Concern for fellow man
- c) Promise to Israel

If that our belief too & we "return" to the
concept herein implied then perhaps
wisdom still the time envisioned by
Rabbi: a day when hearts of parents to
children & hearts of ch. to parents so
all mankind may be united in peace.

AD 57

Vel. Tab; Set AD - TX / 28/68
AD 57

ALTERNATE HOLYDAY THEMES.

INTRODUCTION

A GENERAL

- 1 now that holydays over & get back to reality; hope holyday season meaningful to you & yours & that it be a gd yr for us all.
- 2 want to acquaint you ths eve wth some of holiday ~~serm~~ themes which part of consideration fr sermons bt, fr one reason or another rejected
- 3 thr message Vital also; wish to communicate them to you, the faithful few who attend not only in thunder & lightning of awesome 10 days bt in quiet communion of Sabbath as well.

B SPECIFIC

- 1 nt simple matter to write sermons fr ths specific day since the one opport to reach most or all of cong; a priv not accorded to R/C on regular weekly basis
- 2 rabbis, my colleagues & I, prepare thoughts for ths time early in yr; usually after Pesach by collecting notes, ideas, excerpts & pts of reference
- 3 ths yr, however, more diffic than most bec of rapidly develop situation nationally, intern^t & locally
- 4 last yr, after 6 day war, theme was self-evident; not so ths yr when events threat. to overtake words
- 5 still listened to news on radio prior to each servc

BODY

A HEART TRANSPLANT

- 1 one of themes which was very much on my mind & which did not discuss at any time concerned itself wth hrt transplant
- 2 ths something new since we last met on RH of 5728 & so far over 40 transplants been done; wth mixed results
- 3 of course, hail ths advance in med science but ths not the end of matter; issues complex: who gets tran how decide person dead, experimentation or real technique, people used as guinea pigs?
- 4 hoped to disc ths on more lofty plane than S./Afric jurist who early ths yr had to decide, legally, whether recip white of black hrt was "2colored" & vicev.
- 5 bt did not feel fully able to disc matter bec. of grt medical problems involved

B LITTLE MISS AMERICA

- 1 also, was an incident which tk place near us, at Palis Amusem Park bt few weeks prior to holydays when a Little Miss America contest was held
- 2 ths, surely, was one of most crude example of commercialism ever seen; even on TV. Little girls, 4 -9 subjected to publicity of being selected prettiest or most charming or some other such catagory

ALTERNATE HOLYDAY THEMES: p. 2

- 3 crass commerc. bad enough bt added factors of parents subjectx thr children to ths kind of ordeal was revolting
- 4 occas on TV used almost entirely for sell of toys & it was not a "soft sell" either.
- 5 also, while 35 girls reached "finals" only one was selected or chosen; can imagine psych damage to ths other 34 who already at ths early age were rejected
- 6 surely kids did not know absurdity of contest & if they did not feel rejection then probably got it fr parents who put so much store into ths situation.

7 applic of ths obvious: what values we implant on/yn
C SUICIDE

- 1 a third theme which I wanted to disc concerned it- self wth yng girl student at Col or Barnard who com suicide as aftereffect of McCarthy loss in Chicago.
- 2 the girl, tragic of & by itself, was Jewish & I men tion ths bec J. counsellor at Col no contact wth hr
- 3 occurs to me, what a tragic loss of oport ths re presents; how misunderstd philo of McC, how lonely a youngster she must have been; how little incentv fr future
- 4 ths part of many of us in r time: lack of incentive easy despair, no hold on hope, faith, belief, trust & above all, no resolute charact that when once de feated try again to gain yr pt of view.
- 5 a loss of life tragic at any time bt ths squander ing of youth impossib to comprehend in a time such as ours when we need gd yng people to do so much.

D BAECK

- 1 finally, for wks I toyed wth a sentence which was known to me frm writings of Rabbi Leo Baeck
- 2 in 1930s before complete submission to Nazis, Baeck held services on HH in Berlin synagogue & wrote a prayer nec for that time wth veiled references to steadily deteriorating conditions of Jews in Germ.
- 3 wrote, in ths context, sentence: "We bow the head before Gd and stand erect before man".
- 4 beautiful sentence & so worthy at that time; seems to me, unfort, that ths sent nec fr our time also for we seem to have reversed sentiment: bow before man & stand erect before Gd.
- 5 ths part of problem of our time; no respect, no strength, no character, little integrity as we bow before man ~~even~~ in servile attitudes but not only stand erect before Gd, as if He we our equal, but barely acknowledge His presence in our lives.
- 6 did not use bec sentiment too harsh & when people come bt once a yr do not want to scold exclusively

CONCLUSION

A GENERAL

- 1 do not want to ^{imply} ~~apply~~, of course, that themes chosen to lull people into repose but object ~~s~~ should be as well to bring measure of comfort & peace
- ✓ 2 the sermons chosen you heard & they contained ref to many major events of ths yr: yth, Gd is Dead, pol events, assassination, school decent which I will mention in detail
- 3 & only issue which I left out much to my real regret was movie "Bonnie & Clyde" one of most distasteful films my misfortune to see in many a yr. Bt, will come back to ~~hhs sometime during yr.~~ Oct 25

B SPECIFIC

- 1 these then major themes considered as alternates with no sermon actually completed till moment of delivery bec of changing world
- 2 if sermons, however, did give measure of fulfillment & deeper apprec of signif of holyday season, then thr purpose was fulfilled.
- 3 again, we hope & pray that new yr now begun will be a gd & satisfying one fr you & yrs.

AMEN.

HBb. Tab., Friday evening, October 4, 1986

to the Southern Negro the first in order to
be able to vote, which should be his ^{birth} right ~~by birth~~
as an American, must suffer untold hardships
because of it.

1^{te}, 2^{de}
Koerfel

YOM KIPPUR: YISKOR SERMON.

Friends, the fact of death faces us all. We ~~go~~^{pass} through the stages of man: from birth to growth to maturity ~~but~~^{and} we know that the final stage, death, awaits us without hope of reprieve. A youngster does not realize this or simply does not care and a ~~man~~^{young adult} in the process of growth, ~~as a young adult~~, is too busy to pay much heed but one of the signs of the mature is to recognize the inevitability of that day when we draw the final breath. It may come suddenly and unexpectedly, or after much pain and a long period of waiting, it may come to us when we are in the midst of people or all alone, it may come benignly to cause us no hurt or amid a shattering final second of life but it does come ^{and} there is no escape. It is the mature ~~man~~^{person} who realizes this and it is the true adult who is able to live with this thought. You see, the observance of Yiskor is not only the remembrance of those who have died; it is an occasion for us to note once again, ~~in all seriousness and~~ with a total awareness of what we are saying, that we too, now the living, will ~~one day die~~^{we also} and will one day be memorialized, ~~by those who come after us~~. ~~This is the~~ startling and ~~especially~~^{very} personal awareness ~~which~~ comes to us on an occasion such as this; if this realization does no other but to ~~waken us to the possibility~~^{make conscious} of what the future might hold, if it prepares us to meet our end with a tranquil mind, if it although rudely shakes us out of our complacency of selfish living, then the entire procedure of this type of memorial service will have served a purpose.

Of course, to realize the fact that we too shall one day die, no matter how young or full of life we are at this very moment, is but the beginning of the process of search for oneself. For you see, it seems to me, each one of us whether we are young or old, whether we are ~~called~~^{labelled} husband, father, wife or mother, sister, brother or any combination of these, we are all in reality not one but two separate and distinct individuals. ~~On a more direct level, each man is really two men as each woman is two, and the same holds true even for a child.~~ Each one is really two: the one he is and the one he yearns to be. Of course there might be some who feel whole and complete at all times ~~during the course of their years on earth~~ but I doubt whether they are the norm. More than likely they are the pathologic few who inside seethe with conflict and

turmoil. Most of us are not of this kind; we realize ~~the~~ conflict and we acknowledge its presence readily for that too is a secondary characteristic of maturity. "I am what I am" is not enough; "I want to be what I yearn for," must be added. [I see myself as a human being living on the face of this earth with a task at hand, with "miles to walk before I sleep", with obligations and responsibilities which tie me down and challenge my existence, and I like my way of life. At the same time,] there are yearnings within every man, there are dreams as yet unfulfilled and there are desires in terms of a larger frame of reference which are or seem always beyond the grasp of the outstretched hand. The human being strives and stretches and hopes to attain but there is a certain measure of total fulfillment which is always beyond his grasp. I do not refer, of course, to mere material gains and possessions but, rather, to that area of the human spirit which finds perfection in love, in happiness, in decency, in truth and in peace.

But as we seek and strive, and as we are mature enough to appreciate the fuller aspects of man's existence on earth, ~~then~~ death comes knocking at our door. After being faced with all of our desires, which ^{only} in the years of maturity ~~take on the full glow of their worth - beauty,~~ ~~have only now taken on the full face of their worth, beauty and value~~ we know that what we are is not enough; and yet, we can never become what we want to be. And this dichotomy, this schizophrenia burdens us all for we are, each of us, two men and two women and the two can never really merge; we are destined to walk the long and sometimes lonely road of life at odds with ourselves seeking to reconcile these two irreconcilable forces which ^{gnaw at us} ~~eat~~ within us and sap the strength of even the strongest. This incompleteness, ~~when~~ death does ~~finally~~ come is the final separation and that is the great tragedy of ^{life} ~~death~~. Dying not only tears us from the one we loved ~~in life~~ but it removes us from ourselves, or at least from the chance to become what we might have been! ~~To one such as myself,~~ ~~still young but aware of the ultimate end destined for all mortal beings, that~~ ^{this incompleteness} ~~fact~~ is the greatest of all tragedies; ~~I would surmise that you feel the same~~ ^{consequence} as I. This incompleteness, this final ~~result~~ of dying, is the horror we must all learn to face for there is no other way, there is no other path, there is no solution to the quest of bringing the two of us in every ^{person} ~~man~~ together to be

just one! Every individual is really two: the man he is and the man he yearned to be.

Where, then, can we find solace and comfort in terms of this dichotomy? Is it not reasonable to expect that such an inner conflict can tear a man apart? Certain individuals, of course, can not endure the strain and we know they are sick but the vast majority of us continue to live our days on earth barely even giving expression to this conflict which rages within. And did we ^{also} not notice the equanimity of spirit ~~also~~ within those of our departed loved ones who we have gathered ^{ed} to memorialize this day? Did they rant and shout and fling curses at the Heavens because they knew who they were but knew also that they could never attain what they yet yearned to be? Far from it; they lived their lives quietly and decently, gave warmth and comfort to us all and never gave evidence of the type of problem I am posing to you now. Why? Why this silence? Why no great thrashing of body and spirit to rebel against death because ^{they} we could not ^{attain} ~~be what~~ ~~we yet yearned to be?~~ ^{fulfillment} Because they knew, as we must learn to know, that as one generation follows another, the work and effort of the former is continued by the next. There is, in other words, not merely a continuity in life but also of our strivings, ^{our} yearnings and ^{our} seeking ~~after total fulfillment and the attainment of the whole man.~~ ~~Is that not why we are here, is that not our task, is that not our obligation and very commitment in life?~~ We recall our fathers who strove to teach us values and ideals and we sons and daughters shall go on hoping to realize their dreams. We recall our mothers who shared their warmth and great love and if we sons and daughters can but measure up to their standards we shall suffice, although we wish to go beyond. We recall husbands and wives who gave us the essence of companionship, mutuality, ^{trust} and with whom we built and planned and laughed and cried, ~~and~~ the partner who still survives seeks to remember and to pass on this trust to child and grandchild as a visible token of what used to be. The same for our brothers and sisters with whom we shared the ^{are} dreams of our youth, ~~and whose~~ flesh of our flesh, bone of our bone; ~~will not be denied and~~ ^{our mutuality} must be carried beyond the plot of earth which is their grave. In short, as we continue we ^{conclude:} ~~learn to know that~~ their names are our names.

making up

es ~~are ours~~, their tasks ours and, above all, their life is ours too. ~~That is~~ our obligation to those whom we now remember, whose names we mention with reverence and whose death we mourn so fully. We are placed here on this earth ~~we~~ are intended to fulfill that portion of their lives which they yearned for but could not ~~achieve~~ ^{achieve}; that, also, is the obligation of those who come after us and that is why facing death can be a mature experience and why we are not split asunder because of what we are and what we always yearned to be.

And, my friends, this very same thought can be applied to us in terms of our Synagogue. We are what we are but it is doubtful that we can ever fully be ~~one~~ what we yearn to be. We are a meaningful institution, we utter here the word of God, we try to encompass our members and friends in all age ~~groups~~ ^{groups} and with all interest ranges; we offer Sisterhood, Men's Club, Young ~~Marrieds~~ ^{Couples}, a Parent's Association as well as a vital religious school system and a dynamic new youth group... We place our emphasis on worship and devotion, we seek to be part of the community, we are ^{spiritually} tied to our brethren in Israel, ~~by spiritual ties~~ and we see the larger picture of Liberal Judaism as we join with other organizations in behalf of all ~~of~~ our brethren wherever they might be. But, as ambitions as this sounds, death has ~~come to so many of our congregational family~~ ^{taken its toll so} that we often despair of ever becoming what we yearned to be. We want to be a light unto the nations, we want our voice to be acknowledged for truth and justice and ~~truth~~ ^{love} and righteousness, we ~~want~~ ^{went} not to ~~lead~~ but to be an instrument in the search for peace for all mankind, but death has closed the door and incom- pletion has become the final separation. It is not the end, however; ~~ours~~ we the living, ^{ours} is the obligation to continue the work in their name, in their memory, in their behalf and after us the task devolves on those who will follow you and me. But now the burden is upon our shoulders and ~~the~~ need is great; it is for this reason that we ask you to help us in our work, to contribute to our effort, to sustain us in our beliefs; ~~for~~ we work here not only for ourselves but to offer a measure of completion to those of our family who are no more.

It is a fitting way for you not only to honor us but to honor your own departed for their way of life is ours and our yearnings are mirrored in ~~their way~~ ^{the full life we want} of life. Each ~~congreg.~~

they sought. Each congregation, as each man, is really two: what it is and what it yearns to be. With your help, as in terms of your own loved ones, you can help us come closer to what we want to be and if that can be accomplished the blessing of the future shall be upon you this day. We will remember our dead not merely because they are no longer among us but because they have spurred us on to a more useful life in terms of our personal existence, ~~in terms of the world, of which we are a part~~, and in terms of this great Synagogue which they called their spiritual home. With your help their continuity in this Sanctuary is assured and with your help we may yet attain the dreams of what they yearned to be. Then their names will be linked with ours, by those ~~who~~ of the future, for honor, for reverence and for a blessing.

Amen.

Heb. Tab., Yom Kippur, YISKOR; Oct. 2, 1968.

YOM KIPPUR MORNING : JONAH.

Friends, every year, on this day, at the Minchah service, the ^{Book} ~~story~~ of Jonah is read. Most of us never hear it since we absent ourselves from the Synagogue at this hour of the afternoon, but that is our loss. The story of Jonah, you see, is a strange tale that somehow captures the imagination of young and old; especially the young who are fascinated ^{by} ~~with the part of the whale who~~ swallows the man. But the story is valid also for the adult although most of us know little about it, except for the part of the whale; we have not read, ~~it~~ ~~or~~ studied, ~~it~~ or talked about it since the days of our religious school instruction. Therefore, because this story is so integral a part of our Yom Kippur observance, let me refresh your memories, in a few sentences, with the outline of this episode. One day the word of the Lord came unto Jonah asking him to go to Nineveh ~~asking him~~ to prophesy the destruction of that city since its wickedness had become ^{offensive} ~~noticeable~~ to God. But Jonah was afraid and sought to escape this task by fleeing in the opposite direction, to Tarshish. Now a journey ^{to that} ~~in this~~ ^{city} ~~direction~~ must be made by boat and so Jonah set sail. ^{his refusal} ~~But~~ the Lord was angry ^{the storm} and caused the sea to become turbulent; the sailors guessed that ~~this~~ was the fault of the stranger in their midst and they threw him overboard. ~~The sea was~~ ~~calm again~~ ^{but} and Jonah was saved from drowning only because ^a ~~this~~ great fish swallowed him up. He stayed in the belly of the whale for three days and nights. Then Jonah repented for what he had done, or rather ~~for~~ what he had refused to do, and he prayed for forgiveness. God ^{and commanded} ~~spoke to~~ the fish ^{to} ~~who~~ spewed up Jonah on dry land. ^{then} ~~and after~~ God spoke to Jonah a second time; he now heeded the call, ⁺ went to Nineveh ^{to} and proclaimed its destruction. That is the essence of the Book of Jonah, which is part of our Bible. The question now arises, however, why do we read this tale on this solemn day and, as a necessary corollary, what is its meaning?

There are several answers, of course. The traditional Jew might take the story literally for he believes in miracles and he would read the story on this particular day to indicate his faith that everything is possible for God, even ^{the miracle of} repentance which is the theme of this ^{high day} ~~occasion~~. Or, you could take the tale as an analogy in the philosophic sense: man is born and he must travel toward his ultimate end. Like Jonah, we seek to escape our fate but finally we must all

stand before the gates of a symbolic Nineveh to comprehend our own end of life. This story is valid because today, for example, we fast, our lives are weighed in the balance, we wear white as a color of mourning and Yiskor is so vital to this occasion of worship. ~~In short,~~ ^{other} there are many explanations and all have some element of truth. It would seem to me, however, that while all of these ~~explanations~~ ^{points of view} have meaning they are not relevant to the modern, 20th century Jew, or his needs and demands in terms of our day and age. The problem is, at least for me, that these traditional explanations do not remove the element of miracles in which I can no longer believe and, secondly, that the entire story is based on a concept of fear. That is to say, if you do not do what God asks, He will punish you severely; on the other hand, if you obey, He will reward your efforts. Is this view necessary ^{or even true} for us of modern times? ^X Is it not far more worthwhile that we do good, ^{live} justly and ^{act in} righteousness for its own sake, especially on an occasion such as this? ² We should not need the threat of punishment to resolve to do right but should, out of the depth of our hearts for its own sake, promise to do good. If we follow the story along these paths of reasoning we are left with but three basis elements, and these are: 1) God calls to man, 2) no one ever totally escapes this call, and 3) every man has more than one opportunity to answer. This explanation embraces the essentials of a man-God relationship, it bears relevance to the meaning and substance of this holy day and, without doubt, it speaks of a ^{limited} theology which can be accepted by us all even in our time.

Let us, for example, examine the first proposition: God calls to man. This is perhaps the most difficult of the three for us to accept for we take these words or this concept literally; but I do not mean that man hears an actual voice calling unto him out of the Heavens. After all, that would be somewhat hard to swallow. ^{consider the average individual in} ~~We know that~~ this ~~is a~~ difficult age. ^{he is} While ~~we are~~ joyful and happy at one moment, it is just as likely that ^{he is} ~~we are~~ morose and depressed the next. Sure of ourselves one day we feel lost the very next moment and in a situation such as ^{that} ~~this~~ it is very hard to hear a call of God. But, of course, we are not alone in our insecurity; ^{seemingly} the self assured individual near you is probably just as deeply frightened within, as you and I. We are all shaken by the terrifying

problems which life poses and we are all caught between grandeur and nightmare. But there are moments when we see beauty and perceive truth; there are times when we know what is intended and what could be, when we know our wrongs and ~~can~~^{want to} mend our ways. And, in the moment when the heart stands revealed and the soul stands naked, we all hear something! And that is the meaning of the idea that God calls out or life calls out and whatever we are and whoever we are, we can not help but hear, not in the physical sense as did the prophets but in an emotional or spiritual sense as we might hear as the small, still voice within calls out to us.

But then comes the second element of this threefold proposition: no man can ever totally escape this call. It is for this reason that we say that man must react not out of fear of punishment but because of a deeply rooted desire to be good and to live correctly. In short, man can choose the right way or the wrong way of life, and is that not of the essence to this Yom Kippur? As a matter of fact, the element of choice can easily be extended: while we may never totally escape this call, it is our choice whether to answer or to ignore it! That is what Jonah did the first time: he ignored it; but, at the time of the second summons, he answered and went to Nineveh. So too with us and that, perhaps, is part of the nature of the human being: we hear the call, we perceive its essence and we know of its consequence but we choose to ignore it for reasons of our own personal aggrandizement and selfish vested interests. Again, that is why we focus our attention on Jonah this day, year after year with the same repetitious theme: the gates of repentance are always open, the call is ever-present and we can never escape its insistent demands that we change our life and mend our ways. The choice, then, belongs to man; it all depends whether, when he does hear the call, he chooses to answer now or at some future date.

And that, finally, brings us to the third and last segment of our proposition: every man has more than one opportunity to answer. And that, it seems to me, is the most generous and merciful portion of our three fold discussion. For were you and I the judges of mankind, we would be far more vindictive than the Master of the Universe. For, again, that is in the nature of the human animal: we forgive once, perhaps twice but then our patience is at an end and we set a limit to the wrongdoing we allow our fellow man. We punish and no extreme is too

much for our self justification, whether it be a traffic violation or a major crime against another person. We say, with pious ^{righteousness} ~~self-justification~~: enough! you have sinned once too often; you were warned and did not heed. Now suffer ^{eternal} the consequences. But that is just what does not happen in the case of ^{Jonah} ~~our story~~ ^{or} ~~with Jonah and~~ in the realm of this Day of Atonement for, thank Heavens, we are not the Judge but God is; ~~and~~ He is far more merciful and gentle and compassionate than we would ever hope to be. In the divine pattern of events, there is no limit to our opportunity to change, no matter what our actions in the past; there is always another chance offered to us and there is no limit to our potential ^{to} ~~for~~ ^{obtain a reprieve} ~~change for the better~~. That is why Yom Kippur comes every year and why we need its call to repentance and change so regularly; that is why Jonah could heed the call without question the ^{second} time and that is why we must read of this story from year to year knowing what our lot is now, what it has been but ^{so} ~~what~~ it can yet hope to be.

This then is the message of the story of Jonah, which we will read again this afternoon at the time of the Minchah Service, as the Haftarah. It remains for us, therefore, to understand that this tale posits three basic points of view: God calls to Man, no one ever totally escapes that call and, that every man has more than one opportunity, during the course of his lifetime, to answer that call. Ours is not the choice whether to see or hear this call for that is part of the entire process of living; ours, on the other hand, is the choice of whether or not we will respond and when that response shall be forthcoming!! We may ignore the call today, or this year but there is always another chance and that personal taking of stock of what ^{is} deep within the heart, soul and mind of ^{man} ~~man~~ is a matter of reckoning only in a very private sense between the individual and God. It behooves us, especially on this solemn, sacred occasion of prayer, penitence and soul-searching to use our ability to make a choice wisely, to use our freedom kindly and, above all, to comprehend the depth of this privilege in the spirit in which it is offered to us as Jews. We pray that we may hear the call now and act accordingly for there is no escape ^{all} ~~and~~ we ~~shall~~ have to face that basic ^{fact} ~~choice~~. May we, then, live decently and well not because ^{we} ~~of~~ fear ^{the} ~~of~~ punishment but because it reflects the desire of our heart. -- Yom Kippur -- X/2/68 -- AM Service.

xx

All this really relates to the central question in all religion: The question of theodicy. How can an all-powerful & just God ^{if we believe in such a Deity} permit the existence of evil? This is the issue we brought into focus in R. Hesh: There is good & evil in our world, justice and injustice, the wicked do prosper & the good are often violated. No longer are we as Job who in the midst of his sorrow could still find it in his heart to say: "Yea, though he slay me, yet will I trust in him"! In view of this inner conflict, which moves us from one extreme to the other, from anguish to elation, is it not...

INTRODUCTION

A GENERAL

- 1 although the book "Fathers" by Herbert Gold was already published last year, in 1967, I did not get to read it until this past summer
- 2 therefore, I mention it to you now if somewhat late for it seems to me that this was one of the finest books on Jewish family life to appear in many yrs.
- 3 aside from my reasons for mentioning it now, I would recommend it to you all.

B SPECIFIC

- 1 the volume, and it is a short one, is interesting not only because it is written well and tells the story of a Jewish family life without the usual dreary recriminations and "old world" nostalgia
- 2 but, also, because it is one of the few books which places the emphasis, as the title implies, on the Jewish father rather than on the domineering mother
- 3 as such, from the point of view of Jewish literature it is a novel well worth our consideration.

BODY

A QUESTIONS

much amplified

- 1 my reason for speaking of it this sacred evening relates, however, to a diff. aspect of this book: from time to time, within its pages, we are confronted by a challenge which the son throws out to his father and which ~~has relevance~~ ^{is pertinent} to us as well.
- 2 the father is ~~challenged~~ ^{faced} by his son with these questions: "Do you think you're a success, Dad?", or "Did you get what you wanted out of ~~our~~ ^{your} life?", or, even more basic, "Was your life worthwhile?"
- 3 these questions are asked at one point in the book in rapid succession and ~~on~~ ^{other} ~~times~~ ^{ways} one at a time but they form the basis of the entire confrontation
- 4 the father evades the questions with the ~~answer~~ ^{beautiful answer}: "Still alive!" but we for our time & place can not afford this type of luxury; after all, we are not part of a book, we live in reality and the questions are there for all of us to see, & hear, & must be answered for that is challenge of New Yr, each yr, 5729

B LOOKING BACK

- 1 these are, of course, the questions which form the basis and backbone of this season of the year and the boast "Still alive!" is valid only in the theological realm.
- 2 in the area of realism however the questions "Was yr life worthwhile" and "do you think you're a success," are far more ~~worthwhile~~ ^{pertinent}.

- 3 it is not only a son asking his father, it is all of us being confronted by the very same questions and, if anything at all, the situation in our case is reversed as the Father, Gd, asks His child; you & me.
- 4 what shall we answer? Was our life a success? By what standard? What did we gain by our actions, our way of life, our attitude toward ourselves & others?
- 5 and when we ask "Was our life worthwhile?" then we can only hope to ~~say~~ ^{hear} the truth deep within our hearts. One's life, it seems to me, is worthwhile only when seen in relation to others; if they have benefited by our existence, then surely it was worthwhile.
- 6 it is not sufficient to say "I'm alive!" as an explanation; that is in God's hands. What of our personal commitments and values re where we stand, ~~and~~ ^{what} our life was, and could have been!

C LOOKING AHEAD

- 1 but these questions can only lead us so far and no further; looking backward to assess the past is, in the long range view, a losing proposition.
- 2 this is the essence of Rosh HaShono and the Days of Awe to come: looking back is but a prelude to the future. ^{must be}
- 3 knowing whether we were a success or whether our life was worthwhile, how shall we act in the new yr now begun? Shall we find our way, shall we change, is there a need for something new and different & unique?
- 4 we must, or should, always approach the questions ^{again} with a view toward asking them ^{at} the end of this coming year; so to act and live, and do and say as to always be able to form an affirmative answer to the questions posed in our book and set before us this ev
- 5 in terms of the future, to be able to say: Yes, my life is worthwhile because I was able to relate well to others and Yes, I was a success for I achieved a degree of satisfaction and fulfillment and equanimity these are the answers which shall justify r existence

CONCLUSION

A GENERAL

- 1 in the days to come, as we enter New Year of 5729 we shall ask these questions: time and again, in one way or another, in one form or another; ~~and~~ the answers will never be given to us but shall depend on ourselves
- 2 we shall find the questions in prayers, Torah, sermon on RH., YK and, perhaps most vividly, at Yiskor. But it will always be the question, never the answer, for in J. trad the answer lies ~~within~~ ^{and by you} within us ~~and we~~ and we are obliged to answer directly and personally to God.



B SPECIFIC

- 1 All of us then hope that your response to the challenge will be of consequence to the needs of our time and the yearnings of every man's soul
- 2 the official family of this congregation, CE, MR. K.J. SCHLOSS & I as well as our wives, our officers & members of Board of Trustees extend to you our best wishes for the New Year
- 3 and we pray in your behalf, in our behalf, that the answers to these ^{basic} questions shall ~~be forthcoming from~~ ^{you} one and all and that they shall lead us to a spirit of wholesomeness, worthiness, and serenity ~~so that~~
- 4 ~~we may~~ ^{may we} live the year to come in a ^{good} ~~spirit~~ ^{in continuity} of ~~serenity~~ and be vouchsafed the blessing of personal peace.

AMEN.

Heb/ Tab., EREV ROSH HASHONO: Sunday, Sept. 22nd 1968

Friends, the traditional belief that God, Israel and Torah are one has ^{been} ~~be-~~
~~come~~ the bedrock of our faith; it is the rallying cry, as these are the rally-
ing points, of Judaism. It is a delightful phrase and full of emotional appeal;
~~its~~ ^{only adds fuel to} ~~the simplicity of the phrase only adds to~~ the nostalgia. I like it myself., It
is an uncomplicated way, especially in our very complex world, of saying ^{clearly} ~~that~~
^{what} ~~which~~ you believe: that Judaism is composed of three strands, that these are de-
finitive, are interwoven and are eternal. If you need a hook upon which to hang
the hat of your faith what ~~is~~ better coatrack than God, Israel and Torah could you
possibly find? But on this occasion of the New Year, ~~when~~ we ought to seek out
the truth ^{about} ~~of~~ ourselves and the basic tenets of our faith, ^{that} ~~We~~ ought to come to the
realization, ~~that~~ upon more mature reflection, ^{that} in this simplistic formula we find
neither an affirmation nor the truth. Take the most obvious two of the three:
Torah and Israel!, Would anyone deny that while the words still exist and even
the reality they mean completely different things to us today than they did to
our grandfathers, not to speak of those who lived say five hundred years ago.
Time brings change; and ^{as} ~~were~~ this ^{is} ~~not~~ true of all ages is it not ^{even} ~~more~~ valid ^{for} ~~in~~
our time? Again, ^{consider} ~~take~~ Torah and Israel. Torah is a book but it is also a con-
cept; ~~but~~ at one time it was ~~a~~ central ~~concept~~ ^{life} ~~maintenance~~ of our faith.
Today we no longer accept it wholly as the literal word of God and in the colleg-
es and universities of our land, ^{Bible regarded} ~~as of the world, it is discussed~~ as "literature"
rather than as a religious ^{concept.} ~~volume~~. Liberal Jews differ in their view of Torah
from orthodox Jews and both view ~~it~~ differently than do conservative Jews; not
to speak of, in the strictest sense, the difference of interpretation between the
Chassidim on the one hand and the Reconstructionists on the other, ^{also} ~~all~~ Jews! At
the same time, all of us still pay reverence to this scroll of the Law; ~~the~~ Book
lies here before you on our pulpit and we bow our head and bend the knee before
the Ark during the Adoration. The book, the words, the content are the same but
our view of ~~them~~ ^{it} has been radically altered over the years. ^{Now} ~~Apply~~ the same
standard of objectivity to the concept of Israel; is the lesson not obvious? At
one time, Israel was the name of a man, whom we know more ^{popularly} ~~popularly~~ as Jacob.
Then the word became associated with a people, a loose confederation of ^{tribes} ~~Jews~~ and

still later, in our time, Israel came to mean a political entity, a State. We here, for example, do not categorize ourselves as Israel but as Jews and there is an obvious difference between these two designations. Furthermore, even in terms of this Statehood, very much a political reality in our time, few of us rush over there to settle although "Zion" has been our dream for centuries; the Neturei Karta of Jerusalem ~~even refuse to accept~~ ^{refuse} the State at the moment when they are living within its borders. ~~as~~ ^{They} await the coming of the Messiah. For all of us, then, the concepts ^{has} ~~have~~ changed although we use the word "Israel" almost daily.

Now the problem is, if you have followed me this far, that while we have changed our attitudes toward and view of Torah and Israel should we not have expected the next logical question?, what of the third partner in this trinity: God. Some, of course, have altered the image of Deity or have refused Him entirely, even some rabbis. You all know of the "God is Dead" school of thought; there are others: God can only be explained in the realm of science and, also, God must be eliminated from the prayerbook or from the religion altogether. The problem here is that as we hear these men speak and denounce and expound we become panicky; to pronounce them "heretics" is the least, some want to read ~~them~~ ^{these rabbis} out of the movement altogether. We are reacting ~~so~~ ^{so} strongly because we are frightened; the very basis of our beliefs is ~~undermined~~ ^{undermined} and we are somehow suspended in a modern world with no real base on which to firmly plant our existence. The fault lies with our panic and with the men who cause it; as with the cases of Torah and Israel, it need not be that God has changed, rather that our view of Him must be altered. As a matter of fact, nowhere in Jewish tradition do we find a uniform view of what God is; from Maimonides to Rosenzweig, from Elisha ben Abuya to Saadia. Show me any definition of God in any philosopher's handbook and I will show you the opposite view, also in Jewish tradition. As a matter of fact, let's face it, antiquity has said many foolish things in the name of God but blustering in a loud and pompous voice, or repeating the admonitions with pious authority does not make them right, does not assure their existence and does not make it so. The God whom we never fully knew, or of whom we merely had an image as it was

defined for us in the nursery, in our home or even in our religious school instruction need not have, and probably does not have, any reality to the needs we have in our time. Simply put, if perhaps somewhat drastically, the faith of our fathers need not be our faith in its totality and the cradle of Judaism can not be, nor need it be, the final resting place of our maturity. [It is in this context that we can understand the normal rebellion of young people against their religion: they are taught an antiquated ^{concept of} Deity but can not find Him or reconcile themselves to Him as they enter their late teens. It is the first spiritual awakening; the youngster has changed from the time we had him in school at the age of 9 ^{but now} ~~to the point~~ when he is ready to enter college, ^{he finds that our concepts} ~~have not changed at all.~~

The old "God", therefore, or the old ~~idea~~ of God leaves a great deal to be desired by us; as a matter of fact, our belief in Him in the old and normal way opens the ^{door} ~~way~~ to more embarrassing questions than it leads to comforting answers. For example, the old concept of God stated that we are His chosen people; who ^{still} believes that ~~still~~ today? We are His suffering servant by tradition and no one who knows our history can deny that this has been the truth but ^{now we dare to ask:} is that fair? God made the promise to bring us back from exile but does that apply to you and me, are we dispersed, do we want to return? The questions go on and on, one leads to the next and it becomes more complicated all the time. For example, ~~how can one still believe, literally, that God created the world in seven days?~~ Or, if God punishes the wicked, does He always reward the good? This is the very least we might expect of Him but experience proves that this is not always the case. Do you want me to believe that it was an act of God which created the State of Israel? If so, you must allow me to believe as well that the destruction of six million of my fellow Jews was His doing also. On another level, I often resent it when people glibly state a philosophy with the superficial words: God has been good to me! just as ^{others} ~~they~~ complain Why did it have to happen to me? If you accept the one graciously and with thanks in your heart why is it necessary to question the other, when things do not go according to your plan? Is it not the height of irrational behavior that I ^{praise} ~~bless~~ God for giving me health, happiness and long life while, at the same time, I ignore His hand in the starva-

to Mississippi

tion of millions ~~overseas~~, from Biafra to India ^{to Mississippi} or do not curse Him for the vanity of war which has desolated both Viet Nam and the spirit of Czechoslovakia. I am no more capable of answering the essential nature of God than you are; this does not make us both wrong, it only makes us more honest. And that is the whole point of our observance before God this very day.

The trouble is that modern man has seen too much, learned too much, sensed too much to go along with the past. As a child, I recall quite distinctly, and perhaps it applies to you as well, God was pictured for me as an old man, up in the sky, with a flowing white mane, looking down at me and judging my actions. Later on I came to realize that this was not a very Jewish point of view at all but, rather, a Xian picture reminiscent of such paintings as ^{Michelangelo's} ~~de Vinci's~~ Last Supper on the Sistine Chapel ceiling. Today, if we were to speak of such a figure to a contemporary child, it might well imagine that God was some sort of Hippie who held over us the power of life and death. AND TODAY we have grown so sophisticated as to understand that, in the best of terms, our God only reflects ~~that~~ what we are; and was it not ^{Xenophanes} ~~Archimedes~~, the ancient Greek, who said that if horses had gods, they would look like ^{them} ~~horses~~. The God of the Ethiopians is quite different from ours and when we were in the Far East a couple of years ago, all of their deities had slanted eyes and stub noses! In short, we can no longer have a strict, restricted and narrow vision of God, seeing what we want and avoiding embarrassing consequences. There is no real answer since God has never been defined in Judaism by ^{one} ~~a set~~, ^{absolute} ~~one-time~~ and unyielding system of rules but we must acknowledge that the old view needs revision and this comprehension is the very first step for us all.

But if that is to be the case, then we need to acquire a religious ^{person} ~~personality~~. ^{is living} ~~personality~~. That is to say, we must seek and inquire and, above all, we must be conscious of the self. Not, I might add, out of greed or vain desires, ^{or} ~~out of~~ a wish to ~~satisfy~~ ^{fulfill} our own petty drives and ambitions but we must be concerned with the self out of a compulsion to make our life as meaningful as possible in the scheme of things. The religious person reaches beyond himself and hopes to reckon with the vastness of the Universe not ~~so~~ that his ego might be

satisfied but that ~~na~~ he can learn of himself in relation to his fellow man. We require, therefore, a set of values which are deeply important to our own identity. These must be something toward which we can aspire and which our yearning spirit can attain. In the final analysis, is it not better for us to re-examine our attitudes toward God than to ignore Him entirely or to blindly pay lip service to a Deity who has no real relevance to our lives?

God, we believe, is always in man's view as we aspire but our view of Him can change; He is One and the same but we are different; He remains but our belief in Him is altered; He is and shall always be but we are mortal beings and all this does not eliminate Him from our lives. God, Israel and Torah remain but as we grow our appreciation is altered; modernity is not necessarily or by definition always correct but progress in thought, time and need can not be escaped or renounced. That is the message for this day; it is merely a beginning, a foot wedged into a door to keep it open. It is intended as a little glimpse of that possibility and opportunity for change as we, at the beginning of this New Year, are expected to change: to alter our ways and our way of life. If you can see your way to joining with me in this adventure, well and good; if not, perhaps you can wait to reason with me again, on almost the very same subject, on the morning of Yom Kippur. Whatever the case and your inclination, may it be a wholesome year ~~xxxx~~ for you and yours and may that One God who sees all of mankind, no matter what our view of Him, bless us with health and peace.

Amen.

Heb. Tab., ROSH HASHONO A.M., 2nd day; Tuesday, Sept. 24, 1968.

ROSH HASHONO: III: YOM TERUOH

INTRODUCTION

A GENERAL

- 1 for past two wks prior to RH have disc 2 other design fr ths holy day; ths eve a 3rd: Yom Teruoh
- 2 "call" of crse, refers to call of Shofar; that unusual, diffic & strange ~~horn~~ ^{instrument} so basic to celeb & observ of ths awesome season.

B SPECIFIC

- 1 fr us, in cong, Shofar nt only a meaningful symbol bt a popular one as well
- 2 as matter of fact, whether blown well or not is al most a sport fr many of us; fr uninitiated, so dif bec no mouthpiece & no keys, most simlr to Bugle
- 3 bt, of course, fr ~~person~~ ^{person} who blows it, most serious fr, in sense, sets tone of holyday season.
- 4 in issue of Bull set forth 10 reasons why Sh blown bt these are general in nature; what of relation of indiv man & Shofar; that essence of YOM TERUOH.

BODY

A ATONEMENT

- 1 basic reason for Shofar is to serve as a "summons"
- 2 history of Sh: call people to war, announcements, assembly; thus, call to gather for whatever purpose
- 3 here, ~~for~~ ^{for} RH: call to a personal confrontation; know yr sin & do something about it.
- 4 when u hear instrument, look to yrself; be in awe, even fear, have concern fr this time when future hangs in balance.
- 5 ths view of tradition & best summed up in wonderfl sentence, author unknown, "this is the day on which all delusions vanish".

B SELF IMPROVEMENT

- 1 when summons has come to lk to oneself and beg for atonement, then summons also valid for self-improvement
- 2 ths part of J. ritual partic meaningfl to us on RH bec. it is somehow unique to us as Jews; Shofar blown to make you conscious of yr personal oblig
- 3 why import, unique, special? Bec. no intercessor in Jud as in other faiths; rabbi/cantor no powers as ~~part~~ ^{other} of ministry & especially priesthood
- 4 we can not grant absolution frm sin; task of man & Shofar summons him to ths personal confrontation.
- 5 furthermore, sound of Shofar sort of promise, partic at end of YK, as day ends, light fades, byowin of soul over: promise of improvement, of another yr granted, of fate sealed but, wth Jews' optimism fr gd and fr blessing.
- 6 most awesome feeling at Ne'Ilah & sorry for those no longer wth us in S nct: ~~Adonai~~ ^{Shema} x; Boruch x, & Adonai x - Then - Shofar!

C ORIGIN

- 1 one other pt of view interest when we search out mean of Yom Teruoh; where does Shofar come from?
- 2 accord to tradition, part of Akeidoh story; when Abe does not sac Isaac, Abe slew ram instead & Ram's Horn, Shofar, comes frm that horn.
- 3 slight problem here of definition; "sac" does not mean, in strict sense transl frm Hebrew root, kill ing bt "sac" means consecration, dedic to Gd.
- 4 Can easily see how crude interp from ~~pedestrian~~ ^{more exp}
- 5 perhaps, then, ^{Yom interp} of blow of Shofar not to be linked wth ths ^{negative} story at all, our interp diff too: summons, call to consecration & that is what season of yr is all about.
- 6 as matter of fact, as Abe consecrated his son to Gd, so we have same oblig re our children &, as nec corrolary, fr ourselves.

CONCLUSION

A GENERAL

- 1 in past three wks therefore have disc other design fr RH, holyday which begins ~~next~~ ^{this} Sunday evening.
- 2 it is holyday not holiday & ~~diff vital~~; that is why we must understand: YOM HAZIKORON, Day of Remembrance; YOM HADIN, Day of Judgement & now YOM TERUOH, Day of Call or Consecration.
- 3 a better ^{comprehension} understanding of these terms, as outlined over past three wks, surely help us to meet Days of Awe wth grter rev & ~~understanding~~ ^{devotion}.

B SPECIFIC ^{also}

- 1 there is ^{also} the theme that coming of Mess to be ann. by Shofar as well
- 2 Mess belief part of all of us; we part of ths process
- ✓ 3 we hope that summons of Shofar will rouse us to build better world, more wholesome life & a more meaningful existence
- 4 should we not dare to hope that this is the dream for each of us, not only ~~at~~ ^{at} RH & YK ~~season~~ but fr all the days to come.

AMEN.

Heb. Tab., Friday evening, Sept. 20, 1968

INTRODUCTION

A GENERAL

- 1 in few short weeks, 2 wks from Sunday to be exact, enter into most awesome season of J. year
- 2 New Year of 5729; reckoning from Creation acc to trad
- 3 needless to say, ~~(acc to trad & logic of season)~~ it is a time not only of physical preparation but of spiritual evaluation as well

B SPECIFIC

- 1 ths spiritual prep refers not only to actual hour or day or season of Yomim Naroim but for now as well; we must enter and approach season of awe wth reverenc
- 2 it is in this spirit that I can well understand, although I do not feel the sentiment itself, that many approach this time of year & say: I dread holydays!
- 3 through many Jews ^{with not were over} there runs a current of fear and concern for what of Bk of Life may harbor for indivi
- 4 ~~as~~ ^{must} we ^{must} prepare then to meet these days with serenity of spirit and proper understanding of consequences; must know that R.H. is not only known by this name but by three ^{other} designations:
- 5 Yom HaZikoron, HaDin, Teruah; discuss 1st ths evening

BODY

A PERSONAL REMEMBRANCES

- 1; Yom Hazikoron means 'Day of Remembrance' and this is an integral portion of Days of Awe, of Rosh HaShono
- 2 we remember what we did, what we said, what we were and what we believed for that which characterized our lives in ~~the~~ ^{are today} past is a portion of what we ~~are~~ ^{now}
- 3 but we remember not only what we did; we pay just the same amount of ~~attention~~ ^{attention} to what we did NOT do
- 4 it must be obvious to one and all that in our time, especially, passivity is sometimes even worse than action. We are as responsible, if not more so, for our inaction as for ~~our~~ what we do
- 5 it is reminiscent of our YK prayer Al Chet; where we ask forgiveness for the sins of omission

B CREATION

- 1 but Yom Hazikoron is not only a day of remembrance in terms of ourselves but, also, recall & hearken back to day of Creation
- 2 It is from this time, after all, that we count number of years for R.H.; thus, remember Creation and all it implies.
- 3 point of relevance: what were we created for, what is our purpose on earth, to what extent are we involved, what does the future hold for this world of which we are a part?: these are questions which remembrance of Creation bring to the fore.

day and night

4 some congregations, because of this viewpoint, go so far as to read Bereishis on RH rather than the trad. Binding of Isaac, as we do here.

G GD REMEMBERS

- 1 last aspect of Yom ^{Ha}Zikoron is that we not only remember or recall ourselves & Creation but that God remembers
- 2 He remembers His creatures as we think back to ^{His} Creation
- 3 ^{He} created us and we have a place in this world; but we hope that in the continuous process of Creation we have not been forgotten.
- 4 Jewish tradition is against the belief that ours is a simple theistic concept of the Universe, where Gd simply winds us up and lets us run by ourselves, as a watch may be wound up once & then is self-perpetuating
- 5 we need to be helped, we want to be part of His plan, we wish to know that there is a personal God who is concentrated and watches over us all; ~~especially~~ ^{all the more so} at this special season of the year.
- 6 as the old spiritual phrased it: His eye is on the sparrow, His eye is on me!

CONCLUSION

A GENERAL

- 1 this, then, is the first of ^a ~~the~~ three-part definition of Rosh HaShono
- 2 it is a Day of Remembrance, Yom ^{Ha}Zikoron, and the obligation as on the day itself, devolves upon us and God

B SPECIFIC

- 1 we remember what ~~we~~ are with the hope for what we might yet be
- 2 we recall the event of Creation and hope to judge our place in the scheme of things
- 3 we hope and pray that God remembers us so that we may well be inscribed in Bk of Life for good.
- 4 this, then, is the first step in an awareness of what the Days of Awe ^{can} ~~may~~ mean to us and ~~that with~~ this recognition they ^{can} lead us toward good deeds and blessings in the new year. ~~before us.~~

AMEN.

Hev. Tab., Friday evening, Sept. 6, 1968.

ROSH HASHONO: II: YOM HADIN.

INTRODUCTION

A GENERAL

- 1 on these 3 Frid eves prior to RH want to discuss 3 other desig for ths awesome day so we can approach spec1 time of yr wth greatr understand & reverence
- 2 last wk began ths series with 1st desig: YOM HAZIK-ORON and we had occas to discuss various meanings of that label; next wk Yom Teruah, referring partic to blowing of Shofar, one of basic parts of Service
- 3 tonight the second: Mom HaDin; Day of Judgement

B SPECIFIC

- 1 those of you who are familiar wth trad know that Judgement basic to entire holyday season, not only RH
- 2 it is deepest manifestation of what ths season means as is seen by typical greeting *\u05d0\u05e2 \u05d1\u05d0\u05e2 \u05d0\u05e2 \u05d0\u05e2* *Be* inscribed in Bk of Life for a gd year.
- 3 if we inscribed, are, judged worthy; or so, at least tradition tells us & ths not time to evaluate ths concept. We shall accept it for sake of tradition.

BODY

A GOD OVER MAN

- 1 Yom HaDin, Day of Judgement, refers first to the influence which Gd has over man
- 2 ths most theological of all considerations for our life is reviewed on a scale of values not our own!
- 3 implication: ours a striving after the wind and so much is vanity but His scale quite different and His measurement of our years on earth, or our contributions to it, not quite same as we would like.
- 4 our fate, therefore, weighed in balance: for life or death; bless or curse, gd or evil; that is reason for our concern for Bk of Life and hardest part of all: we know not whether decision pro or con
- 5 trad belief: proper repentance will avert evil decre

B MAN OVER MAN

- 1 Yom HaDin not only Gd over man but our mutual ^{human} conflicts on earth also are judged.
- 2 we know of law: to seek forgiveness of fellow man first and, then, only God; and well we might all heed.
- 3 this implies a judgement on our part as well; as we survey lot of our lives in past year and consider well all those fellow human beings whom our life has touched, fr gd or evil, for advantage or defeat
- 4 Judgement vis-a-vis man first: to place into proper perspective own false pride, own petty jealousy & own pious self-righteousness; then, to seek fellow man in humility of knowledge that we have done wrong for "there is no man that sinneth not".

5 once this point acknowledged, can seek out others & they in being confronted by our wrongdoing, will have to search their lives as well. *admitted*

C MAN OVER HIMSELF

- 1 but, finally, man must not allow judgement to become a passive thing; this key to Days of Awe especially
- 2 there is this ~~fine~~ pt of theological doctrine; that on RH fate only weighed; not sealed till YK
- 3 man, therefore, has opportunity to judge himself not only how he stands toward Gd or toward his fellow man but how he stands in relation to himself; then, he can surely resolve to change and be the better.
- 4 for this reason have 10 days of Penitence; highlighted by Shabbos Shuvoh
- 5 for man to see himself in proper perspective is the supreme Mitzvoh for the days to come and augurs well for his future

CONCLUSION

A GENERAL

- 1 these, then, varied aspects of second designation for Rosh HaShono: Yom HaDin; Day of Judgement
- 2 Gd judges man, man, other men; man, himself and if we take holydays seriously in trad. sense, these private obligations on the part of each & every one of us must be fulfilled.

B SPECIFIC

- 1 knowledge of this aspect of High Holyday worship should bring us to pt of resolve, should help us to meet those days in better spirit, in deeper reverence and with a sense of awe.
- 2 next Frid eve, Sabbath before RH, will discuss *last* designation: YOM TERUOH and this will refer to the voice of the Shofar which calls us all to order as we prepare to face the Yom HaDin.

AMEN.

Heb. Tab., Frid eve., Sept. 13, 1968.

Jewish Faith and the Holocaust

A Fragment

Emil L. Fackenheim

WITHIN THE PAST two centuries, three events have shaken and are still shaking Jewish religious existence—the Emancipation and its after-effects, the Nazi Holocaust, and the rise of the first Jewish state in two thousand years—and of these, two have occurred in our own generation. From the point of view of Jewish religious existence, as from so many other points of view, the Holocaust is the most shattering. Doubtless the Emancipation and all its works have posed and continue to pose powerful challenges, with which Jewish thought has been wrestling all along—scientific agnosticism, secularism, assimilation, and the like. The Emancipation represents, however, a challenge *ab extra*, from without, and for all its well-demonstrated power to weaken and undermine Jewish religious existence, I have long been convinced that the challenge can be met, religiously and intellectually. The state of Israel, by contrast, is a challenge *ab intra*, from within—at least to much that Jewish existence has been throughout two millennia. But this challenge is positive—the fact that in one sense (if not in many others) a long exile has ended. That it represents a positive challenge was revealed during and immediately after the Six-Day War, when biblical (i.e., pre-exilic) language suddenly came to life.

The Holocaust, too, challenges Jewish faith from within, but the negativism of its challenge is total, without light or relief. After the events associated with the name of Auschwitz, everything is shaken, nothing is safe.

To avoid Auschwitz, or to act as though it had never occurred, would be blasphemous. Yet how face it and be faithful to its victims? No precedent exists either within Jewish history or outside it. Even when a Jewish religious thinker barely begins to face Auschwitz, he perceives the possibility of a desperate choice between the faith of a millennial Jewish past, which has so far persisted through every trial, and faithfulness to the victims

of the present. But at the edge of this abyss there must be a great pause, a lengthy silence, and an endurance.

II

MEN SHUN THE scandal of the particularity of Auschwitz. Germans link it with Dresden; American liberals, with Hiroshima. Christians deplore anti-Semitism-in-general, while Communists erect monuments of victims-of-Fascism-in-general, depriving the dead of Auschwitz of their Jewish identity even in death. Rather than face Auschwitz, men everywhere seek refuge in generalities, comfortable precisely because they are generalities. And such is the extent to which reality is shunned that no cries of protest are heard even when in the world community's own forum obscene comparisons are made between Israeli soldiers and Nazi murderers.

The Gentile world shuns Auschwitz because of the terror of Auschwitz—and because of real or imagined implication in the guilt for Auschwitz. But Jews shun Auschwitz as well. Only after many years did significant Jewish responses begin to appear. Little of real significance is being or can be said even now. Perhaps there should still be silence. It is certain, however, that the voices, now beginning to be heard, will grow ever louder and more numerous. For Jews now know that they must ever after remember Auschwitz, and be its witnesses to the world. Not to be a witness would be a betrayal. In the murder camps the victims often rebelled with no other hope than that one of them might escape to tell the tale. For Jews now to refrain from telling the tale would be unthinkable. Jewish faith still recalls the Exodus, Sinai, the two destructions of the Temple. A Judaism which survived at the price of ignoring Auschwitz would not deserve to survive.

It is because the world shrinks so fully from the truth that once a Jew begins to speak at all he must say the most obvious. Must he say that the death of a Jewish child at Auschwitz is no more lamentable than the death of a German child at Dresden? He must say it. And in saying it, he must also refuse to dissolve Auschwitz into suffering-in-general, even though he is almost sure to be considered a Jewish particularist who cares

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about Jews but not about mankind. Must he distinguish between the mass-killing at Hiroshima and that at Auschwitz? At the risk of being thought a sacrilegious quibbler, he must, with endless patience, forever repeat that Eichmann was moved by no such "rational" objective as victory when he diverted trains needed for military purposes in order to dispatch Jews to their death. He must add that there was no "irrational" objective either. Torquemada burned bodies in order to save souls. Eichmann sought to destroy both bodies and souls. Where else and at what other time have executioners ever separated those to be murdered now from those to be murdered later to the strain of Viennese waltzes? Where else has human skin ever been made into lampshades, and human body-fat into soap—not by isolated perverts but under the direction of ordinary bureaucrats? Auschwitz is a unique descent into hell. It is an unprecedented celebration of evil. It is evil for evil's sake.

A JEW MUST bear witness to this truth. Nor may he conceal the fact that Jews in their particularity were the singled-out victims. Of course, they were by no means the sole victims. And a Jew would infinitely prefer to think that to the Nazis, Jews were merely a species of the genus "inferior race." This indeed was the theme of Allied wartime propaganda, and it is still perpetuated by liberals, Communists, and guilt-ridden Christian theologians. Indeed, "liberal"-minded Jews themselves perpetuate it. The superficial reason is that this view of Auschwitz unites victims of all races and creeds: it is "brotherly" propaganda. Under the surface, however, there broods at least in Jewish if not in some Gentile minds* an idea horrible beyond all description. Would even Nazis have singled out Jews for such a terrible fate unless Jews had done *something* to bring it upon themselves? Most of the blame attaches to the murderers: must not at least some measure of blame attach to the victims as well? Such are the wounds which Nazism has inflicted on some Jewish minds. And such is the extent to which Nazism has defiled the world that, while it should have destroyed every vestige of anti-Semitism in every Gentile mind on earth, Auschwitz has, in some Gentile minds, actually increased it.

These wounds and this defilement can be confronted only with the truth. And the ineluctable truth is that Jews at Auschwitz were not a species of the genus "inferior race," but rather the prototype by which "inferior race" was defined. Not until the Nazi revolution had become an anti-Jewish revolution did it begin to succeed as a movement;† and when all its other works came crashing down only one of its goals remained: the murder of Jews. This is the scandal which re-

quires, of Germans, a ruthless examination of their whole history; of Christians, a pitiless reckoning with the history of Christian anti-Semitism; of the whole world, an inquiry into the grounds of its indifference for twelve long years. Resort to theories of suffering-in-general or persecution-in-general permits such investigations to be evaded.

Yet even where the quest for explanations is genuine there is not, and never will be, an adequate explanation. Auschwitz is the scandal of evil for evil's sake, an eruption of demonism without analogy; and the singling-out of Jews, ultimately, is an unparalleled expression of what the rabbis call groundless hate. This is the rock on which throughout eternity all rational explanations will crash and break apart.

How can a Jew respond to thus having been singled out, and to being singled out even now whenever he tries to bear witness? Resisting rational explanations, Auschwitz will forever resist religious explanations as well. Attempts to find rational causes succeed at least up to a point, and the search for the religious, ideological, social, and economic factors leading to Auschwitz must be relentlessly pressed. In contrast, the search for a purpose in Auschwitz is foredoomed to total failure. Not that good men in their despair have not made the attempt. Good Orthodox Jews have resorted to the ancient "for our sins are we punished," but this recourse, unacceptable already to Job, is in this case all the more impossible. A good Christian theologian sees the purpose of Auschwitz in a divine reminder of the sufferings of Christ, but this testifies to a moving sense of desperation—and to an incredible lapse of theological judgment. A good Jewish secularist will connect the Holocaust with the rise of the state of Israel, but while to see a causal connection here is possible and necessary, to see a purpose is intolerable. A total and uncompromising sweep must be made of these and other explanations, all designed to give purpose to Auschwitz. No purpose, religious or non-religious, will ever be found in Auschwitz. The very attempt to find one is blasphemous.

YET IT IS of the utmost importance to recognize that seeking a purpose is one thing, but seeking a response quite another. The first is wholly out of the question. The second is inescapable. Even after two decades any sort of adequate response may as yet transcend the power of any Jew. But his faith, his destiny, his very survival will de-

* Witness the recent Polish propaganda campaign—tantamount to a rewriting of Holocaust history—in which it was suggested that the Jews had cooperated with the Nazis in their own destruction.

† See, e.g., George L. Mosse, *The Crisis of German Ideology*; especially chapter 17.

pend on whether, in the end, he will be able to respond.

How can a Jew begin to seek a response? Looking for precedents, he finds none either in Jewish or in non-Jewish history. Jewish (like Christian) martyrs have died for their faith, certain that God needs martyrs. Job suffered despite his faith, able to protest within the sphere of faith. Negro Christians have died for their race, unshaken in a faith which was not at issue. The one million Jewish children murdered in the Nazi Holocaust died neither because of their faith, nor in spite of their faith, nor for reasons unrelated to faith. They were murdered because of the faith of their great-grandparents. Had these great-grandparents abandoned their Jewish faith, and failed to bring up Jewish children, then their fourth-generation descendants might have been among the Nazi executioners, but not among their Jewish victims. Like Abraham of old, European Jews some time in the mid-19th century offered a human sacrifice, by the mere minimal commitment to the Jewish faith of bringing up Jewish children. But unlike Abraham they did not know what they were doing, and there was no reprieve. This is the brute fact which makes all comparisons odious or irrelevant. This is what makes Jewish religious existence today unique, without support from analogies anywhere in the past. This is the scandal of the particularity of Auschwitz which, once confronted by Jewish faith, threatens total despair.

I CONFESS THAT it took me twenty years until I was able to look at this scandal, but when at length I did, I made what to me was, and still is, a momentous discovery: that while religious thinkers were vainly struggling for a response to Auschwitz, Jews throughout the world—rich and poor, learned and ignorant, religious and non-religious—had to some degree been responding all along. For twelve long years Jews had been exposed to a murderous hate which was as groundless as it was implacable. For twelve long years the world had been lukewarm or indifferent, unconcerned over the prospect of a world without Jews. For twelve long years the whole world had conspired to make Jews wish to cease to be Jews wherever, whenever, and in whatever way they could. Yet to this unprecedented invitation to group-suicide Jews responded with an unexpected will-to-live—with, under the circumstances, an incredible commitment to Jewish group survival.

In ordinary times, a commitment of this kind may be a mere mixture of nostalgia and vague loyalties not far removed from tribalism; and, unable to face Auschwitz, I had myself long viewed it as such, placing little value on a Jewish survival which was, or seemed to be, only survival for

survival's sake. I was wrong, and even the shallowest Jewish survivalist philosophy of the postwar period was right by comparison. For in the age of Auschwitz a Jewish commitment to Jewish survival is in itself a monumental act of faithfulness, as well as a monumental, albeit as yet fragmentary, act of faith. Even to do no more than remain a Jew after Auschwitz is to confront the demons of Auschwitz in all their guises, and to bear witness against them. It is to believe that these demons cannot, will not, and must not prevail, and to stake on that belief one's own life and the lives of one's children, and of one's children's children. To be a Jew after Auschwitz is to have wrested hope—for the Jew and for the world—from the abyss of total despair. In the words of a speaker at a recent gathering of Bergen-Belsen survivors, the Jew after Auschwitz has a second *Shema Yisrael*: no second Auschwitz, no second Bergen-Belsen, no second Buchenwald—anywhere in the world, for anyone in the world!

What accounts for this commitment to Jewish existence when there might have been, and by every rule of human logic should have been, a terrified and demoralized flight from Jewish existence? Why, since Auschwitz, have all previous distinctions among Jews—between religious and secularist, Orthodox and liberal—diminished in importance, to be replaced by a new major distinction between Jews committed to Jewish survival, willing to be singled out and counted, and Jews in flight, who rationalize this flight as a rise to humanity-in-general? In my view, nothing less will do than to say that a commanding Voice speaks from Auschwitz, and that there are Jews who hear it and Jews who stop their ears.

The ultimate question is: where was God at Auschwitz? For years I sought refuge in Buber's image of an eclipse of God. This image, still meaningful in other respects, no longer seems to me applicable to Auschwitz. Most assuredly no redeeming Voice is heard from Auschwitz, or ever will be heard. However, a commanding Voice is being heard, and has, however faintly, been heard from the start. Religious Jews hear it, and they identify its source. Secularist Jews also hear it, even though perforce they leave it unidentified. At Auschwitz, Jews came face to face with absolute evil. They were and still are singled out by it, but in the midst of it they hear an absolute commandment: Jews are forbidden to grant posthumous victories to Hitler. They are commanded to survive as Jews, lest the Jewish people perish. They are commanded to remember the victims of Auschwitz, lest their memory perish. They are forbidden to despair of man and his world, and to escape into either cynicism or otherworldliness, lest they cooperate in delivering the world over to the forces of Auschwitz. Finally, they are forbidden to despair of the God of Israel, lest

Judaism perish. A secularist Jew cannot make himself believe by a mere act of will, nor can he be commanded to do so; yet he can perform the commandment of Auschwitz. And a religious Jew who has stayed with his God may be forced into new, possibly revolutionary, relationships with Him. One possibility, however, is wholly unthinkable. A Jew may not respond to Hitler's attempt to destroy Judaism by himself cooperating in its destruction. In ancient times, the unthinkable Jewish sin was idolatry. Today, it is to respond to Hitler by doing his work.

In the Midrash, God is, even in time of unrelieved tragedy, only "seemingly" powerless, for the Messiah is still expected. In Elie Wiesel's *Night*, God hangs on the gallows, and for the hero of Wiesel's *The Gates of the Forest*, A Messiah who is able to come, and yet at Auschwitz failed to come, is not to be conceived. Yet this same hero asserts that precisely because it is too late we are commanded to hope. He also says the Kaddish, "that solemn affirmation, filled with grandeur and serenity, by which man returns to God His crown and His scepter." But how a Jew after Auschwitz can return these to God is not yet known. Nor is it yet known how God can receive them.

III

THE NAZI HOLOCAUST has brought Jews and Christians closer together—and set them further apart. The first truth is comforting and obvious. The second is painful, complex, and obscure, but perhaps in the end more necessary to confront. The gulf between Jews and Christians which Hitler succeeded in creating can be bridged only if it is recognized. But to bridge it is of incalculable importance for the future of both Judaism and Christianity.

Since an objective grasp of this issue is almost impossible, I had better state my views in terms of my own subjective development. Twenty years ago I believed that what once separated Jew and Christian was now dwarfed by what united them—namely their opposition to Nazism. I was of course not unaware of phenomena like the Nazi "German-Christian" church, or of the fact that respectable and indeed outstanding theologians were part of it. But so far as my native Germany was concerned, it was not the Christian Nazis who mattered to me; it was rather the Christian anti-Nazis, however small their number—not the "German-Christian" but rather the German confessional church. And what mattered theologically was thinkers like Barth and Tillich, able to recognize Nazi idolatry and to fight it courageously and unequivocally. To this day I still revere Kierkegaard, the first Christian thinker to perceive the nature and extent of modern idolatry, who would surely have been put into a concentration camp

had he lived and written in Nazi Germany. To this day I am supported in my Judaism by the faithfulness of Christians to their Christianity. And when a new generation of Christian theologians arises to proclaim the death of God I feel, as a Jew, abandoned and betrayed.

The ancient rabbis recognized "righteous Gentiles" as being equal to the high priest in the sight of God; but they had no real acquaintance with Christianity and, of course, none with Islam. Medieval Jewish thinkers recognized Christianity and Mohammedanism as valid monotheistic religions, and considering the state of medieval Jewish-Christian and Jewish-Moslem relations, it is surprising that they did. But since the experience of Nazism and of Christian opposition to Nazism (which goes back to my adolescence), I have been convinced that there is now a need for Jewish recognition that the Christian (and the Mohammedan) not only affirms the One God but also stands in a living relation to Him. Where to go from here I cannot say. I never could accept Rosenzweig's famous "double covenant" doctrine, according to which all except Jews (who are already "with the Father") need the Son in order to find Him. How can a modern Jew pray for the conversion of the whole non-Jewish world to Christianity when even pre-modern Jews could pay homage to Moslem monotheism? Rosenzweig's doctrine seems altogether outmoded at a time when Christians themselves are beginning to replace missionary efforts with inter-religious dialogue, and I wonder whether even for Rosenzweig this doctrine was more than a stage in his self-emancipation from modern paganism.

Thus, though I very much feel the need for a Jewish doctrine of Christianity, I am left without one and must for the time being rest content only with openness to Jewish-Christian dialogue. As regards the prospect of such dialogue, I confess that I have over the years become less optimistic in the hope that the long age of Christian triumphalism over Judaism is truly being superseded by an age of Jewish-Christian dialogue. In view of recent Christian developments, such as ecclesiastical declarations deploring anti-Semitism and absolving Jews of the charge of deicide, this may seem a strange, and even perverse, personal opinion. Yet I think that recent events have shown it to be realistic.

To most impartial observers it has always been a plain fact that, ever since the Age of Enlightenment, it was secularists who spearheaded the struggle for Jewish emancipation; organized Christian forces sometimes accepted emancipation, often opposed it, but rarely if ever led the fight. This fact, plain to so many, I myself failed to see (or refused to accept) until quite recently. I saw the distinction between the new Nazi and the old Christian anti-Semitism, but could not

*2 = no applic. of
the teachings in over
20 centuries*

bear to admit a relation between them. In the grim years of Nazism and immediately thereafter, I found it humanly impossible to see enemies on every side. Twenty-five years later, however, it is necessary to confront yet another painful truth.

I will confine myself to two examples, both concerning German Christians opposed to Nazism. In 1933, many Jews then in Germany, myself included, made a veritable saint of Cardinal Faulhaber, crediting him with opposing both Nazism and Nazi anti-Semitism. This image remained with me for many years. I had read the Cardinal's relevant sermons, but had somehow not noticed what they said. Not until about three years ago, when I came upon Guenter Lewy's masterful *The Catholic Church and Nazi Germany*, did I realize that Faulhaber had confined his defense to the Jews of the Old Testament, and had gone out of his way to make clear that he was not defending his Jewish contemporaries. To quote Lewy:

We must distinguish, he told the faithful, between the people of Israel before the death of Christ, who were vehicles of divine revelation, and the Jews after the death of Christ, who have become restless wanderers over the earth. But even the Jewish people of ancient times could not justly claim credit for the wisdom of the Old Testament. So unique were these laws that one was bound to say: "People of Israel, this did not grow in your own garden of your own planting. This condemnation of usurious land-grabbing, this war against the oppression of the farmer by debt, this prohibition of usury, is not the product of your spirit."

Rarely has the Christian belief in the revealed character of the Hebrew Bible been put to so perverse a use.

MY SECOND EXAMPLE is even more painful, for it involves none other than the universally beloved Dietrich Bonhoeffer, brave anti-Nazi Christian witness and martyr to his cause. Even now I find it hard to believe that he should have confined his attack on Nazi Aryan legislation to its application to converted Jews; and I find it even harder to believe that these words were written by Bonhoeffer in Nazi Germany in response to Nazi anti-Semitism:

Now the measures of the state toward Judaism in addition stand in quite special context for the church. The church of Christ has never lost sight of the thought that the "chosen people," who nailed the redeemer of the world to the cross, must bear the curse for its action through a long history of suffering. . . .

Rather than comment myself, I prefer to cite the comment of the American Christian theologian, J. Coert Rylaarsdam:

We all think of Dietrich Bonhoeffer as a good Christian, even a martyr, perhaps. With great courage he insisted on "the crown rights of the Redeemer" within his own church. Moreover, he insisted that Jews who had converted to Christianity were entitled to the same rights in the church as other Christians, a position by no means unanimously held in the church of Hitler's Germany. Nevertheless, standing in the Christian tradition of the curse, Bonhoeffer did not hesitate to appeal to it to rationalize Hitler's program for Jews faithful to their own faith.

To keep the record straight, one must add that the passages in question were written in 1933 (when, according to his friend Eberhard Bethge, Bonhoeffer still suffered from "lack of reality-relatedness"), that his opposition to Nazism became more complete as it came to assume secular-political expression, and, indeed, that he took personal risks to save Jewish lives. Even so, I know of no evidence yet (though I would dearly love to hear of any) to the effect that Bonhoeffer ever totally repudiated the Christian "tradition of the curse." From the very beginning he opposed the encroachment of racism upon the church and spoke up for Jews converted to Christianity. By 1940 he charged that the church "was silent when she should have cried out because the blood of the innocent was crying aloud to heaven . . . she is guilty of the deaths of the weakest and most defenseless brothers of Jesus Christ." But during the most grievous Jewish martyrdom in all of history, did he ever repudiate a millennial Christian tradition, and seek a bond (even if only in his own mind) with "Jews faithful to their own faith," because, and not in spite of, their faithfulness? How different would Bonhoeffer's struggle have been if he had repudiated the "Christian tradition of the curse" from the start! How different would Jewish fate have been in our time had his whole church repudiated it!

IN AMERICA, to be sure, it has always been different, and the churches of the 1960's differ everywhere from those of the 1940's, there being historic changes in the making in Christian attitudes toward Jews. The question is, however, whether American differences are not mainly due to the effect of secular democracy, and also whether the changes in Christian attitudes toward Jews possess the radicalism which, after Auschwitz, is a categorical imperative. Here again, only ruthless truthfulness can save the future of Jewish-Christian dialogue. And the truth, as I am now forced to see it, is that the organized Christian forces will find it easiest to drop the ancient charge of deicide, harder to recognize roots of anti-Semitism in the New Testament, and hardest of all to face up to the fact that Jews and Judaism are both still alive. Confronted with

the awkward fact of Jewish survival after the advent of Christianity, theologians have looked upon Judaism as a fossil, an anachronism, a shadow. It is not easy to reverse a doctrine which has persisted for two millennia (assuming not only religious, but also, as in Toynbee, secular, and, as in Marx, anti-religious forms), and to recognize that both Jews and Judaism have maintained an unbroken existence throughout the entire Christian era. But how can a Jew, however he may strain his ears, hear God speak to the Christian church, if even after Auschwitz this ancient calumny is not at length totally and categorically rejected? And how, he wonders, can a Christian enter into dialogue with a Jew unless he recognizes that the person across the table is no shadow but alive?

These questions became traumatically vivid for any Jew committed to Jewish-Christian dialogue during the momentous events of May and June 1967, when the state of Israel, the most incontestable proof that the Jewish people still lives, was threatened with destruction. The secular Western press understood well enough that Israel was fighting for her life. Yet only a handful of Christian spokesmen showed the same understanding. Why should Christian spokesmen have remained neutral as between Israel's claim to the right to live and Arab claims to the right to destroy her—if not because of old, unconscious, theologically-inspired doubts as to whether the "fossil" Israel did indeed have the right to live? Why has there always been much Christian concern for Arab refugees from Israel, but none whatever for Jewish refugees from Arab countries—if not because of old, no longer consciously remembered ecclesiastical doctrines to the effect that Jews (unlike Arabs) must be kept landless, and therefore rightless? Why were ecclesiastical authorities untroubled by two decades of Moslem control of the Christian holy places (and of Arab desecration of Jewish holy places), and yet now so deeply distressed by Jewish control?

BUT A STILL more ultimate question is raised by the events of 1967. For two long weeks in May the worldwide Jewish community perceived the specter of a second Jewish Holocaust in a single generation. For two weeks it listened to the same words emanating from Cairo and Damascus which had once emanated from Berlin, largely composed, one may be sure, by pupils of Joseph Goebbels. For two weeks it longed for Christian words of apprehension and concern. But whereas some such words came from secular sources, from the churches there was little but silence.* Once again, Jews were alone. This fact, transcend-

ing as it does all politics, is a trauma for Jews regardless of political persuasion—non-Zionists and even anti-Zionists as well as Zionists. Moreover, it stands between Jews and Christians even now, for when Jews ask why there was no moral Christian outcry against a second Auschwitz they are still widely misunderstood, as demanding of Christians that they side politically with Israel against the Arab states.

Any Jew pondering this ultimate question must surely reject the idea that the Christian churches abandoned Jews knowingly to a second Holocaust. What, then, was revealed by the Christian silence in the spring of 1967? Not, I believe, an old Christian anti-Semitism, but rather a new Jewish-Christian problem—the fearful truth that Hitler, against his will bringing Jews and Christians closer, also had his will in setting them further apart.

A Jew at Auschwitz was murdered because he was a Jew; a Christian was murdered only if he was a saint: but there are few saints among either Jews or Christians. Hitler gave a new and perverse reality to the ancient Jewish doctrine that anyone born a Jew is a Jew. He also gave a new and perverse reality to the ancient Christian doctrine that one becomes a Christian only through an act of voluntary commitment—and, with diabolical cunning as well as terror, he led Christians into temptation. Hitler tried to create an abyss between Jews and Christians; he succeeded; and—this is the horror—he continues to enjoy posthumous successes. The Jew after Auschwitz exists with the knowledge of abandonment; the Christian cannot bear to face his responsibility for this abandonment. He knows that, as a Christian, he should voluntarily have gone to Auschwitz, where his own Master would have been dragged, voluntarily or involuntarily, and he is wracked by a sense of guilt the deeper the less he has cause to feel it. Hence the Christian failure to face Auschwitz. Hence Christian recourse to innocuous generalities. Hence, too, Christian silence in May 1967. If in May 1967 the Christian community did not cry out against a second Auschwitz, it was not because of its indifference to the words emanating from Cairo and Damascus, but rather because it did not hear them. It failed to recognize the danger of a second Holocaust because it has yet to recognize the fact of the first.

To bridge the Jewish-Christian gulf which Hitler has succeeded in creating is a task of incalculable importance, and at a Jewish-Christian colloquium prior to the events of May 1967 I attempted a hesitant step in that direction. I said there that if every Christian in Hitler's Europe had followed the example of the King of Denmark and decided to put on the yellow star, there would today be neither confusion nor despair in the church, nor talk of the death of God. I said with

* See A. Roy and Alice L. Eckardt, "Again, Silence in the Churches," *The Christian Century*, July 26 and August 2, 1967.

every emphasis at my command that, as a Jew after Auschwitz, I did not and could not speak as a judge, but only as a witness. To remove every trace of ambiguity or doubt I stated not politely, but quite truthfully, that I had been sixteen years of age when Hitler came to power, and had not known then, any more than I knew now, whether I would have become a Nazi had I been born a Gentile. Yet a leading Christian thinker, himself a lifelong anti-Nazi, mistook my statement for a case of Jewish triumphalism. So wide still is the gulf between Jews and Christians which Hitler opened decades ago. So close are we to handing him further, posthumous victories.

IV

ON ANOTHER public occasion, in March 1967, I asked the following question:

Would we [like Job] be able to say that the question of Auschwitz will be answered in any sense whatever in case the eclipse of God were ended and He appeared to us? An impossible and intolerable question.

Less than three months later this purely hypothetical question had become actual, when at Jerusalem the threat of total annihilation gave way to sudden salvation, atheists spoke of miracles, and hardboiled Western reporters resorted to biblical images.

The question is impossible and intolerable. Even Job's question is not answered by God's presence, and to him children are restored. The children of Auschwitz will not be restored, and the question of Auschwitz will not be answered by a saving divine presence.

And yet, is a Jew after Auschwitz permitted to despair of salvation because of Auschwitz? Is it permitted him to cast out all hope and all joy? But on the other side, can there be any hope and any joy, purchased at the price of forgetting? Any one of these responses would be further victories handed to Hitler, and are thus impossible.

It was into precisely this impossible and intolerable contradiction that believing Jews were placed by the events at Jerusalem in May and June 1967. Those events cast into clear relief the whole as yet unassimilated fact of an embattled, endangered, but nevertheless free Jewish state, emerging from ashes and catastrophe. Solely because of the connection of the events of May and June with Auschwitz did a military victory (rarely applauded in Judaism, and never for its own sake) acquire an inescapable religious dimension.

In this context, let me quote from a letter I recently received from Professor Harold Fisch of Bar-Ilan University in Israel:

May I report to you a conversation I had last summer with a colleague, a psychologist, who had served during the war as an artillery officer in Sinai. I asked him how he accounted for the remarkable heroism of the quite ordinary soldier of the line, for, as you may know, exemplary heroism was the normal thing at that time; mere carrying out of duty was the exception. Where, I asked him, was the psychological spring? To my surprise, he answered that what deeply motivated each and every soldier was the memory of the Holocaust, and the feeling that *above all this must never happen again*. There had been an ominous similarity between the statements of Arab leaders, their radio, and newspapers, and the remembered threats of the Nazis: we had entered into a *Shoah* (holocaust) psychosis, all around us enemies threatening us with extermination and having both the means and the will to carry out their threat. As the ring closed in and help seemed far, one noticed one's neighbors who had been in Auschwitz and Bergen-Belsen going about white-faced. It was all too obvious what was the source of their dread. The years in between had momentarily fallen away, and they were back in that veritable nightmare world. The dark night of the soul was upon us. *And it was the commandment which the Lord of history had, so to speak, pronounced at Auschwitz which saved us.* [Italics added.] I told my friend that I could not entirely accept his explanation because I knew that a majority of the soldiers had no personal or family recollections of the European Holocaust: they had come from North Africa or Yemen, or even the neighboring Arab countries where at that time such horrors were unknown. How could they feel the force of the analogy as could the survivors of Buchenwald? He told me that the intervening twenty years had brought it about that the Holocaust had become a collective experience pressing consciously and unconsciously on the minds of all, even the young, for whom Jewish history in the Diaspora had come to an end with the beginnings of Israeli independence.

It is solely because of this connection of the events of May and June with Auschwitz that a Jew must both tremble and rejoice. He must tremble lest he permit any light after Auschwitz to relieve the darkness of Auschwitz. He must rejoice, lest he add to the darkness of Auschwitz. Rejoicing after Auschwitz and because of Auschwitz, the Jew must be a Jew, *am Yisrael chai* ("the people Israel, alive"), a witness to the world, preparing a way for God.

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T H E J E W

THE MAN IN THE MIDDLE

BY

RABBI RONALD MILLSTEIN

* * * * *

A SERMON DELIVERED

ON

ROSH HASHANAH

MONDAY, SEPTEMBER 23, 1968

WELL, HERE WE ARE GATHERED TOGETHER AS A JEWISH COMMUNITY AT THE BEGINNING OF THE YEAR 5729. THE PAST YEAR HAS BEEN ONE OF GREAT FERMENT AND UPHEAVAL - AND THE JEW HAS BEEN DEEPLY AFFECTED. THE RIOTS IN VARIOUS GHETTOS ACROSS THE LAND HAVE WIPED OUT THOUSANDS OF JEWISH BUSINESSMEN. BLACK ANTI-SEMITISM AMONG THE YOUNG IS ON THE INCREASE. HOSTILITY TOWARDS ISRAEL AMONG BLACK INTELLECTUALS IS ALMOST PARANOIC. THE CURRENT SCHOOL CRISIS IS A TRAGIC REFLECTION OF BITTER ETHNIC CONFLICT. AND THE ASSASSINATION OF MARTIN LUTHER KING, JR., AND ROBERT KENNEDY BODE NO GOOD. THEY WERE AMONG THE VERY FEW LEADERS WHO POSSESSED THE TALENT AND THE WILL TO DEFUSE THE TIME BOMB OF RACIAL STRIFE.

PROPOSITION

I WOULD LIKE TO DISCUSS ALL THIS FERMENT AND UPHEAVAL IN THE LIGHT OF THE FOLLOWING PROPOSITION: WHAT WE ARE WITNESSING AND WILL CONTINUE TO WITNESS POSSIBLY FOR DECADES TO COME IS A LEGITIMATE CONFLICT OF INTEREST, A CLASS CONFLICT BETWEEN A RISING NEGRO ETHNIC GROUP AND THE WHITE POWER STRUCTURE. THE JEW, AS USUAL, AS HAS BEEN THE CASE FOR CENTURIES IN THE WESTERN WORLD, IS UNWITTINGLY FULFILLING HIS ASSIGNED ROLE - HE'S CAUGHT IN THE MIDDLE. HE'S CAUGHT IN THE MIDDLE BETWEEN THE OPPRESSED PEASANT SERFS AND THE RULING NOBILITY. TO USE CONTEMPORARY INSTEAD OF A MEDIEVAL VOCABULARY, THE JEW IS CAUGHT BETWEEN THE ANGRY, MILITANT DISPOSSESSED URBAN BLACK WHO HAS LITTLE TO LOSE BY REBELLING AND THE CONTROLLING WASP ARISTOCRACY WHICH HAS EVERYTHING TO LOSE IF IT DOESN'T PROPERLY CONTROL THE REBELLION.

PART I: TO THOSE OF YOU WHO SAY THAT THE JEW IS NOT IN THE MIDDLE, THAT HIS INTERESTS AND ASPIRATIONS ARE AND SHOULD BE ALLIGNED WITH THOSE OF THE UNDERCLASS, I ANSWER THAT THIS IS ONLY PARTLY TRUE. IT IS TRUE THAT FOR ALMOST NINETEEN CENTURIES, JEWS HAVE KNOWN POWER PRIMARILY AS ITS VICTIMS. WE HAVE BEEN VICTIMS SO FREQUENTLY THAT WE HAVE USUALLY SYMPATHIZED WITH THE OPPRESSED IN THEIR PLIGHT. IN AMERICA, THIS MEMORY OF JEWISH MISFORTUNE HAS MOVED JEWS TO IDENTIFY THEMSELVES WITH THE CAUSE OF THE NEGRO. THIS JEWISH SYMPATHY WITH THE BLACK MAN WOULD SEEM TO BE ENTIRELY NATURAL. IT SEEMED TO FLOW

OUT OF THE OLDEST JEWISH EXPERIENCE AS A PEOPLE -- SLAVERY IN EGYPT. THUS, WE HAVE HAD JEWISH PARTICIPATION IN AND SUPPORT OF THE CIVIL RIGHTS MOVEMENTS GOING BACK TO THE FOUNDING OF THE URBAN LEAGUE AND NAACP MORE THAN A HALF CENTURY AGO. (DON'T REGRET THIS SUPPORT; IT WAS ALL FOR THE GOOD EVEN IF IT MAY NOT APPEAR THAT WAY TO SOME.) AND IT IS TRUE THAT IN THE LONG RUN, IF THE SOCIETY DOESN'T FIND A DECENT AND JUST PLACE FOR THE BLACK MAN, THEN THE NATION WILL MOVE PERMANENTLY TO THE RIGHT--PERHAPS ALREADY HAS MOVED TO THE RIGHT -- WATCH WALLACE, AND THE PLACE FOR THE JEW WILL BECOME INCREASINGLY NARROW AND CRAMPED, EVEN IF HE VOTES "RIGHT."

BUT, TO SAY THAT OUR SPECIFIC INTERESTS IN ANY GIVEN SITUATION ARE ALWAYS AND FOREVER IDENTICAL WITH THOSE OF THE BLACK UNDERCLASS, IS NOT TRUE. IT IS A DENIAL OF SPECIAL AND POLITICAL REALITY. WE ARE NOT BLACK AND WE ARE NOT MEMBERS OF THE UNDERCLASS, AND WE NEVER WERE IN THIS COUNTRY. SO, WHEN THE BLACK MILITANT REMINDS THE ULTRA-LIBERAL JEW OF THIS, HE'S RIGHT. EVEN WHEN OUR IMMIGRANT FATHERS AND GRANDFATHERS STEPPED FOOT ON THESE SHORES WITHOUT A PENNY IN THEIR POCKETS, THEY WERE NOT ON THE BOTTOM OF THE SOCIAL STRUCTURE. FOR, AS THE HISTORY OF OUR COUNTRY MAKES CLEAR, THE VERY BOTTOM WAS RESERVED FOR THE BLACK SLAVE AND HIS DESCENDANTS. (EVEN THE HIGHLY TOUTED U.S. CONSTITUTION AND ITS BILL OF RIGHTS WAS ORIGINALLY WRITTEN BY A HOMOGENEOUS COMMUNITY OF WHITE BRITISH-AMERICAN PROTESTANTS FOR A WHITE NORTHERN EUROPEAN POLITICAL COMMUNITY. THE BLACK MAN WAS NOT EVEN ACCORDED THE DIGNITY OF BEING CONSIDERED A PERSON. POLITICALLY SPEAKING, THE CRISES OF THIS SOCIETY, HAVE CONSISTED OF THE PROCESS OF EXTENDING THE CONSTITUTION, FIRST TO OTHER WHITE CHRISTIANS, THEN TO JEWS, AND FINALLY TO THE NEGRO. THIS PROCESS HAS BEEN A PAINFUL AND FREQUENTLY VIOLENT ONE -- FOR IT IS AN AXIOM THAT NO DOMINANT GROUP EVER SURRENDERS REAL POWER VOLUNTARILY (THE APPEARANCE AND FACADE OF POWER, PERHAPS, BUT NEVER REAL POWER). I DON'T BELIEVE THAT I HAVE TO BELABOR THE POINT THAT THE JEW IS NOT A MEMBER OF THE UNDERCLASS AND THAT WHEN THE UNDERCLASS IS IN PARTIAL REDELLION, AS IT IS TODAY, ITS NEEDS, INTERESTS AND DEMANDS MAY AND DO CONFLICT NOT ONLY WITH THOSE OF THE CONTROLLING POWER STRUCTURE, BUT ALSO WITH THOSE OF THE MAN IN THE MIDDLE, WHICH IN NEW YORK CITY MEANS THE JEW.

NOW, WE COME TO THE OTHER SIDE OF THE COIN. TO THOSE OF YOU WHO ARE SO ASSIMILATED OR SO NAIVE AS TO BELIEVE THAT THE JEW IS NOT IN THE MIDDLE, THAT IN THIS COUNTRY HE "HAS IT MADE" OR "HAS MADE IT" -- THUS BELIEVING THAT WE ARE PART OF THE CONTROLLING POWER STRUCTURE, PART OF THE "ESTABLISHMENT" (AS THE TIMES PUTS IT), OR THAT OUR INTERESTS ARE IDENTICAL TO IT -- I WOULD SAY THAT YOU HAVE GROSSLY MISINTERPRETED AMERICAN HISTORY AND THE GROUP STRUCTURE OF AMERICAN SOCIETY.

THE JEW DOES HAVE IT MADE IN THIS COUNTRY TO A CERTAIN EXTENT. POLITICALLY, HE'S NOT A SECOND-CLASS CITIZEN; HIS VOTES ARE COUNTED, HE HAS A FAIR CHANCE TO HOLD PUBLIC OFFICE, AND THE COURT STRUCTURE EVEN IN THE SOUTH, IS NOT RIGGED AGAINST HIM. ECONOMICALLY, THE JEW IS FREE TO FUNCTION WITHIN THE VERY BROAD MIDDLE AREA OF THE ECONOMIC STRUCTURE, AND HE HAS PROSPERED. SOCIALLY, ALTHOUGH STILL SUBJECT TO EXCLUSION FROM CERTAIN PRESTIGIOUS CLUBS, THE JEW HAS MANAGED TO HAVE ELIMINATED THE MORE OVERT SIGNS OF PUBLIC DISCRIMINATION. IT'S PROBABLY BEEN TWENTY YEARS OR MORE SINCE THE LAST SIGN WHICH SAID, "NO JEWS OR DOGS ALLOWED" HAS BEEN TAKEN DOWN. AND, OF COURSE, WE'VE ACCUMULATED SUFFICIENT WEALTH TO BUILD OUR OWN HOTELS AND CLUBS. IN ADDITION, WE ARE BEGINNING TO CONSTITUTE SOMETHING OF AN INTELLECTUAL ELITE.

BUT ALL THIS IS NOT TO SAY THAT THE JEW "HAS MADE IT" ALL THE WAY INTO THE POWER STRUCTURE. ON THE CONTRARY, THE WASP COMMUNITY MAINTAINS EFFECTIVE CONTROL OVER THE REAL INDUSTRIAL, POLITICAL AND MILITARY POWER OF AMERICA; AND THIS IS THE WAY IT'S BEEN SINCE THE FOUNDING OF OUR COUNTRY. THE JEW, LIKE THE NEGRO, AND EVEN THE CATHOLIC, (WITH SOME NOTABLE EXCEPTIONS) HAS BEEN EFFECTIVELY EXCLUDED FROM PARTICIPATION IN THE DECISION-MAKING PROCESSES OF EVERY MAJOR CENTER OF AMERICAN POWER. WEALTH, EVEN ENORMOUS WEALTH, HAS NOT BROUGHT WITH IT REAL POWER. THE ONLY JEWS WHO HAVE "MADE IT" ARE THOSE WHO HAVE INTERMARRIED INTO SOCIETY AND PAID THE PRICE OF COMPLETELY SURRENDERING THEIR IDENTITY AS JEWS. IT SHOULDN'T BE ANY NEWS TO YOU TO LEARN THAT THE CENTER OF AMERICAN POWER IN THE 20TH CENTURY LIES IN THE GREAT INDUSTRIAL CORPORATIONS. WITHIN THESE CORPORATIONS, THERE IS AN UNWRITTEN RULE OF DEMARCATION; TALENTED JEWS AND OTHERS MAY BE HIRED IN THE RESEARCH AND SALES DIVISIONS AND THEY MAY BE EMPLOYED IN PERIPHERAL POSITIONS AS ATTORNEYS, ACCOUNTANTS,

ETC. BUT RARE INDEED IS THE JEW FOUND IN A MAINLINE MANAGEMENT POSITION, IN THE EXECUTIVE SUITE WHERE POLICY DECISIONS ARE MADE. IRONICALLY, EVEN IN CORPORATIONS FOUNDED BY JEWS, IF THEY BECOME LARGE ENOUGH AND POWERFUL ENOUGH, MANAGEMENT PASSES TO THE WASP WITHIN TWO GENERATIONS. I'VE BEEN TOLD THAT THIS WILL HAPPEN TO RCA, EVEN THOUGH SARNOFF IS A JEW. SOCIAL EXCLUSION FROM CLUBS ISN'T AS UNIMPORTANT AS I MADE IT SOUND. THE WASP COUNTRY CLUB AND THE EXECUTIVE SUITE ARE ONE AND THE SAME.

POLITICALLY, EVEN THOUGH JEWS HAVE ATTAINED HIGH OFFICE, AND THIS MAKES US FEEL GOOD, THESE POSITIONS HAVE NOT BEEN POSITIONS OF REAL POWER. 1. AMBASSADOR ARTHUR GOLDBERG IS A CASE IN POINT.

A. CONNED INTO JOB ON GROUNDS THAT HE WOULD HAVE REAL INFLUENCE.

B. RESIGNED IN DISAPPOINTMENT,

2. JAVITS POSSESSES NO POWER.
3. THE MAYOR OF NEW YORK (A JEWISH CITY) HAS NEVER BEEN A JEW -- OUR STUPIDITY...
4. ABE FORTAS, AS YOU NOTICE, IS HAVING HIS HARD KNOCKS.

WHEN A JEW, A JEWISH JEW, IS APPOINTED SECRETARY OF DEFENSE WITH THE POWER TO GIVE OUT TENS OF BILLIONS IN CONTRACTS TO THE GREAT INDUSTRIAL CORPORATIONS, THEN I'LL CHANGE MY MIND AND SAY THAT THE JEW HAS MADE IT.

(EVEN IN THE UNIVERSITIES -- NOW HERE'S A PLACE WHERE YOU'D THINK JEWS WOULD BE A PART OF THE ESTABLISHMENT, THERE BEING SO MANY JEWISH STUDENTS AND PROFESSORS -- BUT EVEN HERE THE PATTERN HOLDS TRUE. JEWS MAY BE CONSUMERS OF EDUCATION, AS ARE THE STUDENTS, AND THEY MAY BE THE SALESMEN IN EDUCATION, AS ARE THE PROFESSORS, BUT THEY ARE NOT THE MANAGERS OF THE UNIVERSITY ESTABLISHMENT. LOOK AT THE LIST OF DEANS, VICE-PRESIDENTS AND PRESIDENTS AND AT THE BOARD OF TRUSTEES. EXCEPT FOR SUCH PLACES AS BRANDEIS AND THE HUC-JIR, TO FIND A JEW IS LIKE FINDING A NEEDLE IN A HAYSTACK. I BELIEVE THAT THE FIRST JEWISH PRESIDENT OF A NON-JEWISH PUBLIC OR PRIVATE UNIVERSITY WAS JUST APPOINTED WITHIN THE PAST YEAR. THIS IS GREAT, BUT THERE ARE OVER 2000 SUCH PRESIDENTS, AND STATISTICALLY (BASED UPON NUMBERS AND TALENT), THERE WOULD NORMALLY BE SOME 200 JEWISH PRESIDENTS.

1. ROLE OF THE STUDENT REBELS NOT AS NEGATIVE AS YOU WOULD SUSPECT.

SOCIALLY, THE PATTERN ALSO HOLDS. THE JEWISH FACULTY MEMBER AND THE WASP ADMINISTRATION OFFICIAL ARE NOT PART OF THE SAME SOCIAL GROUPING -- AND THIS ISN'T ACCIDENTAL. THE CORPORATION PRESIDENT, THE UNIVERSITY PRESIDENT, THE HEAD OF A GREAT FOUNDATION, RANKING POLITICAL FIGURES, ALL THOSE WHO MAKE UP THE TRUE POWER ELITE OF THIS COUNTRY ARE COMPOSED ALMOST EXCLUSIVELY OF NATIVE-BORN WASPS.)

SO, I COME TO MY SECOND CONCLUSION. THE JEW MAY BE TIED TO THE ESTABLISHMENT, AND HE MAY SERVE THE POWER STRUCTURE AT GOOD PAY (AS IN 10TH AND 11TH CENTURY SPAIN), BUT HE IS NOT IN THE POWER STRUCTURE NOR OF IT. AND HIS INFLUENCE OVER IT IS LIMITED INDEED. THE JEW IS NOT BLACK, HE IS NOT WHITE (ALTHOUGH SOME DELUDE THEMSELVES INTO SO THINKING), HE IS A JEW -- WITH HIS OWN SLOT IN THE SOCIETY AND WITH HIS OWN INTERESTS AT STAKE. THIS WAS MADE CLEAR TO ME WHEN I WAS A FRESHMAN IN COLLEGE. ON CAMPUS, THE FRATERNITY SYSTEM WAS AND STILL IS A MICROCOSM OF THE DOMINANT WASP SYSTEM OF SOCIAL EXCLUSION, A PRELUDE TO THE COUNTRY CLUB SYSTEM. (THE FRATERNITY HOUSES WERE DIVIDED INTO THE "WHITE" (MEANING GENTILE) HOUSES, THE SINGLE BLACK NEGRO HOUSE, AND THE JEWISH HOUSES. AND LITTLE HAS CHANGED IN TWENTY YEARS. OH, YES, A JEW MAY NOW JOIN A "WHITE" HOUSE, THE LEGAL BARS ARE DOWN. BUT JUST AS WHEN A JEW INTERMARRIES INTO SOCIETY, HE MUST EXCHANGE HIS JEWISHNESS FOR A MEASURE OF ACCEPTANCE -- SO THE JEWISH STUDENT WHO JOINS A PREDOMINANTLY GENTILE HOUSE MUST SACRIFICE A SIGNIFICANT ELEMENT OF HIS JEWISH IDENTITY IN ORDER TO FEEL COMFORTABLE. THIS IS THE PRICE, A VERY HIGH PRICE.

PART II. NOW, WHAT DOES ALL OF THIS MEAN, TO YOU AND TO ME AND TO ALL OF US SITTING HERE? IT MEANS JUST THIS -- IN 1968 AND FOR SOME YEARS TO COME, THE AMERICAN JEW MAY BE POTENTIALLY LESS SECURE THAN THE NEGRO. THIS MAY BE DIFFICULT FOR YOU TO ACCEPT. JEWS CONSTITUTE A HIGHLY VISIBLE MINORITY NEAR THE TOP (BUT NOT AT THE TOP) OF THE ECONOMIC LADDER -- A HIGHLY VISIBLE MINORITY WITHOUT REAL POWER. AS SUCH, WE ARE BOUND TO AROUSE ENVY; WE ARE NOT MUCH LOVED. EVEN MORE CRITICALLY, UNDER CERTAIN CONDITIONS OF PRESSURE AND TENSION IN THE SOCIETY, IN SITUATIONS OF VIOLENCE AND THREAT OF VIOLENCE, WE CAN BE EASILY DISPLACED.

THIS HAS HAPPENED ELSEWHERE ALL THROUGH THE CENTURIES.
IT CAN HAPPEN HERE AND IT HAS ALREADY BEGUN TO HAPPEN
HERE.

THE WHOLE NEW YORK CITY PUBLIC SCHOOL CRISIS IS A DANGEROUS CASE IN POINT. WHAT WAS ONCE A DISPUTE INVOLVING 300 TEACHERS IN OCEAN HILL - BROWNSVILLE NOW INVOLVES FEWER THAN 100; WHAT WAS ONCE 18 OR 20 TEACHERS BROUGHT UP ON CHARGES AND FOUND INNOCENT, NOW ONLY CONCERNS 9 OR 10. ALL THE OTHERS HAVE REQUESTED TRANSFERS. THOSE SO-CALLED VOLUNTARY TRANSFERS ARE "VOLUNTARY" ONLY IN A TECHNICAL SENSE. THEY WERE MADE OUT OF FEAR - FEAR OF PHYSICAL ABUSE AND VIOLENCE, FEAR OF PSYCHOLOGICAL INTIMIDATION. WITNESS THE RECEPTION THE TEACHERS RECEIVED, THE ONES WHO HAD THE COURAGE TO RETURN TO OCEAN HILL - BROWNSVILLE DURING THE TWO DAYS WHEN THE STRIKE WAS CALLED OFF. IT WAS A HARROWING, PSYCHOLOGICAL EXPERIENCE. AND IT ISN'T ALL BLUFF, BECAUSE THERE HAVE BEEN INNUMERABLE INSTANCES OF ACTUAL ATTACKS UPON TEACHERS AND SUPERVISORS, SOMETIMES ACCOMPANIED BY ANTI-SEMITIC EPITHETS.

ONE STORY INVOLVES A PRINCIPAL NEWLY ASSIGNED TO A SCHOOL, WHO FOUND A STRANGER SITTING AT HIS DESK ON THE FIRST DAY OF THE TERM. THE STRANGER SAID: "GET LOST! WE DON'T WANT YOU HERE!" THE PRINCIPAL ORDERED HIM OUT AND THE STRANGER LEFT. THE NEXT DAY, SIX BURLY MEN SHOWED UP, PICKED UP THE PRINCIPAL DODILY, CARRIED HIM OUT, AND DEPOSITED HIM ON THE CURB. HE "ASKED" FOR RE-ASSIGNMENT.

I HAVE A FEELING THAT NO MATTER WHAT KIND OF AN AGREEMENT AL SHANKER CAN WORK OUT IN THIS CRISIS, THE NET RESULT WILL BE 300 TEACHERS DISPLACED, AND A GROWING LIST OF SUPERVISORS LOOKING FOR OTHER POSITIONS.

OH, YES, I DON'T BELIEVE THAT I HAVE TO MENTION THAT THE OVERWHELMING MAJORITY OF THESE TEACHERS AND SUPERVISORS ARE JEWISH.

OH, PERHAPS SOME OF YOU FEEL THAT THIS ISN'T A JEWISH PROBLEM, THAT IT'S SIMPLY A COINCIDENCE THAT SO MANY OF THE WHITE PEOPLE INVOLVED HAPPEN TO BE JEWS. BUT IF THIS CRISIS INVOLVING SO MANY JEWS IS A COINCIDENCE, THEN ALL OF THE STRUCTURES AND PATTERNS WHICH GROW OUT OF A EUROPEAN, AMERICAN AND JEWISH HISTORY ARE ALSO MATTERS OF COINCIDENCE. ONLY A PERSON WHO IS RASH OR BLIND IGNORES HISTORY.

MORE ON THIS MATTER OF VIOLENCE AND THREAT OF VIOLENCE: THE AMERICAN JEW IS AT A DECIDED DISADVANTAGE BECAUSE HE LACKS THE DISRUPTIVE POWER WHICH MAKES A MEASURE OF VIOLENCE A REAL OPTION FOR THE NEGRO. AMERICAN JEWS ARE BY TRAINING AND DISPOSITION INCAPABLE OF UTILIZING VIOLENCE TO GAIN A SOCIAL OBJECTIVE. AT LEAST, THAT'S BEEN OUR EXPERIENCE UP TO NOW. THE BLACK MAN, ON THE OTHER HAND, HAS LEARNED THE HARD WAY FROM HIS WHITE CHRISTIAN MASTER, THAT HE HAS GREAT POWER TO DISRUPT THE NORMAL FUNCTIONING OF ANY CITY. IF HE UTILIZES THIS CAPACITY INTELLIGENTLY - AS HE HAS SO FAR BEEN DOING IN NEW YORK CITY, IF NOT ELSEWHERE - HE CAN EXTRACT IMPORTANT CONCESSIONS FROM THE WHITE POWER STRUCTURE. OF COURSE, THE DANGER OF SUCH A STRATEGY IS THAT OVEREMPLOYMENT WILL LEAD TO REPRESSIVE COUNTER-MEASURES.

THIS MAKES THE AMERICAN JEW AN ESPECIALLY ATTRACTIVE TARGET FOR BLACK VIOLENCE. DESPITE ALL THE VAUNTED JEWISH INTELLECT, IT IS THE NEGRO WHO HAS BEGUN TO UNDERSTAND THE POWER REALITIES OF AMERICAN SOCIETY. WE ARE STILL BADES-IN-THE-WOODS IN THIS AREA. THEY UNDERSTAND THAT IF THE VIOLENCE IS COMMITTED AGAINST JEWS, ESPECIALLY WITHIN THE GHETTO, IT WILL NOT BE REGARDED AS SERIOUSLY BY WHITE CHRISTIANS AS VIOLENCE DONE TO GENTILES OUTSIDE THE GHETTO. FOR EXAMPLE, OVER THE PAST YEARS, IN A NUMBER OF GHETTO RIOTS IN SEVERAL CITIES, THE POLICE WERE SINGULARLY INDIFFERENT TO THE LOOTING OF KNOWN JEWISH ESTABLISHMENTS.

THE POLICE, WHO ARE ALWAYS CONTROLLED BY THE TRUE POWER STRUCTURE SIMPLY STOOD BY. IT'S THE SAME WITH A JEWISH TEACHER OR SUPERVISOR. THREATS OR ATTACKS UPON THEM JUST DO NOT SEEM TO GENERATE TOO MUCH EXCITEMENT AT CITY HALL. OF COURSE, I KNOW THAT THESE THREATS AND ATTACKS ALSO INVOLVE THE MINORITY OF NON-JEWISH IRISH AND ITALIAN, ETC., TEACHERS AND PRINCIPALS. NOW, THAT'S AN HISTORICAL ACCIDENT! IT'S THEIR BAD LUCK TO BE IN A JEWISH PROFESSION AT A TIME AND PLACE WHEN THE JEW IS CAUGHT AS THE MAN IN THE MIDDLE OF A BITTER CONFLICT.

THIS FUNDAMENTAL USE OF THE JEW - WHETHER IT BE HIS PERSON, HIS PROPERTY OR HIS JOB - AS A SURROGATE, AS A SUBSTITUTE TARGET IS A VERY OLD PHENOMENON.

1. POLAND IN THE 17TH CENTURY - NOBILITY DEFLECTS THE MOD TOWARDS THE JEW.
2. FRANCE IN THE 19TH CENTURY - DREYFUS
3. GERMANY IN THE 20'S AND 30'S
4. RUSSIA - ALWAYS
5. UNITED STATES - NOT IMMUNE.

THE JEW HAS ALWAYS BEEN THE SCAPEGOAT FOR THE ILLS OF WESTERN SOCIETY - THE SINGLE NOTABLE EXCEPTION BEING THE STATE OF ISRAEL. ISRAEL HAS NOT PERMITTED ITSELF TO BE ANYONE'S SCAPEGOAT - BE IT THE ARABS', RUSSIA'S OR AMERICA'S.

RABBI RICHARD RUDENSTEIN, HILLEL DIRECTOR AT THE UNIVERSITY OF PITTSBURGH, STATED SIX MONTHS AGO THAT "THE JEWS ARE THE EASIEST AND MOST CONVENIENT WHITE GROUP TO SACRIFICE BEFORE THE PRESSURE OF BLACK POWER TAKE OVER." HE ADDED FURTHER THAT "THE NON-JEWISH WHITE COMMUNITY HAS MORE TO GAIN BY SATISFYING THE NEGRO RATHER THAN JEWISH INTERESTS WHERE THEY CONFLICT." WHAT RABBI RUDENSTEIN IS SAYING IS THAT ALTHOUGH THE NEGRO IS AT THE BOTTOM OF THE SOCIAL STRUCTURE AND THE JEW IS NEAR THE TOP, THE NEGRO POSSESSES MORE CLOUT, MORE REAL POWER.

IN A SHOWDOWN, WHEN ALL ATTEMPTS TO AVOID A CONFRONTATION HAVE BEEN MADE AND HAVE FAILED, IT IS THE JEW WHO WILL BE ASKED OR FORCED TO GIVE WAY.

THE MAN WHO UNDERSTANDS THIS GUT REALITY MORE THAN ANYONE ELSE, INCLUDING AL SHANKER, WHO'S NO ONE'S FOOL AND INCLUDING RODDY MCCOY, WHOSE POLITICAL EXPERTISE DESERVES ADMIRATION - THAT MAN IS MR. WASP HIMSELF, THE PUBLIC REPRESENTATIVE OF THE POWER STRUCTURE IN OUR CITY, MAYOR JOHN V. LINDSAY. I'VE SUSPECTED THIS FOR SOME WEEKS, BUT THE PROOF WAS BROUGHT HOME TO ME WITH GREAT CLARITY WHEN I READ THAT LAST MONDAY, MAYOR LINDSAY CALLED IN FIVE JEWISH ORGANIZATIONS FOR A CONFERENCE - THE NYBR, THE AMERICAN JEWISH COMMITTEE, THE AMERICAN JEWISH CONGRESS, THE ANTI-DEFAMATION LEAGUE AND THE JEWISH LABOR COMMITTEE. WHY DID THE MAYOR CALL IN THESE JEWISH ORGANIZATIONS? I'LL TELL YOU WHY. HE WANTED THEM AS JEWISH ORGANIZATIONS, TO PUT PRESSURE ON ALBERT SHANKER, THE JEWISH PRESIDENT OF THE UFT, TO PUT PRESSURE ON HIM TO YIELD. THE MAYOR INSISTED THAT IT WAS THEIR DUTY TO DO SO IN ANY WAY THEY SAW FIT. FURTHERMORE, ACCORDING TO THE REPORT, THE MAYOR WAS VERY CRUDE AND ARBITRARY. HE POUNDED THE TABLE AND USED THE KIND OF LANGUAGE THAT THE JEWISH REPRESENTATIVE CONSIDERED INSULTING. HE CUT SHORT ANY DISCUSSION OF HIS OWN INADEQUACIES, WHEN AN ATTEMPT WAS MADE TO POINT OUT TO HIM THAT HE HAD NOT BEEN FORTHRIGHT IN DENOUNCING ANTI-SEMITISM OR BLACK RACISM. ONE OF THE REPRESENTATIVES TOLD THE REPORTER THAT THE MAYOR'S PRESENTATION WAS ONE-SIDED AND SEEMED TO INDICATE THAT THE MAYOR WAS TRYING TO MAKE MR. SHANKER A SCAPE-GOAT.

PLEASE DON'T MISUNDERSTAND ME. I DON'T BELIEVE THAT MAYOR LINDSAY IS PERSONALLY ANTI-SEMITIC. MANY OF HIS BEST FRIENDS ARE JEWS. I MEAN THAT SERIOUSLY. HE'S APPOINTED MANY JEWS TO PUBLIC OFFICE AND TO HIS PERSONAL STAFF - PERHAPS MORE THAN WOULD NORMALLY BE THE CASE. BUT THE MAYOR IS PART OF THE POWER STRUCTURE, AND HE'S DESPERATE. HE CAN'T MOVE AGAINST OCEAN HILL-BROWNSVILLE BECAUSE HE'S AFRAID THAT THERE WILL BE A RIOT. ALSO, HE IS IN TACIT ALLIANCE WITH THEM - UPPER AND LOWER CLASSES.

SO, HE'S LOOKING FOR AN "AZAZ'EL", A SCAPE-GOAT WITH WHICH TO "SHLUG KAPORES", TO MAKE ATONEMENT FOR THE SINS OF HIS OWN CLASS. AND LO AND BEHOLD, LOOK WHO'S SO CONVENIENTLY AT HAND - THE JEW, AL SHANKER, AND HIS PREDOMINANTLY JEWISH UNION!

WHAT AN IRONIC SITUATION. HERE IN A HEAVILY JEWISH CITY (WE'RE STILL THE LARGEST SINGLE ETHNIC GROUP), WE HAVE A WASP MAYOR, ELECTED BY JEWS, WHO WILL SELL OUT THE JEWS, IF HE CAN. AND FURTHERMORE, HE CALLS IN FIVE JEWISH ORGANIZATIONS TO EASE THE KNIFE INTO THE JEWISH PRESIDENT SHANKER'S BACK. IT'S SO BEAUTIFUL, I COULD CRY. IT'S SO TRAGIC BECAUSE IT'S THE CLASSIC STRATEGY USED BY THE RULING CLASS AGAINST THE JEWS. BUT, FORTUNATELY, WE DO LIVE IN THE UNITED STATES OF AMERICA AND NOT IN MEDIEVAL EUROPE. - THE JEWISH REPRESENTATIVES DEPLORED MAYOR LINDSAY'S UNDISGUISED POSITION THAT THEY COULD CONTROL MR. SHANKER BECAUSE HE'S A JEW - AND THEY REFUSED TO COOPERATE, EXCEPT FOR THE AMERICAN JEWISH COMMITTEE.

IS THERE ANYONE LEFT IN THIS SANCTUARY WHO STILL BELIEVES THAT THIS CONFLICT IS ONLY A LABOR DISPUTE BETWEEN A LOCAL COMMUNITY WHICH DESIRES FULL CONTROL OVER ITS EDUCATIONAL PERSONNEL AND A LABOR UNION WHICH DESIRES JOB PROTECTION FOR ITS MEMBERS? IT IS A LABOR DISPUTE, BUT IT'S MUCH MORE. IS THERE ANYONE LEFT WHO BELIEVES THAT THIS IS PRIMARILY A RACIAL CONFLICT BETWEEN BLACK AND WHITE WITH THE JEW INVOLVED ONLY PERIPHERALLY? IT IS A RACIAL CONFLICT BUT THE JEW AS A JEW IS DEEPLY INVOLVED. I'VE PLACED MY ANALYSIS AND THE EVIDENCE BEFORE YOU - AND ONLY PART OF THE EVIDENCE. I HAVEN'T EVEN BOTHERED TO DISCUSS THE NEW BLACK ANTI-SEMITISM OR THE HOSTILITY OF THE MILITANT BLACK TOWARDS THE STATE OF ISRAEL. KEEP MY ANALYSIS IN THE FRONT OF YOUR MIND, ADD NEW EVIDENCE AS THE COMING WEEKS AND MONTHS UNFOLD, AND THEN, DECIDE.

PART III

NOW I COME TO "TACHLIS" - WHAT CAN WE DO ABOUT THIS DIFFICULT AND DANGEROUS SITUATION? WHAT SHOULD OUR AIM AND PURPOSE BE? IF I WERE A BLACK MAN, MY PURPOSE WOULD BE TO CONTINUE THE FIGHT FOR A DECENT AND JUST PLACE IN THE SOCIETY - AND I WOULD USE WHATEVER WEAPONS WERE AVAILABLE TO ME. IF I WERE A WHITE MAN, HOLDING REAL POWER, I WOULD USE MY POWER TO CONTROL BUT NOT TO SUPPRESS THE BLACK REVOLUTION, TO CONTROL IT IN A MANNER THAT WOULD RESULT IN THE LEAST DISORDER AND GREATEST BENEFIT FOR ALL. BUT I'M A JEW. WHAT SHOULD MY AIM BE? THE ANSWER IS THE OLD JEWISH ANSWER - SURVIVAL - SURVIVAL PHYSICALLY, ECONOMICALLY, PROFESSIONALLY.

IF YOU'RE A RETAIL BUSINESS MAN IN THE BLACK GHETTO, YOU'RE IN THE MOST VULNERABLE POSITION OF ALL. YOU'RE PLAYING RUSSIAN ROULETTE WITH WHETHER OR NOT THERE WILL BE A RIOT IN YOUR NEIGHBORHOOD IN ANY GIVEN YEAR. YOU MAY GET AWAY WITH IT; YOU MAY NOT. I WOULD SUGGEST THAT YOU TRY TO ACCUMULATE SUFFICIENT FINANCIAL RESERVES SO THAT YOU CAN MOVE OR RETIRE ON SHORT NOTICE. IN ANY EVENT, DO NOT ENCOURAGE YOUR SON TO TAKE OVER YOUR GHETTO STORE. IF THE BLACK REBELLION GETS WORSE, HE'LL BE MUCH BETTER OFF WORKING FOR A.T.T. OR I.B.M.

IF YOU'RE A NEW YORK CITY PUBLIC SCHOOL TEACHER, PRINCIPAL OR SUPERVISOR (AND THERE ARE MANY SITTING HERE), THE SITUATION IS MORE COMPLEX. IN MOST CASES, YOU HAVE MUCH TOO MUCH INVESTED TO SIMPLY RUN, NOT TO SPEAK OF THE LOSS OF DIGNITY AND SELF-ESTEEM WHICH SURRENDER WOULD ENTAIL. SECOND, YOU'RE NOT REALLY IN A WEAK POSITION. YOU CONSTITUTE A SUBSTANTIAL MAJORITY OF THE EDUCATIONAL PERSONNEL IN THE LARGEST PUBLIC SCHOOL SYSTEM IN THE COUNTRY. AND YOU'RE WELL ORGANIZED INTO A GIANT UNION LOCAL AND ALLIED SUPERVISORY ASSOCIATIONS. THERE IS GREAT STRENGTH IN THIS UNITY. YOUR CAPACITY TO DISRUPT IS QUITE SUBSTANTIAL AS IS EVIDENCED BY THE SUCCESS OF THE STRIKE. IN THIS YOU RANK WITH THE LARGER INDUSTRIAL UNIONS. YOU CAN'T BE IGNORED; YOU MUST BE LISTENED TO. YOU CAN'T BE CRUSHED UNLESS YOU PERMIT YOURSELVES TO BE. IN FACT, YOU POSSESS POWER, NOT ULTIMATE POWER, AS DOES THE WASP STRUCTURE, BUT POWER NEVERTHELESS. YOU ARE THE ONLY REAL ORGANIZED CENTER OF JEWISH POWER IN THE CITY OR COUNTRY.

SO MY SUGGESTION TO YOU IS TO USE YOUR POWER. CONTINUE DOING WHAT YOU HAVE BEEN DOING. WHERE POSSIBLE, BARGAIN AND NEGOTIATE. AVOID A DIRECT CONFRONTATION ON RACIAL AND RELIGIOUS GROUNDS FOR AS LONG AS YOU CAN. EVEN RHODY MCCOY RECOGNIZES THAT A DIRECT CONFRONTATION WITH THE JEWISH COMMUNITY WOULD BE DISASTROUS FOR ALL. I NOTICE THAT HE'S MADE IT A POINT TO CLOSE HIS SCHOOLS FOR ROSH HASHANAH, AND HE'S DISTRIBUTED A MIMEOGRAPHED LESSON ON ROSH HASHANAH TO ALL THE STUDENTS. IT'S BEST THAT THE LANGUAGE EMPLOYED BE THAT OF A LABOR AND POLITICAL DISPUTE. THE LANGUAGE OF ETHNIC CONFLICT IS VICIOUS AND UGLY. SOLICIT THE SUPPORT OF ANYONE AND EVERYONE WHO CAN HELP - OTHER LABOR UNIONS, PARENTS' ASSOCIATIONS, NON-JEWISH GROUPS. NEGRO GROUPS THAT HAVE A STAKE IN THE SOCIETY SUCH AS THE A. PHILIP RANDOLPH INSTITUTE. DON'T HESITATE TO USE EVERY LEVER OF POWER THAT YOU POSSESS AND CREATE NEW ONES. BUT IF THERE HAS TO BE A REAL SHOWDOWN, DON'T BE AFRAID TO APPEAL FOR FULL SUPPORT TO THE ENTIRE JEWISH COMMUNITY. THEY WILL RALLY BEHIND YOU AS WORLD JEWRY RALLIED BEHIND ISRAEL. IN SHORT; STAND UP AND FIGHT. BE ISRAELIS! IF ATTACKED, DEFEND YOURSELVES. DON'T PERMIT YOURSELVES TO BE SOLD OUT BY THE UPPER CLASS POWER STRUCTURE. FORCE THEM, FORCE LINDSAY, ALLEN AND ROCKEFELLER TO EFFECT A JUST AGREEMENT BETWEEN YOU AND THE BLACK COMMUNITY. THEY HAVE THE POWER, FINANCIAL AND OTHERWISE - FORCE THEM TO USE IT.

IT MAY BE, AS ONE NEGRO AUTHOR PUT IT, THAT BLACK POWER IS NOTHING MORE AND NOTHING LESS THAN NEGRO ZIONISM. THERE IS SOME TRUTH TO THIS CLAIM - BUT THAT DOESN'T MEAN THAT WE HAVE TO BE THE ARABS.

AMEN.

BOARD OF EDUCATION OF THE CITY OF NEW YORK
OFFICE OF THE SUPERINTENDENT OF DISTRICT 6
500 WEST 138TH STREET, NEW YORK, N.Y. 10031

MRS. ADELE W. TIMPSON
Acting District Superintendent

AU3-6700
October 17, 1968

COMMUNITY PLANNING PROGRAM
FOR INTERMEDIATE SCHOOL 10

AND

THE FREDERICK DOUGLASS J.H.S. 139-M

ATTENDANCE

Mr. Irving Anthony
Mrs. Doretha Bahadur
Mrs. Bernice Bolar
Mrs. Dorothy Bolden
Mr. Serge Camille
Mr. William Chambers
Mr. Ed Clark
Miss Lovelia Cobbs
Mrs. Thelma Cooper
Dr. John Corbit
Mr. Fred Cuttitta
Mrs. Elnora Dennis
Mr. Robert Duck
Mrs. Juanita Duval
Mrs. Lucille Bulger
Mrs. Aloncita Flood
Mrs. Louise Gaither
Rabbi Jacob Goldberg
Dr. E. J. Haas
Mrs. Charlotte Hayman
Mr. C. Hazzard
Mrs. Rosalie Jenkins
Dr. S. King
Mrs. Dorothea Lanhorn
Dr. Roderick Loney
Mr. John O. Lutten
Dr. Thomas Matthew
Mrs. Matilda McKins

Mrs. Katherine Nicholson
Mrs. Ora Mobley
Mrs. Thelma Moore
Mrs. Rosalind Paschkes
Mrs. Johnetta Phillips
Mr. Ralph Poynter
Queen Mother
Mrs. Carla Rector
Father Douglas Reid
Mrs. Claudette Richardson
Mr. William Roberts
Miss Vivian Rogers
Mrs. Edna Rust
Mrs. Lucille Sherwood
Mrs. Mary Smalls
Mr. Jerome Smith
Mrs. Noreen Clark Smith
Mr. Andrew Thrash
Mrs. Adele Timpson
Mr. Frank Verley
Mrs. Leola Ware
Mrs. Sharon Wilson
Mrs. Clara Wright
Mrs. Anna Wyatt
Miss Paula Zagan
Mrs. Janet Zobel

Minutes of Meeting

October 3, 1968

1. The meeting was called to order.
2. The minutes of the previous meeting were read.
 - A. Mrs. Noreen Clark Smith noted that the Committee had also voted for the reinstatement of Mr. Ralph Poynter.
 - B. The minutes were accepted as corrected.
3. Dr. Roderick Loney informed the Committee that he had recently seen Mr. Rhody McCoy. He advised that Black Labor was strongly supporting the Oceanhill-Brownsville Complex.
 - A. He suggested that we as a Committee should send a telegram of support to Mr. McCoy.
4. Mrs. Anna Wyatt asked if any special money had been allocated to the I.S. 10 Committee.
 - A. Dr. Loney stated that a written request had been sent to the Board of Education, but to date we have received no response.
5. Mr. Fred Cuttitta stated that he wished to have the Committee's approval for the renovation plans for J-139.
 - A. Dr. Loney and Mrs. Juanita Duval pointed out that a proposal and blueprints have been forwarded to the Board.
6. Dr. Loney then stated that he has a document which had been prepared by an Advisory Committee to the Board to study decentralization. The Committee viewed the situation from July 1, 1967 until June 30, 1968. He referred to the following recommendations of this Committee.
 - A. A plan should be made for public election of a Local School Board, that body should not be an appointed one.
 - B. The Board of Education should delegate the following rights, duties and responsibilities to the Local School Board.
 1. A duly elected Local School Board can hire and fire a District Superintendent.
 2. They should have the right to approve all appointments of the professional staff upon the recommendation of the District Superintendent.
 3. The right to consult with the District Superintendent on every tenure appointment provided there is appropriate appeal mechanism for the professional staff. Such a decision will not bar appointment elsewhere in the system.
 4. They should be responsible for visiting schools in the district.
 5. They should give approval of the budget within allocations established by the Board of Education. (Dr. Loney noted that we may want to change this.)
 6. The right to approve the curriculum within standards set by the Board and the State Education Department.
7. Dr. Loney stated that our Local School Board consists of people

who have been appointed by the Central Board. A screening panel is convened by the District Superintendent. This panel, which is not representative of the entire community, then has the opportunity to look at the applications of a few people and they therefore make a decision on only a few people. These recommendations are sent to the Board of Education and the Board then picks those people whom they feel they want to appoint. The Local School Board as presently constituted is an arm of the Board of Education.

8. Dr. Loney said that this Local School Board contrary to the wishes of the community, reappointed Dr. Sidney Rosenberg by a slim margin as District Superintendent of the district.

- A. It was noted that only four of nine members had voted for Dr. Rosenberg. It would have to be five members to be a majority, the Chairman said he would rescind this.
- B. Community groups have been pressing the chairman to hold public meetings so that the community can know what are the new delegated powers and how the Local Board plans to use them. It would present the community with opportunity to raise questions about appointments that are being made without their knowledge. To date, the Chairman has refused to hold a public meeting.
- C. Since no public meetings were held, Dr. Loney called Dr. Donovan's office to advise of same and also that the community is tired of this Local School Board.

1. Dr. Donovan said that in the future they plan to hold elections for Local School Board members. However, Dr. Loney pointed out that he did not feel that the community could wait any longer.

- D. Dr. Loney questioned whether a body of people appointed by the Board of Education, who do not properly represent the community, can continue to function on our behalf while we do nothing.

9. Mrs. Duval read from a directive that went out to the Local School Board regarding the selection of District Superintendents and Unit Administrators for the period ending June 30, 1969.

- A. "The appointment of a District Superintendent and Unit Administrator shall require the affirmative votes of a majority of the total membership of the Local School Board and at a public meeting on at least four days notice.

1. Resolve that each Local School Board should notify an incumbent District or Unit Administrator in writing not later than September 15, 1968, whether or not it intends to continue his employment and affirm such action by a majority vote of the total membership of the Local School Board at a public meeting on at least four days notice."

- B. Mrs. Lovelia Cobb stated that a recent meeting at Salem Methodist Church, Mr. Josey advised that he had been instructed as of September 12, 1968, that they had to select an Acting District Superintendent. Mrs. Cobb advised that we now hear that October 4, 1968 is the new extension date. She felt that the Local School Board has misled and disrupted the community.

1. She stated that the Local School Board should be relieved of their responsibilities and that this Committee should elect a District Superintendent.

- C. Mrs. Duval stated that according to the directive, the Local School Board shall designate as acting District Superintendent one of the principals of the district. Mr. Josey said if they did not hurry and select a superintendent, the Board would. Mrs. Duval contended that the directive did not state this.
 - ✓ D. Queen Mother stated that at a prior meeting, a community group had voted to do away with the present Local School Board.
 - E. Mrs. Bernice Bolar noted that the situation has not changed since the death of Dr. Martin Luther King. She also felt that the Committee should notify the press that the Local School Board does not exist in District 6.
 - F. Mrs. Doretha Bahadur said that since the deadline for the appointment of the District Superintendent is October 4, 1968, we should appoint some one now.
 - G. Mrs. Thelm Moore stated that she had personally heard the Acting Superintendent being congratulated last June. Further she said that she had seen the announcement of Mrs. Timpson's appointment in a published school paper.
10. Rabbi Goldberg of the Local School asked for the floor to explain what happened. However, the Chair thought it would be wiser if he spoke later.
- A. Mr. Frank Verly stated that he is a new member of the Local School Board. He stated that Mrs. Timpson could not have been assigned in June, as her appointment came after he was installed in September.
 - B. In response to Dr. Loney's inquiry, Mrs. Timpson stated that on September 3, 1968, she had received a telegram from the Local School Board requesting that she appear at the District Office. When she arrived she then was asked to participate in an interview. Dr. Rosenberg had taken a sabbatical for restoration of health. The Local School Board said that if this assignment was not made by the Fourth of September, it would be turned over to the Board and only under these circumstances did she agree to accept the acting position.
 - C. Mrs. Bahadur stated that on the Tenth of September, she visited P.S. 100. At that time the Assistant Principal received a call from the Board of Education, to the effect that Mrs. Timpson would return to P.S. 100. He said we are getting another District Superintendent and Mrs. Timpson would return to P.S. 100.
 - D. Mrs. Duval requested that the Committee listen to Rabbi Goldberg.
 - 1. Rabbi Goldberg stated that a telegram was sent to Mrs. Timpson on September 3, 1968. The Local School Board interviewed three candidates for Acting Superintendent. He stated that the Local School Board felt that it was for the good of the community that Mrs. Timpson be chosen.
 - 2. In response to a question from the floor, Rabbi Goldberg stated that the other two candidates were Mrs. Lorraine Addelston and Mr. Fred Cuttitta.
11. The Local School Board minutes are to be requested.

12. Mrs. Verley then read from a directive he had in which it was stated that each Local School Board shall notify incumbents no later than September 15, 1968 about their appointment. Dr. Rosenberg wrote to the Local School Board on August 11, 1968 to notify them that because of reason of ill health it would be impossible for him to continue. Mr. Verley stated that the the Local Board was faced with the problem of not having a District Superintendent.

A. There seem to be a great deal of confusion abouts dates and it was noted that there are two directives.

13. Dr. Thomas Matthew, a parent and community person, as well as Executive Director of N E G R O , spoke. He felt it was not important that we document all that has been discussed at this moment but at a later time to substantiate the position and action that we undertake.

A. He pointed out that we have a deadline (Oct. 4, 1968) to appoint a new District Superintendent. From what he understands, the I.S. 10 Committee is the nearest representative of the spirit of the problems of the community.

B. He suggested that the Committee hold public elections and establish the proper mechanism for it.

C. He stated that he understand that this body has made a recommendation for an Acting Superintendent. He moved that that the Acting Superintendent be proposed now, passed upon, and then move on to inform the Board of Education today that we have an Acting Superintendent that the community has selected.

15. Dr. Matthew made the following motion; That the I.S. 10 Planning Committee as representative of a cross section of District 6 now be recognized, as the most representative body to speak for the Community at this time, and because of lack of representation of the current Local School Board, takes upon itself the responsibility to appoint Thirteen Community persons and an Acting Superintendent to be effective this day, to serve as a temporary Local School Board, pending Community elections.

In addition, we so move that the present Local School Board and Acting District Superintendent be suspended as of this date October 3, 1968.

A. This motion was seconded and unanimously carried by this body.

B. Mr. Ralph Poynter felt that the Local School Board should be encouraged to resign as well as the Acting District Superintendent to show that they are with the Community and present a picture of unity.

16. Dr. Loney asked for the appointment of a Temporary Local School Board.

A. In response to Miss Vivien Rogers inquiry, it was felt the criteria for residence in this district be waived for the Temporary Committee.

1. Queen Mother commented that we have been unfairly gerrymandered to divide strength.

8/23
8
223 W184

B. The Following Temporary School Board was appointed *dated*
by the general body.

1. Dr. Thomas Matthew
2. Mrs. Katherine Nicholson (alternate)
3. Mrs. Bernice Bolar
4. Mrs. Juanita Duval (alternate)
5. Mrs. Noreen Clark Smith
6. Mrs. Lucille Bulger (alternate)
7. Mrs. Ora Mobley
8. Dr. John Corbit
9. Dr. Frederick Loney ——— ✓
10. Mr. Robert Duck
11. Dr. Ruben Mora
12. Miss Vivian Rogers
13. Father Douglas Reid
14. Mrs. Clara Wright (alternate)
15. Mr. Andrew Thrash (alternate)
16. Queen Mother
17. Mrs. Doretha Bahadur
18. Mrs. Juana Lopez

17. Meeting was adjourned at 12: 50 P.M..

4/25 - PA reps

TS 10 - Local Planning Com.

*Account into effect?
elect Feb;*

*See Civic R 17/12/10
now enjoying more freedom now*

*is only teachers parents on Bd
others see 7 far pages.
General Diploma only 1 now in VN.*

*Be it resolved that D 6 begin to work
call for election
four & wide election
for Board.*

I can take over for

complacency

Nathan:

*School strike use dope, beat kids
free in street - public N+PR*

Citizens arrest:

crisis / D

*" emergency
for custodian 18 28*

10/17/68

Dear Bob:

It seems that I'm not the only one that is concerned.

Regards

[Handwritten signature]

BY STEWART ALSOP



THE WALLACE MAN

WITH WALLACE—You see him at every Wallace rally—a big, burly fellow who looks as though he drank his full share of beer at the local tavern on Saturday nights, and who shouts and cheers and stamps his feet when George Wallace denounces “the pointy-head pseudo-intellectuals who haven’t got enough sense to park a bicycle straight.” He is the Wallace man. Who is he, and why is he for Wallace?

Wallace says he is “the autoworker or the steelworker or the taxi driver,” and he is confident that the Wallace man is going to make him President, in 1972 if not in 1968. He just might be right.

The Wallace man himself, if you ask why he is for Wallace, is likely to mumble something about how Wallace “has some pretty good ideas.” Anti-Wallace-ites write him off as a simple racist. But if you take a statistical look at the Wallace man, you begin to see more complicated reasons why he is for Wallace. A main reason is that he thinks that he is being unfairly forced to pay the real price of the Negro social revolution. And he is at least partly right.

Suppose the Wallace man is an autoworker or a steelworker. He then earns base pay of around \$8,000 a year, with maybe another thousand for overtime. He almost certainly owns a house, and the house is worth about \$16,000, in which the Wallace man has an equity of about \$9,000. He is thus one of the highest-paid workers in the history of this or any other country. That equity also makes him a member of the bourgeoisie. So he ought to be as contented as a well-fed milch cow. He isn’t.

INCOME

That income is illusory. Take away taxes and the monthly payments to the finance company, and the Wallace man’s real spendable income is probably under \$6,000 a year. That is not much on which to run a house and a car, and to support a wife and between two and three children (statistically, 2.3 children). The Wallace man works hard, but he doesn’t have much left over for beer on Saturday night. And if you consider his situation, you can see why he is for Wallace.

He cannot afford to live in the safe and affluent far-out suburbs. He lives

in or near the central city, and the statistics tell the story of the appalling rise in the crime rate in the central cities all over this country. When Wallace says that “your wife can go to the supermarket without fear of molestation when I’m President,” that empty promise means a lot to the Wallace man.

Another Wallace promise also means a lot to him—that “a man who works 25 years to own his own house ought to be able to sell it to whoever he wants to,” which is really a promise to end open housing. The Wallace man fears that Negroes will move into his neighborhood, and that he will be forced to sell his house at panic prices. His house is his capital, and any threat to his capital makes him as unhappy as it might make a Mellon or a Rockefeller—and maybe more so.

SCHOOL

There is a third Wallace promise that means a great deal to him—that Wallace will support “the inalienable right of a parent to decide where his children go to school,” which is, of course, a promise to end integrated schooling. The Wallace man’s children do not go to the well-financed, almost lily-white schools of affluent suburbia, and he doesn’t have the money to send them to private schools. The schools in the central cities are for the most part very bad schools—again, the statistics tell the story. In some of them, vandalism and violence are daily facts of life, and the children learn little or nothing.

It may be illiberal of the Wallace man not to want to send his children to bad schools in the name of integration, but it is not at all unnatural. And it is not unnatural either for him to worry about the “molestation” of his wife, or about losing his equity in his house, which is all he has. The irony is that George Wallace’s South helped to create the situation which has in turn created the Wallace man.

When millions of poor rural blacks from the Deep South flooded the cities of the North, the South had its revenge on the North for winning the Civil War. For the blacks were educated according to the South’s “separate but equal” doctrine—and thus hardly educated at all. The inevitable results of this inva-

sion of the cities by poor and illiterate people were the high crime rates, the pressure on housing, and the terrible schools which have converted millions of formerly staunch Northern Democrats to Wallace’s racism.

But it is important to note that Wallace says very little to stir up whites against blacks—he never says a derogatory word about “our Niggra citizens.” He says a great deal to stir up whites against whites—the uneducated against the educated, the “average man in the street” against “the elite power groups.” Wallace is, in fact, the leader of a revolt of the working people who drink beer in bars against the “elite” who drink Martinis at cocktail parties. And the Martini-drinkers will ignore the revolt at their peril.

For what makes Wallace so immensely effective a demagogue is that there is a lot of truth in what he says. What he says, again and again, is that “the pseudo-intellectuals” and “the guideline writers” and “the ivory-tower editorialists,” who are for integrated schools and open housing and restrictions on the police power and so on, are forcing the working man to pay the real price of their liberalism.

CHILDREN

“There are 535 members of Congress,” he says, “and a lot of these liberals have children, too. You know how many send their kids to the public schools in Washington? Six.” It would be rather surprising if there were as many as six successful Washington journalists or upper civil servants who send their children to the integrated public schools. And in very truth, there is something a bit contemptible about the affluent liberal who lives in the safe suburbs, and reserves all his sympathy for the Negro militants and the radical young, with none at all left over for the hard-pressed, hard-working Wallace man.

One of these days—maybe in 1972—the Wallace man may get his revenge. Then the American free society which has miraculously survived all these years may die, four years short of its 200th birthday, to be replaced by some uniquely American form of the police state.

Police - Fire

Rump groups

anti-semitism

choice betw N/A & N

N/A not another Defeat

Bl P = Negro Zionism
OK but we no Arabs!

own control vs parents
own neighborhood N/A?

District #6 Lake - Oker

OK struggle w/ N, Jew more freedom

In Love: complacency - he's right!

① not meant to be nor
considered to be all-
inclusive or definitive
complex, changed etc.,

② not for Sam to play to
emotions; more personal
disc in vestry, which is
more proper place - quiet
factors re last night d 11.12

③ misrepresentation at
least 2 x \therefore read DSS.

To those who are tired, ^{exh.} ~~emot~~ drained ^{psych}
~~upset~~ a just ^{there} weary I say: wake up for the
battle he has joined. It's just beginning!

OCEAN HILL BROWNSVILLE CONTROVERSY.

Friends, it must surely be obvious to all that the world is being swept by revolutionary forces; from Columbia to Mexico, from Paris to Madrid, from NYU to Tokyo our view encounters dissension, turmoil and violence. The trend is for people not only to demand but to obtain a voice, an involvement, in their own destiny. Power politics, power blocs or even powerful bosses of whatever country or shade of political leaning are simply no longer in vogue; the pendulum has swung ^{to} the other extreme. Involvement, participation and one's own destiny: these are the key phrases of our time and, for the time being, there is no escaping this trend. All this, my friends, may appear rather ^{commonplace} ~~obvious~~ to you but I make mention of the obvious because it fits into the context of our discussion this evening. Decentralization, the wish of a community to have a voice in its own destiny or, in our case, in the destiny of its children, is part of this ^{revolution} ~~trend~~ also and it is the issue at the heart of ~~the~~ matter. It all began rather meekly and quietly, at least for most. The Supreme Court decreed that separate but equal facilities are inherently wrong and that change must come about. Consequently, we in the north met the first demands of the minority by instituting a system of "bussing": Negro children ^{were} ~~being~~ bussed into the better neighborhood schools under the assumption that there they would learn more. This system, however, failed to achieve ~~the~~ desired results because soon both white and negro parents learned a basic fact about the N.Y.C. school system: namely, it was not a very good system to begin with. Bureaucratic, top-heavy with elderly personnel and wary of change, mixed together with a new superintendent of schools hired and then fired but a couple of years ago, the system was not doing much good to anyone. The ^{worse} ~~good~~ schools of the white community were far superior to the bad schools of the poor neighborhoods but the whites did not complain because their children did get into colleges and that was ~~all~~ ^{what} they cared about. ^{Soon} ~~Suddenly~~ the realization came to the black community that if they controlled the local schools, they would have to be better and, consequently, the concept of decentralization, (a voice in controlling the destiny of their children as far as the schools were concerned) became the answer. One minor problem, foreseen but not considered of great import, was the fact that by em-

bracing decentralization, the process of integration would be halted and segregation reinstituted, although this time on a voluntary basis.

While these ideas and changes were in the winds, the now famous Bundy report was published. It advocated decentralization for N.Y. City and its proposals were warmly received by all minority groups, the Board of Education and the Mayor. The only group which did not welcome the recommendations enthusiastically was the professional educator for immediately certain problems came to the fore: the plan would destroy the merit system, it would make districts unequal in terms of financial independence, would work inequity in terms of teacher hiring and firing, and would, above all, divide the city along racial, national or ethnic lines which is precisely the other extreme from what we had always called the "American" way! Finally, decentralization was a part of the City between 50 and a 100 years ago when the Irish ran the schools; the result was appointment by graft, political pressure, ^{the} the Church so that in order to eliminate these abuses, the school system was centralized in recent decades. What ~~this~~ ^{the} Bundy Plan was doing therefore was to turn the clock back 100 years when, in reality, we should be looking toward the future.

But all these are ~~problems~~ ^{problems} ~~matters~~ which might perhaps have been overcome if matters had been allowed to resolve themselves with reason, logic and good faith on both sides. What the minorities wanted, at first, was logical and correct; they reasoned, and probably justly so, that if they would control their schools they ~~now~~ ^{now} would obtain all those ~~elements~~ ^{ingredients} of a good school system which had always been denied them: for example, good text books, clean schools, visual aids, stable teachers, proper authority and other pedagogic aids which they had requested so often in the past but had always been denied. It was no secret that the most torn, the dirtiest, the oldest and the most used as well as abused text books in the city school system were usually shipped to Harlem schools because no one ^{else} in the city wanted them any longer. In ~~this~~ ^{their} outrage the minority groups were right and in this type of context, decentralization would have served a ~~fine~~ ^{useful} purpose. What did ~~happen~~ ^{develop}, however, was not along these lines at all; suddenly, with new power at their command the local groups decided that the teachers now employed

iii ^{the white, usually Jewish, teacher, they asserted}
were "out of tune" with the community; had "stunted" the emotional growth of the children and, therefore, could not really teach ~~black children~~ ^{Negroes}. It was decided in the psychological upheaval which now became evident in the Negro community that the dominant theme was not to be reading, writing and arithmetic but the implementation of the new philosophy: "Black is Beautiful". Thus, courses in African music, dances, chants, Swahili, culture and literature were introduced in public, Junior and, presumably, senior High schools. Furthermore, whenever a group of citizens did not care for the ^{incumbent} ~~present~~ school board, ^{they} ~~it was~~ summarily dismissed ^{it} ~~and the~~ new group took over. Teacher morale was demolished, the reading level of the schools fell off and the "Black is Beautiful" psychology, ^{while} ~~in~~ ^{correct} ~~stead of an aim~~ became a goal in itself; ~~while~~ the basic skills were minimized. ^{it was a} ~~The~~ mistake was made to say: it is more important that a Negro child be proud of his color and what it represents rather than to prepare him for the needs of his time in American society. After all, it is here in America where he must make his mark; very few Negroes, it seems to me, wish to return to Africa.

But, again, the controversy still might have been resolved if not all sort of new elements were introduced in the Ocean Hill-Brownsville area, made into an experimental district under the guidance and leadership of the Board of Educ. First of all, the concept is not all bad except for two points of contrast: 1) what was good for the Negro would be just as good for the white; besides, we have other groups in the City besides Negroes, ~~whites~~ and Puerto Ricans. If the Negro ^{is granted} ~~wants~~ a course on Africa, I can insist that in a predominantly Jewish area we have a course on Jewish customs or on Israel. Similarly, if the P.R. ^{class} ~~wants a course~~ on Spanish culture, the Chinese can have ^{lessons} ~~a course~~ on their ancient civilization, the Greeks on theirs and the same for the Italians, Poles or any other national group. 2) It happened that in the Ocean Hill-Brownsville area, the teachers were predominantly Jewish and this caused an anti-semitism so virulent as to make Goebbels look like an amateur. It is forgotten, however, ^{55% of the force} ~~that there are so many~~ Jewish teachers because during the past generation most other professional fields were closed to ^{us;} ~~the Jew~~; such as banking, medicine, engineering ^{or} ~~and~~ corporation ^{level} ~~executive~~. Now, the local school dist-

dict not only arbitrarily fired these teachers, thus precipitating the strike, but hired in their place non-Union teachers who ^{often} took the jobs to escape the draft, and such other personalities as Mr. Ferguson, now serving a prison sentence for plotting to assassinate moderate civil rights leaders. Also, they hired such ^{individuals} ~~personalities~~ as Hatcher, Carson and in District # 1 a man (named Coppersmith) recently released from a mental institution and (a Mr. Davis) who ^{very same} has been arrested for major assault several times. These are the people who planned a course on rebellion at JHS 271, the school now under attack ~~daily~~. This course, only planned but not instituted, was headed by several individuals and organizations one of which is entitled "NEGRO", headed by our own Dr. Matthe who is leading the assault on the legally constituted school board in District # 6 to which we in Washington Heights, Inwood belong. It's a small world but the pattern is always the same.

The Union, of course, rejects these incursions and has called its third strike in six weeks. They demand due process, the protection of the teachers, the condemnation of the anti-semitism in Brooklyn, and legality in handling the entire matter of decentralization; they thus demand something which the N.Y. State Legislature was unwilling to do at its last session. Furthermore, the principle of the Union is correct: what happens in Ocean-Hill Brownsville today may and already did happen in other districts tomorrow; the school system can not be placed into the ^{hands of a} vocal but minority group of radical individuals who use the children as a pawn while they struggle for power with the Establishment. That this is the case, can be proven and has been ~~are~~ publicly by incidents in our own district, as so many of you know only too well. Furthermore, what must always be remembered in this matter is that the underlying struggle is not only decentralization in its pure form, as was the purpose originally and to which very few actually objected, but power in a very real and dramatic sense; power on a social, political and, especially, on a financial level. What many people tend to forget is that, as my "colleague" Rev. Adam Clayton Powell has so wisely said at an earlier time, green power is ^{more} ~~a~~ vital ^{than} ~~power~~ and by that he meant money! Huge sums are at stake; our money, Ford Founda-

tion money, State money, City money, Federal money and the sum runs into the millions of dollars. It is a part of the issue not overlooked by Rev. Oliver or Mr. McCoy nor by Mr. Shanker nor by Mr. Lindsay.

These, then, are some of the basic facts involved in the dispute and some of the ramifications. This is not a complete discussion of the issue; we hope for further enlightenment after the Service, in the Vestry. But let me make ~~but~~ two ~~more~~ points, in quick order; 1) it has not been established that a colored teacher is better than a white teacher although, of course, a Negro can probably relate better to a black child than could a white ~~teacher~~. On the other hand, white teachers very often have gone out of ~~their~~ way to help the underprivileged in every way possible, far and above the ~~call~~ of duty. Of course, whether ^{Negro teacher} ~~the~~ will make ^{more} headway in teaching the 3 Rs is as yet an unanswered question. 2) The tragedy is the plight of the white liberal who sees all of his former concerns washed away and all of his former commitment ignored. He can barely stand to live with himself and he can certainly not ~~stand to~~ live with others for everything he has supported and stood for in the past, just a year ago, is no longer valid. ^{the rule, reason has abdicated and decency has become obsolete.}

And, ~~that~~, finally, brings us to the conclusion: we believe that much of the impetus for this hardening of the lines of strife comes from a small radical group, not representing the ^{whole} community. Where, then, are the parents en masse, where is the solid black middle class, where are those who even in Ocean-Hill Brownsville remove their children from school for fear of what might happen to them. And, lastly, how shall we resolve the issue if no one is now willing to ^{raise} ~~add~~ his voice ^{in behalf of} ~~toward~~ reason and right; ^{indeed,} what is right, who is correct what is the proper means and where will the conflict lead us? It is to these questions that we must address ^{ourselves} ~~us~~ but no one is certain of the answer. That is the tragedy of our time and it is a time in history with very few blessings. There are ^{all too} many who profit from this strife but one point is certain: those who suffer ^{the} most are they who can least afford it, and these ~~are~~ our children! If we adults can not learn to live together in decency, what hope is there for them? Without learning, their future ~~is~~ in doubt and all our hope for them ^{will be} ~~is~~ in vain. ^{f.o.} Nel Tab. Frid evening; Oct 18, 1968.

To those who are tired: emotionally drained, psych. exhausted or just bone
weary from lack of sleep + excitement, I say: wake up for the battle has been joined
+ the fight is just beginning.

BOARD OF EDUCATION
OF THE CITY OF NEW YORK
110 LIVINGSTON STREET
BROOKLYN, N. Y. 11201

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October 6, 1968

Mr. Kenneth Josey
Chairman
Local School Board 6

Dear Mr. Josey:

The Local School Board of District 6 is the official arm of the Board of Education in District 6. It properly chose Mrs. Adele Timpson as Acting District Superintendent during the leave of Dr. Sidney Rosenberg.

It is our intention to deal with Mrs. Timpson and the Local School Board on all matters pertaining to the operation of the schools in District 6. If there are any groups within the District who are concerned about any educational matters, they should present their concerns to the District 6 Local School Board for its consideration.

Very truly yours,

Rose Shapiro

ROSE SHAPIRO
President, Board of Education

Bernard E. Donovan

BERNARD E. DONOVAN
Superintendent of Schools

sj

1) in Rhodes I've been just from 40 state school districts
back to 4! In my just the reverse although it was very
decent. also a ~~new~~ then central & now decent. again

2) Ocean - B - teachers "out of tune with the community"
charge. What does that mean re teaching ability of teacher
e.g. arith, reading sentence structure, etc.

3) Hiring - hire on basis of local bias!
Ferguson: conspiracy charges to murder Whitney Young -
Rog. Wilkins - he as Dist. Superintendent? Principal?

u: Jews -- are succumbing to mob rule -- seem always to
be same 200 people from Harlem, etc
there are rest of 8 million people & represented by: Unions,
Civic Service, Management, Finance, etc

(now Black Panthers want decent police corps - present
cop is "occupation troops" - want to police themselves
with their own - TV interview TX/10/68.)

Future: diff between Local Board & "People's Board" in density
Current Supt. and Principals seeking Alexes or retiring.
Death of merit systems in N.Y.C. - This will set
pattern for other cities in country.

City of Ticonderoga Science introduced for 1st time over
past 4 years! Science - now!! Formerly Syst who would
must have done.)

if you lower admission grade requirements in Colleges
lower also for Jews, Cath, Prot etc; answer: "bribe up"
in HS there of college potential.

How did Jews get into this field of doc to such a degree?
Engineering closed, Medicine closed, Corporations closed, etc
Let teachers in O-B because many teachers simply said to
avoid the draft!

Dr. Dellman, Asst Supt of Schools (?) TX/11/68

Lower East Side

Chinese vs P.R.

Dist #1 - fire Dist Superintendent
want couple of school modern
copying machine - mental institution #

Doris - arrested several times

Other kids set up if O.B. closed
neighborhood wants this bar
attend. dropped

But financial stakes ^{money is} power
as a kind of another lecture
I don't want this on your conscience

Joe, also for Police; caps no more
Country head of T.C., we helped.

Recent: 7000 ^{new} teachers a year +
old ones will find other places

Rec will have no visible effect on
kids at all - ^{descent, better teachers as we} effect - put poor into middle

Just here teachers are now colored
does not mean they are better.

There is - correlation between
XX income of parents + abil of kids
we expect: provincialism, racism,
regeneration

(Coleman report - Federal)

Recent part of world-wide rev. movement

placardum swinging other way.
Involvement by people in their own
learning; students, business, gov
Fed Fed: other cities too. put into middle cl
e-s = Hatchett article. Also. Am Soc
Assoc "FORUM" - Soc of Am
world-wide Russian movement
Other u-s. There to stock, etc (no me
reproduced)

Hatchett: 90% personnel. Jewish
fact: 55% on top, levels, each 50%
lot of teachers hired by the C are Jewish
but the C said: fire them then Navail.
Union help train teachers for new school
of high school. each. Started with
300 + now 83.

US Office of Ed
Summary available.
Harvard Educ Review 3 mo ago

- 11 2 - insuffic guide lines
not rec
- 11 3 - no a-s combined
- 4 - less OK

4-5

GROWING ANTI-SEMITISM IN NEW YORK CITY

(Excerpt from Reprint from The African-American Teachers Forum, Nov.-Dec.1967)

THE PHENOMENON OF THE ANTI-BLACK JEWS AND THE BLACK ANGLO-SAXON:
A Study in Educational Perfidy. John F. Hatchett, P.S. 68.

....We are witnessing today in New York City a phenomenon that spells death for the minds and souls of our Black children. It is the systematic coming of age of the Jews who dominate and control the educational bureaucracy of the New York Public School System and their power-starved imitators, the Black Anglo-Saxons.

....It is the avowed thesis of this paper that this coalition or collusion, or whatever one chooses to call it, is one of the fundamental reasons why our Black children are being educationally castrated, individually and socially devastated to the extent that they are incapable of participating in, and carrying through to a reasonable conclusion, any meaningful educational experience.

....In short, our children are being mentally poisoned by a group of educators that are actively and persistently bringing a certain self-fulfilling prophecy to its logical conclusion.

....The reader may ask why have I singled out Jews? It is not a matter of singling out; it is a statistical fact (even though the Board of Education refuses to release the data) that Jewish teachers comprise between 80-85% of the teaching staff of this system and if you break it down on the supervisory level, e.g. assistant principals and principals, the percentages would rise to approximately 90 to 95% respectively.

* * * * *

(Excerpt from Brief presented by Melvin Pritchard, Vice-Chairman, Education Committee, Council Against Poverty to the Board of Education of the City of New York at a Public Hearing on August 17, 1966)

....Now is the time to face the unalterable and undeniable fact, the fact that the Christians, Black, White or Puerto Rican, are being persecuted, driven out of the free public schools of their community with every effort being made and having been made to deprive them of their rights to first-class education and first-class citizenship within the public schools, parochial schools and private schools of their communities.

....Parents -- black, white, Puerto Rican -- citizens and taxpayers are forced to withdraw their children from the public schools of their community simply because those in firm control of all of the public schools in each community, district superintendents, principals, supervisory personnel, guidance counselors and teachers, who comprise almost in toto one particular ethnic group of non-Christians are wilfully, deliberately and intentionally depriving American citizens of their right to first-class education in the community public schools of this city, state and nation.

....Starting with kindergarten, materials are withheld from the Christian child intentionally, wilfully, deliberately and with malice to deter their progress. Programs offering challenge to the young mind are consciously withheld.

....These children are demoralized, their egos shattered, hence lack of interest, their spirits destroyed, then to dope addiction, dropping out, crime and total degradation.

....Thereby, we create a free college seat from public tax dollars for the children of these destroyers of other humans and their rights.

* * * * *

(Reprint of throwaway distributed at a meeting chaired by Charles Kenyatta)

....Black Moorish America.

....Now is the time to rise up and "seize" the schools in your community and teach your "Moorish" history.

....Now is the time to destroy these Jews educational system and their Hitlers plan.

(OVER)

(Excerpt from a throwaway entitled African-American History and Zionism which was placed in the mailboxes of teachers in the Ocean-Hill Brownsville School District)

....If African-American history and culture is to be taught to our black children it must be done by African-Americans who identify with and who understand the problem. It is impossible for the Middle East murderers of colored people to possibly bring this important task the insight, the concern, the exposing of the truth that is a must if the years of brainwashing and self-hatred that has been taught to our black children by these bloodsucking exploiters and murderers is to be overcome.

....The black community must unite itself around the need to run our own schools and to control our own neighborhoods without whitey being anywhere on the scene. We want to make it crystal clear to you outsiders and you missionaries, the natives are on the move!!!

....Look-out! Watch-out! That backfire you hear might be your number has come up. Get out, stay out, stay off, shut up, get off our backs, or your relatives in the Middle East will find themselves giving benefits to raise money to help you get out from under the terrible weight of an enraged black community.

These little ditties were placed in the boxes of teachers employed at P.S. 144.

Education in No Man's Land

We the people are all hip and wide awake
We hope the following are to for their
own sake
Education Teachers you had better begin
to earn your pay
The parents, not the UFT decide if you
go or stay
We're not speaking of the teachers as a
whole
But those that won't teach get the hell
off the bowl

Action Centers

So here Judas pimp we'll give
you a clue
It takes exactly one dime to
call the "Internal Revenue"
All big sisters and big brothers
too
Are keeping their eyes on all of
you
Shape up or ship out before this
Fall
Or all you mothers "against the
wall."

Anti-Semitic Incidents in Predominantly Jewish Areas

....During the past year the Williamsburg section of Brooklyn has been the target of several anti-Semitic outbreaks with the Hassidic Jews as the victims. Many were hit by empty beer bottles and tin cans thrown from roof tops on Friday nights when the people were going to and returning from services.

....These incidents have been traced to originate from Puerto Rican and Negro churches and organizations applying for poverty funds in the Williamsburg area of Brooklyn.

....The Lower East Side has had assaults committed on rabbis, students and leaders of important Jewish programs, i.e., Rabbi Moshe Feinstein and Rabbi Shisgal.

....There have been many acts of vandalism and destruction at synagogues, some of which have recurred as many as seven times. These acts of vandalism culminated in the felons taking Holy Scrolls from the Ark, unrolling them on the floor and pouring water or paint on the parchment of the Sefer Torahs.

....This has happened at Mogan Avraham Synagogue at 89 Attorney Street, Young Israel Synagogue, 229 East Broadway, Livoner Schul, 79 Ridge Street, Hungarian Synagogue, 183 Rivington Street and the Poilisher Shtibel, 7-11 Montgomery Street. The last synagogue mentioned was vandalized six times and culminated in the burning down of this religious edifice.

....At the last election of the Community Development Agency (locally based poverty program), which was held in Crown Heights, the Tactical Patrol Force of the Police Department had to be called in order to protect the Jewish people and to escort them home safely. It was openly stated at the meeting on the microphone that no Jewish person who dared to vote in this election would reach home safely.

....The Borough Park Jewish Community, which has until now been a quiet, peaceful area, composed largely of Italian and Jewish families, has during last Passover, been the victim of 12 assaults perpetrated on religious Jews going to or coming from services. One 79 year old rabbi was in Maimonides Hospital for three months after this attack and has lost his right eye.

9/3/68

Board of Examiners
110 Livingston Street
Brooklyn, N.Y. 11201

Statement of the Board of Examiners
Concerning the Staff-Selection
Recommendations of the Bundy Report

The Report of the Mayor's Advisory Panel on Decentralization of the New York City Schools (the Bundy Report) represents a sweeping effort to increase community involvement through decentralization. While the purposes of the Report are laudable and some of its recommendations point in the right direction, its proposals for local staff selection would destroy the merit system of selection, set up segregated school staffs, lower standards where they can least afford to be lowered, destroy staff morale, and skyrocket administrative costs of selection.

1. The proposals will destroy the merit system.

The staff-selection recommendations of the Bundy committee will increase political, racial and religious influence in the selection of teachers and supervisors creating an unparalleled pool of patronage available to politicians and local action groups constituted on racial and religious grounds. Neither the Board of Examiners nor any other selection agency choosing personnel on the basis of merit can accept the notion that race and religion should be factors in the selection of principals and teachers.

The Bundy report does this precisely when it states "whatever the causes, it is certain that some predominantly Negro or Puerto Rican districts will....seek to staff them (i.e. the schools) with more teachers and administrators of their own groups." The very fact that the report then discusses protection for those whom it calls "white teachers" is terrifying in its implications.

2. The proposals will result in chaotic and divisive local recruiting and selection.

30 to 60 recruiting teams will compete for personnel at a time of critical teacher shortage throughout the nation. There is no doubt that the more affluent areas will staff their schools first. The report states "Applicants, especially those outside the state, will be able to apply to more than one district in the city and to the central agency as well." This will mean a possible total of 61 applications to be processed where one now suffices.

3. The proposal that state certification guarantees a wider pool of qualified personnel is misleading and contrary to fact.

State certification is based largely on courses taken by the prospective teacher at institutions of varying quality in any part of the country without regard to the level of competency achieved by the student in the program. It represents a floor only. No community in the state selects on the basis of state certification alone. Selection is made from among those who have state certification. New York City accepts state certification for eligibility in almost all teaching areas and, beginning in 1969, in supervisory areas.

4. The proposals will result in a lowering of standards and a consequent deterioration in the quality of staff.

When the less favored districts cannot staff their schools, they can "petition the State Commissioner of Education for alternative means of certifying teachers." At this point, enter politics and a downgrading of standards. To suppose the State Commissioner has the time and the staff to intervene in every case of appointment or retention of persons chosen on political, racial, or religious grounds is completely unrealistic. The result would be that the less favored districts would get the sub-standard teachers, whereas the better prepared teachers would go to the more favored districts.

5. The proposals will skyrocket the costs of selection.

Perhaps visionary social planners can say "we believe it would cost more to operate the Community School Systems than it does the present system" and "realistic forecasts could not be made." At a time when every penny is needed to improve the learning process, it is folly to waste funds on a multiplicity of competing selection agencies. The report claims that "the dollar cost of this plan is not a major question."

(Continued on reverse side)

6. The proposals will destroy the morale of current and future staff and would discourage creative leadership.

Those now seeking teaching and supervisory positions know that the selection will be made on objective professional grounds with reasons for acceptance or non-acceptance clearly made known. The Bundy plan for local selection, including admittedly racial and religious factors, will discourage able applicants from applying. Moreover, the natural tendency to favor local district personnel for promotion in the district will actually result in narrower educational horizons.

Under the Bundy plan, creative persons who voice opposition to the local administrator could never hope for advancement. Experience has proved that, where selection is done by the hand-picking methods advocated in the Bundy report, those who are selected are usually the conformists who do not rock the boat.

7. The proposals will substitute for professional selection, selection by persons untrained in this area.

Apparently the Bundy committee would set up as many as 60 community selectors with undefined qualifications, free to set their own criteria with no indication that standards would be uniformly professional. Put bluntly, one child would be taught by a better staff than other on the basis of place of residence--a situation that New York City has been trying to correct rather than to worsen.

8. The proposals do not take cognizance of significant changes in the procedures of the Board of Examiners in response to changing times and changing needs.

Among the changes that have been made or are in prospect are the following: selection procedures have been streamlined and speeded up (so-called "walk-in" examinations are given in which applicants are examined and placed in a single day); out-of-town recruitment has been greatly expanded by a special recruitment unit; a large-base supervisory examination (assistant principal in junior high school) is being given simultaneously out-of-town and in New York City; the National Teacher Examinations will be used experimentally this spring to evaluate its potential; supervisory examinations have been revised to give greater weight to on-the-job experience; through a special examination this fall, substitutes are being given a special opportunity to become regular teachers and thousands have applied; an amendment to state law in 1967 reduced the size of the Board of Examiners and centralized administrative responsibility in order to facilitate innovative activities and strengthen cooperation with the Board of Education.

Parallel to these changes, the Board of Education has moved to eliminate the substitute category, set state certification as the basis for eligibility for almost all licenses and encourage and expand opportunities for minority group teachers by expanding decentralized professional seminars for teaching and promotional positions.

9. The Bundy Report, in its staff-selection proposals, does not represent a step forward but a step backward.

The decentralized method of school staff selection existed years ago in New York City but was discontinued because it was unsatisfactory.

Former Superintendent William Jansen in an annual report describes the earlier situation as follows in a section entitled Looking Backward 100 Years:

LOOKING BACKWARD 100 YEARS

"Each of the twenty-two wards (constituting New York City) was semi-autonomous in the administration of its schools. When we talk nowadays of decentralization, it is well to remember that we had a rather thoroughgoing form of it a century ago...The trustees of each ward were responsible for the selection of the teachers for the schools in that ward. They could nominate any one they deemed qualified to teach...Men and women teachers alike could obtain employment only by winning the favor of at least a majority of the eight trustees of the ward in which they resided. Non-residents of the ward had little or no chance, unless a little inter-ward logrolling might be indulged to get a nomination for a relative. The prospective teacher was expected to visit each of the trustees at his home or his place of business (which might well be a corner saloon) and plead for consideration. His clergyman might, of course, put in a good word for him and if his family was well connected politically, the chance of getting the appointment was materially enhanced."

Jay E. Greene
Examiner in Charge of Public Relations
Telephone: 596-6096

X/8/68
**Course on Rebellion
Listed at J.H.S. 271**

By EMANUEL PERLMUTTER

Courses in how to stage community demonstrations and how past revolutions have been planned and carried out are listed in the curriculum of evening adult education classes advertised for Junior High School 271 in the controversial Ocean Hill-Brownsville School district.

Among the teachers listed for the courses is Herman B. Ferguson, who is in jail awaiting appeal of a prison sentence for conspiring to murder moderate civil rights leaders.

Another instructor is Robert (Sonny) Carson, head of the Brooklyn chapter of the Congress of Racial Equality. He withdrew the chapter from the national CORE organization because he con-

Continued on Page 38, Column

COURSE ON REVOLT LISTED AT SCHOOL

Continued From Page 1, Col. 7

sidered the parent group insufficiently militant.

Leaflets distributed in the Brooklyn district say that the courses are to be held from Oct. 14 to Jan. 29, Monday through Friday, from 7 to 10 P.M.

Sponsors of the program are identified as the Black Panther party, the Black Caucus Political party, the Black United Front, the African-American Teachers Association, the African-American Students Association, Brothers and Sisters for Afro-American Unity, Independent Brooklyn CORE, and NEGRO (National Economic Growth and Rehabilitation Organization).

Walter Lynch, director of the evening community center at J.H.S. 271, said yesterday that he had given the sponsors of the courses tentative approval to hold classes because he thought they were within guidelines for the use of the school in evenings. He said these guidelines made schoolrooms available at a small fee for legitimate community groups.

However, Nathan Brown, executive deputy superintendent of schools, said that no application for the classes had been received and that, when received, no approval would be granted until "we have had a chance to confer with our legal department."

Many Use Schools

Mr. Brown said many organizations, such as the Red Cross, tenant groups, real estate associations and community organizations, held evening meetings in the schools.

"But in the case of a series of courses, we would have to look into the programs and ascertain whether those sponsoring them fall within legitimate guidelines," he added.

It could not be learned yesterday who would pay for the teachers listed in the courses. Mr. Lynch said he thought that it was likely they were volunteering their services or that they might receive a nominal fee from the sponsors, but he said he was not sure.

Among the advertised courses are those in black drama, karate, black political education, creative revolutionary literature, art, photography, dance, Swahili and African-American history.

The listed program director of the courses is Leslie Campbell, a teacher at J.H.S. 271. He could not be reached yesterday.

Mr. Campbell was transferred to the experimental school last March by Schools Superintendent Bernard E. Donovan from another school in the Bedford-Stuyvesant district, also in Brooklyn.

The transfer was a disciplinary one, imposed because Mr. Campbell had taken pupils from his school in February to a memorial program for Malcolm X, the slain Black Nationalist leader, held at Intermediate School 201 in East Harlem.

'Ax' Our Man in Manhattan

Lindsay Told Jews: 'Control Shanker'

By MARTIN GERSHEN

Jewish religious leaders are too nervous to speak about it openly, but there has been a bitter feud building between them and the Lindsay administration for some time.

While this seething anger burst for the first time publicly on Tuesday night at the East Midwood Jewish Center in Brooklyn, Jewish hostility to Lindsay has manifested itself on several occasions in private meetings.

Although it has never been revealed publicly before, Lindsay summoned Orthodox Jewish religious and lay leaders to his office on September 30 to tell them he wanted UFT leader Albert Shanker off his back.

That meeting and another one the following day in the office of Deputy Mayor Robert Sweet was pledged to secrecy. But certain facts have now seeped through.

At the Sept. 30 meeting, Lindsay came to the point immediately by asking Jewish leaders to control Albert Shanker and his UFT.

The rabbis were infuriated at this effort to urge spiritual leaders to intervene in a political matter involving their congregants.

Did the mayor call on the late Cardinal Spellman to stop the transit strike led by the late Mike Quill, one rabbi angrily asked Lindsay.

ANOTHER RABBI bitterly pointed out that Lindsay might have been brainwashed by anti-semitic literature in assuming that the Jewish community can be controlled by its spiritual leaders.

The rabbis then asked Lindsay what he was doing to curb anti-semitic attacks being leveled against Jews by Negro militants and how he planned to safeguard the lives and properties of Jewish citizens in ghetto communities who have been victims of increasing numbers

of Jewish citizens in ghetto communities who have been victims of increasing numbers of robberies, assaults and murders.

Lindsay countered the question by charging that New York Jews were destroying his administration.

According to one informant, Lindsay allegedly said: "You Jews have made me use up all my Negro credit cards."

That meeting ended with anger and bitterness on both sides.

THE FOLLOWING day a meeting was held at Deputy Mayor Sweet's office and was attended by representatives of Orthodox Jewish groups.

Among the organizations sending representatives were the National Council of Young Israel; Agudath Israel of America; the Union of Orthodox Rabbis of the United States and Canada; the United Lubavitcher Inc.; and the National Jewish Commission on Law and Public Affairs.

Sweet said he had called the meeting to tell those assembled that the parking ban for the coming Jewish holidays would be lifted.

Earlier Lindsay had decreed there would be no lifting of a parking ban on Jewish holidays, claiming he could not cater to Orthodox Jews, whom he described as "a minority's minority."

When Sweet announced that Lindsay had reconsidered his earlier decision, the assembled religious leaders refused to be grateful.

ONE RABBI reminded Sweet that the lifting of the parking ban on Jewish holidays had been a routine matter for 20 years and he could not see why a special meeting and a special decree had to be called on this matter.

Another rabbi sarcastically thanked Sweet for his "generosity," then said a far greater problem was facing the Jewish community in New York.

Citing increasing acts of vandalism against synagogues as well as high crime and mugging rates in Jewish com-

munities bordering Negro ghettos, the rabbis asked Sweet what the mayor planned to do about it.

The rabbi also noted that leaflets being distributed in the Ocean Hill-Brownsville area described Jews as "Middle East murders" and "money changers."

OTHER LEAFLETS warned Jewish teaches to get out of the New York school system before "your brothers in the Middle East hold benefits to get you out from under the weight of an enraged black community."

Sweet, say people present at that meeting, attempted to defend the Negroes, claiming the attacks against the Jews were not anti-semitic but anti-white.

Conceding that Jews in New York have become victims of an increased number of robberies and assaults by black militants, Sweet allegedly said: "let us not forget the fact that they are only reacting to a lifetime of suffering and exploitation once heaped upon them."

One Jewish leader became infuriated at this remark. He warned Sweet that he and Lindsay were making a serious mistake by equating Negro acts of violence against Jews with the discrimination and exploitation of Negroes.

SWEET QUICKLY dropped the subject and said the meeting was called to discuss parking regulations and not anti-semitism.

The meeting broke up angrily.

Jewish leaders who attended the meeting have been reluctant to talk publicly for fear of increasing an already tense situation.

But observed one rabbi: "We understand the mayor's problem. He wants to calm his Negroes and get a national reputation of doing well— at the expense of other groups.

"There is racism in reverse in New York today and there is growing resentment on the part of the population to it."



Martin Gershen

OPEN SCHOOL...OR CLOSE IT!

★ ★ ★ ★ ★

School Strike Forces Decisions

(Continued from Page 1)

the last two days, some 250 parents and striking teachers yesterday tried to block the entrance.

Under police protection, four teachers and 20 pupils were admitted, but further attempts to close the school were expected today, according to striking teachers and parents who support them.

At Martin Van Buren High School, Queens Village, some 20 youngsters paraded to protest its closing. They, too, were expected to continue their protest today.

Several Hollis high school students were teaching elementary pupils in the Hollis area in a makeshift school in a building at the corner of 111th Ave. and Farmers Blvd.

Richard Watson, 17, a senior at Francis Lewis High School, is coordinator of the school in which classes are held from 9 a.m. to 3 p.m. Monday through Friday for the duration of the strike.

* * *

THE PARENTS Association of P.S. 164 has scheduled a meeting at 8 p.m. tomorrow in the school auditorium, 137th St. and 77th Ave., Kew Gardens Hills, to discuss the school crisis.

A general membership meeting of the P.S. 219, Flushing, Parents Association, which was scheduled for tonight, has been cancelled.

The Parents Association of P.S. 175, Rego Park, has also scheduled a meeting to discuss the school situation, Mrs. Lenore Norman, president, announced. The meeting is set for 8 p.m. Tuesday in the school auditorium at 102nd St. and 65th Ave.

At P.S. 206, Rego Park, class assignments drawn up by striking teachers were to be distributed by the teachers and parents in the schoolyard this morning. A makeshift school housed in private apartments is being considered if the situation continues, according to Mrs. Barbara Wander, Parent Teachers Association president.

Last night, 150 parents and teachers of J.H.S. 202, Ozone Park, met to demand Mayor Lindsay close all schools because there are not enough supervisors on hand to keep them open.

of Laurelton and Assemblyman Joseph Kunzeman, Queens Village Republican, as well as Mrs. Helene Zaro, J.H.S. 109 PTA president, was held in the home of Mrs. Rita Franco.

* * *

ST. ANN'S Knights of Columbus Council of Queens Village has asked Gov. Rockefeller to start an investigation that could lead to the impeachment of Mayor Lindsay.

The council, which also serves Bellaire, Hollis and Cambria Heights, passed a resolution asking Rockefeller to "investigate the conduct of the Lindsay administration as a prelude to removal proceedings."

The resolution declares that Lindsay has acted in a manner opposite to his campaign pledges in the areas of lower taxes, the 15-cent fare, better police and fire protection, better schools, and economies in city departments.

At P.S. 104 in Far Rockaway yesterday parents picked up homework assignments for their children from a table set up outside the school at 26-01 Mott Ave.

Mrs. Ruth Geller, president of the school's Parents Association, said the assignments were prepared last week by teachers in the event of a walkout.

Miss Gertrude Kahn, vice president-elect of the P-TA at Junior High 189 in Flushing, said homework assignments prepared by a group of teachers were mailed to students yesterday.

She added that a panel discussion on "Decentralization and Community Responsibility" will highlight an open meeting of the P-TA on Tuesday at 7:45 p.m. in the school auditorium at Sanford Avenue and 147th Street.

Panelists, she continued, are to include the Rev. Timothy Mitchell, pastor of the Ebenezer Baptist Church in Flushing; Alice Marsh, UFT legislative representative; Abraham Holtz, principal of P.S. 24 in Flushing; Murray Bergtraum, head of the District 25 Local School Board, and Mrs. Catherine Papell, a parent and educator. Dr. Janet Messing is to moderate.

The Parents Association of Francis Lewis High School

OPINION POLL RUMOR JUST 'WRONG NUMBER'

"Sorry, wrong number . . ."

Staffers at City Hall's Action Center must have felt like resorting to that answer yesterday after a false rumor that the mayor was taking a public opinion poll, accompanied by the center's number, grew, and grew, and grew.

Word spread like wildfire that Lindsay was soliciting public opinion on the school situation and the switchboard at the Action Center was hopelessly tied up in a matter of minutes.

Shelley Brosoff, center director, said the rumor was unfounded.

of Arc Catholic Church, 35th Avenue and 83rd Street.

Class hours will be 9:15-11:15 a.m. Registration will be Monday at 9:15.

Three Springfield Gardens High School teachers, whose subjects are biology, math and French, are conducting classes for 30 students of Springfield Gardens and Andrew Jackson High Schools in the basement of the home at 135-29 228th St., Laurelton. Registration is open to 30 tenth grade students. Interested students should contact Ellen Bindler at that address for additional information.

Queens parents who want the schools reopened will demonstrate today at 1:30 p.m. at McDonald Park, Queens and Yellowstone Boulevards, Forest Hills.

Jamaica High School teachers who have volunteered their time will instruct the school's seniors who are preparing for the Regents State Scholarship Examination tomorrow from 9 a.m. to noon at the Hillcrest Jewish Center, 183-02 Union Tpke., Flushing-Hillcrest, PTA President Ada M. Epstein said. She also asked parents to help supervise the session.

Mrs. Epstein said all Queens PTA members are invited to attend a session Monday at 8 p.m. in the Colden Center at Queens College which she is organizing. The session is called "Parents Demand the True Facts About the Schools." Mrs. Epstein and representatives of major parties to the dispute, as well as all Queens legislators, have been invited.

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Shelley Brosoff Ordered to Court

NEW GROUP TRIES SCHOOL TAKE-OVER

'Dismisses' Local Board in Upper Manhattan District

By EARL CALDWELL

A militant, predominantly Negro group moved yesterday virtually to take over operation of the 28 public schools that make up District 6 in Upper Manhattan.

In an unexpected move, the group "dismissed" members of the district's local school board appointed by the Board of Education and replaced them with successors they had selected themselves.

The dissident group, which has no official status, calls itself the Community Planning Committee. It disclosed that it was also making plans to appoint its own assistant superintendent to run the district's schools.

The group met last night, declared the position of district superintendent vacant, and announced it would name its choice for the position on Monday.

Superintendent of Schools Bernard E. Donovan responded quickly in an attempt to block the bid for community control of the schools in the Harlem and Washington Heights area.

Dr. Donovan sent a telegram to the group declaring that it had "no authority to usurp the position of either the local school board or the acting superintendent."

Bronx Dispute Flares

While the group in Manhattan was attempting a take-over, another dispute over local control broke out in the Bronx.

About 50 parents there began an around-the-clock sit-in at Intermediate School 148. They said they would not leave the school, at East 169th Street and Third Avenue, until the Board of Education appointed a principal of their choice.

Classes at I.S. 148 were dismissed and the school was closed at 1:30 P.M. by the district superintendent.

By 10 P.M. less than a dozen of the sit-ins were still at the school, and the police reported "it's very quiet."

No classes were disrupted at the Manhattan schools in District 6 as a result of the moves by the Community Planning Committee.

Nathan Brown, Executive Deputy Superintendent of Schools, said the committee has "absolutely no official standing."

He said it was formed more than a year ago at a meeting in Dr. Donovan's office. It was originally named the I.S. 10 Community Planning Committee. Mr. Brown said, and its purpose was to "provide community consultation and cooperation in plans and developments of Intermediate School 10." The school is scheduled to open next spring as a replacement for Junior High School 139.

Dr. Roderick Loney, chairman of the dissidents' committee, said: "We don't have legal teeth, but we have teeth in the sense that we represent the community."

Dr. Loney said his committee was seeking to replace the local school board because it had not been responsive to the community's desires.

The committee made its de-



POLICE PROTECTION: A youngster on her way to school approaches a Police Department barricade near Junior High School 271 in Brooklyn's Ocean Hill-Brownsville school district. The troubled district, focal point of citywide teachers' strike, was quiet yesterday.

A New School Plan Stirs Peace Hope

Continued From Page 1, Col. 5

contained the following features:

"The powers normally exercised by independent school districts under the State Education Law would be conferred on the Ocean Hill-Brownsville district, in effect making it autonomous and beyond the jurisdiction of the city Board of Education."

"The institution of a scientifically valid experiment in community control"—now precluded by the district governing board's limited powers—to determine its effects on the education of children.

"The establishment of a graduate-credit program conducted by the Harvard Graduate School of Education in or near the district to upgrade the training and qualifications of teachers there. Teachers taking part in this program would receive one-year Harvard fellowships."

"The creation of an institute for community leadership development for parents, community agency personnel, organization leaders and future candidates for the district governing board. This would be carried out in connection with major educational institutions in the city."

"The employment of a recognized research agency to evaluate the progress of the experiment in community control for the guidance of the central Board of Education and the other districts in the city that are either now decentralized, or soon will be under a pending plan."

It was not clear how the plan would affect the crucial issue in the current dispute—the 83 teachers whose reinstatement in the predominantly Negro and Puerto Rican district has been bitterly opposed by the local governing board.

The local board's refusal to reinstate the teachers had been a factor in setting off the recently ended three-week citywide strike by the teachers' union.

The governing board's threat to relieve these instructors of

Sanders, a spokesman for the teachers' union, said that yesterday was "better" than Tuesday, as far as Ocean Hill-Brownsville was concerned. City schools were closed on Wednesday because of the Jewish holy day of Yom Kippur.

But Mr. Sanders said that all still was not well in the district and that "a pattern of discrimination was emerging" against the 83 teachers who returned to the district on Monday despite the objections of the governing board. The return of the teachers was a condition in the settlement Sunday of the three-week teachers' strike.

Mr. Sanders said that a new strike was still a possibility.

On Tuesday, the governing board directed Mr. McCoy to relieve the "unwanted" instructors of their teaching assignments. However, Mr. Oliver said yesterday that there was no "time limit" as to when the order would take effect.

It was apparent yesterday that the governing board and the community forces supporting it had decided on a "breather" to allow time for the new efforts to solve the dispute. The "cooling-off" period was expected to continue through today, at least.

The governing board had printed circulars calling on "people from the entire city . . . [to] please help us fight to get these unwanted teachers out of here." But it is not known whether the flyers, printed in both English and Spanish, were actually distributed.

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Several hundred policemen—the estimates ranged from 500 to 1,000—were on duty outside

Mount Carmel Baptist Church in Queens, searched out a television newsman so he could be interviewed.

He assailed Mayor Lindsay for sending so many policemen to the school, saying, "This oversupply of police here will create so much hostility in this community that it will take years to eradicate it."

Mr. May also criticized the head of the teachers' union, "Mr. Shanker has made the black community eat crow," he said, "and we aren't going to eat any more."

Minister Disagrees

His criticism of the police was disputed by another minister, the Rev. R. L. Evans, who said he represented the Brooklyn Baptist Ministers Conference.

"The police are doing their duty," he said. "They are carrying out law and order. I'm for them 100 per cent."

Other Negro ministers then bitterly denounced Mr. Evans as an "Uncle Tom."

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Citizens' Group Formed to Keep Decentralization in Ocean Hill

By GENE CURRIVAN

A citizens committee representing a cross-section of civic, community and church groups was formed yesterday to fight any attempt to abolish the Ocean Hill-Brownsville school experiment.

Expressing fear that such an attempt might be made "in the next two days or two weeks," a co-chairman of the committee, the Rev. Donald Harrington, who is also state chairman of the Liberal party, appealed to all citizens to support the committee's aims. Destruction of the experiment, he said, could also destroy decentralization.

The other chairman of the committee is Dr. Mamie Phipps Clark, executive director of the Northside Center for Child Development and the wife of Dr. Kenneth B. Clark, a member of the State Board of Regents who supports decentralization.

The Ocean Hill-Brownsville experiment was set up to demonstrate community control but has been plagued by union trouble since its local governing board tried to transfer teachers it believed were sabotaging the experiment.

Members Solicited

The new group, known as the Emergency Citizens Committee to Save School Decentralization and Community Control, was formed Wednesday through telephone solicitation and held its first meeting yesterday at the Community Church of New York, 40 East 35th Street. Dr. Harrington is pastor of the church.

The committee, whose members are both white and Negro, pledged its full support to the eight predominantly Negro schools in the experimental Brooklyn district.

The committee of 40 members includes Whitney Young, executive director, National Urban League; Mrs. Trude Lash, executive director, Citizens Committee for Children; Frank Espada, vice president, Urban Coalition of New York; David Seeley, former director of the Mayor's Office of Education Liaison; Rev. Wyatt Tee Walker, urban affairs aide to Governor Rockefeller, and the Rev. Kevin Kelley, assistant pastor, St. Thomas the Apostle Roman Catholic Church, 262 West 118th Street.

Legislative representatives

Goldberg Opens Mediation With Uniformed Services

A mediation panel by Arthur J. Goldberg began an intensified effort yesterday to resolve critical contract disputes involving more than 50,000 members of the city's uniformed services.

Mr. Goldberg, former United States representative to the United Nations, outlined the procedures that will be followed in separate meetings at the Americana Hotel with negotiators for policemen, firemen and sanitationmen.

The three unions, representing 22,000 patrolmen, 10,500 firemen and 10,000 sanitationmen, agreed to hold off any job action while Mr. Goldberg and his panel sought to promote agreements between the city and the service groups.

Mr. Goldberg said mediators would meet separately with each union and the city today and tomorrow and then review the situation Sunday.

on the committee include State Senators Ivan Warner, Democrat of the Bronx; Basil Paterson, Democrat of Manhattan, and two members of the Assembly, Charles B. Rangel, Democrat of Central Harlem, and Mrs. Shirley Chisholm, Democrat of Brooklyn.

Warning to Officials

The committee adopted a resolution saying that "we will do all in our power to fight efforts to abolish Ocean Hill-Brownsville and that our future support for political and educational leadership of this city and state will depend on the clarity and the courage of its response to the current crisis."

It pledged further that if the governing board of the experimental district were removed or the schools shut down and the children transferred out of the community, "we will take the leadership in organizing and funding an alternative school system for the 8,500 children who are now victims of a power struggle and whose future is at stake in the Ocean Hill-Brownsville today."

The alternative system, Dr. Harrington said, would probably be one sponsored by the state or a university.

The committee charged that destruction of the experiment would mean "a betrayal of the rights of minority groups to play a vigorous role in the education of their own children."

It further held that "the city cannot afford to allow entrenched private interest groups to deny the public interest."

The United Federation of Teachers and the Council of Supervisory Associations were cited as among the entrenched groups.

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—Stein, WNEW Radio

"A TREAT."

—Lewis, Cue Magazine

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of Education appointed a principal of their choice.

Classes at I.S. 148 were dismissed and the school was closed at 1:30 P.M. by the district superintendent.

By 10 P.M. less than a dozen of the sit-ins were still at the school, and the police reported "it's very quiet."

No classes were disrupted at the Manhattan schools in District 6 as a result of the moves by the Community Planning Committee.

Nathan Brown, Executive Deputy Superintendent of Schools, said the committee has "absolutely no official standing."

He said it was formed more than a year ago at a meeting in Dr. Donovan's office. It was originally named the I.S. 10 Community Planning Committee, Mr. Brown said, and its purpose was to "provide community consultation and cooperation in plans and developments of Intermediate School 10." The school is scheduled to open next spring as a replacement for Junior High School 139.

Dr. Roderick Loney, chairman of the dissidents' committee, said: "We don't have legal teeth, but we have teeth in the sense that we represent the community."

Dr. Loney said his committee was seeking to replace the local school board because it had not been responsive to the community's desires.

The committee made its decisions at a lengthy meeting yesterday morning in P.S. 192, at 500 West 138th Street. Dr. Loney said about 45 persons attended the meeting, most of them representing organizations in the community.

Calls Situation 'Fantastic'

"It's fantastic that people are put into positions where they must take matters into their own hands," he declared.

Dr. Loney said that he had told Dr. Donovan "two or three weeks ago" that the group would act unless a new local board was selected for the district through open elections. Dr. Loney said he called the Superintendent on two other occasions to discuss a new board, but had received no satisfaction.

"As a community, we have done everything we know how to do in working through established channels," he added.

Members of the official local school board said they would not accept "dismissal" by the dissidents.

Rabbi Jacob Goldberg, one of the local board's members, said it would defend its selection of Mrs. Adele M. Timponi as acting assistant superintendent of the district and would oppose any efforts to oust her.

The motion to replace the local board was made by Dr. Thomas W. Mathew, president of the National Economic Growth and Rehabilitation Organization (NEGRO).

After "dismissing" the official nine-member board—which has six black members—the committee appointed a new board of 13 members and five alternates. It includes Dr. Loney and Dr. Mathew.

District 6, which has 35,000 pupils, includes the area of Manhattan north of 135th Street, from the East River to the Hudson River.

In the dispute in the Bronx, parents in the predominantly Negro and Puerto Rican community want John Greene, now attached to Board of Education headquarters, appointed principal at I.S. 148. An opposing faction wants the job to go to Mrs. Josephine Jones, who has been a teacher and filled other roles in the city school system.

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It was not clear how the plan would affect the crucial issue in the current dispute—the 83 teachers whose reinstatement in the predominantly Negro and Puerto Rican district has been bitterly opposed by the local governing board.

The local board's refusal to reinstate the teachers had been a factor in setting off the recently ended three-week city-wide strike by the teachers' union.

The governing board's threat to relieve these instructors of their teaching assignments, now that they have been reinstated, led to the union's warning of a new strike.

Mr. Galamison said that the disputed teachers, as well as others in the district, would be eligible for the Harvard fellowships.

But a union spokesman said that this appeared to be a device designed to rid the district of the teachers it did not want.

Mr. Galamison denied this. He said that the fellowships would be "a plum" and would be entirely voluntary.

The Negro Board of Education member, who had sided with the community in its dispute with the union, told news-

"The alternative to this plan is to turn down the community. The community is not going to sit still for the conditions that now exist in its schools."

Rhody A. McCoy, the locally appointed administrator for the Ocean Hill-Brownsville district who took part in the meeting, declined to give his opinion of the plan until the local board had had a chance to consider it.

He added, "The plan has positive and negative aspects but unless everyone accepts it, it's not worth the paper it is written on."

Mr. Galamison brought the protagonists in the dispute together for a dinner meeting last night at the Commodore Hotel to present the plan and, perhaps, alternative proposals. Among those attending were four faculty members from the Harvard Graduate School of Education.

Representing the Board of Education were Superintendent of Schools Bernard E. Donovan, and four members of its special subcommittee set up to resolve the dispute: John Doar, the chairman; Mr. Galamison, Walter W. Straley and Hector I. Vazquez.

The meeting ended at 1:25 this morning with Mr. Shanker announcing that there had been "no resolution" but that further talks would be held later today.

Earlier in the day, Dan

strike was still a possibility.

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No Demonstrators

In any event, no demonstrators and only a few onlookers appeared yesterday morning outside the eight schools in the district.

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Several hundred policemen—the estimates ranged from 500 up—were on duty outside and inside the schools. The heavy police details have provoked bitter community resentment.

A police helicopter whirled overhead, searching for caches on roofs of bottles, bricks and other objects that might be used as missiles. None were found.

On Tuesday, there were melees outside several schools as adults and children, angered over the forced return of the 83 teachers, rushed police barriers and sometimes hurled bottles and bricks. Nine persons were arrested and 10 policemen were reported injured.

Yesterday, however, the main activity of the police involved trying to keep the scores of newsmen present confined to a pen formed by barriers across from the entrance to the junior high school, which is at Hopkinson Street and Saratoga Avenue.

About a dozen Negro ministers were at the school. One, the Rev. John H. May of the

Episcopal Church, was spokesman for the Rev. R. L. Evans, who said he represented the Brooklyn Baptist Ministers Conference.

"The police are doing their duty," he said. "They are carrying out law and order. I'm for them 100 per cent."

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Shot Fired at Patrolmen

A shot fired by a youth narrowly missed two patrolmen last night as they got out of a radio car on Schley Avenue near Balcom Avenue in the Throggs Neck section of the Bronx. The patrolmen, William Dennis and Dennis O'Leary, chased the youth, who managed to escape with his friends into the Throggs Neck Housing Project nearby. The incident occurred at 8:20 P.M.

U.S. Atomic Display Bombed

CORDOBA, Argentina, Oct. 3 (AP)—A terrorist bomb damaged the United States Atoms for Peace exhibition in Cordoba today and forced a postponement of its opening. A policeman was injured when the bomb went off before dawn. The explosion wrecked the plastic dome of the pavilion.

Coalition of New York; David Seeley, former director of the Mayor's Office of Education Liaison; Rev. Wyatt Tee Walker, urban affairs aide to Governor Rockefeller, and the Rev. Kevin Kelley, assistant pastor, St. Thomas the Apostle Roman Catholic Church, 262 West 118th Street.

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"A MASTERPIECE! A GLORIOUS PRODUCTION! A TIDAL WAVE!"—Clive Barnes, N.Y. Times
SALOME MITCHELL W.B. JENS RYAN BRYDON
in
EUGENE O'NEILL'S A Moon for the Misbegotten
Directed by THEODORE MANN
Tues. thru Fri. Evg. at 8:40, Sat. 7:00 & 10:00, Sun. 3:00 & 8:40 P.M.: \$3.50, 4.50.
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HANDEL TO JAZZ:
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Handel's Italian Cantata and Henry Brant's The Crossing by the NEW YORK CHAMBER SOLOISTS and jazz by the MITCHELL-RUFF DUO
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ACADEMY OF MUSIC
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THE BOYS IN THE BAND
A New Play by MART CROWLEY
Production Designed by PETER HARVEY
Directed by ROBERT MOORE
MAIL ORDERS: Tues. thru Fri. 8:40; Sat. 7 & 10:30; Sun. 3 & 7:30; Orph. \$3.95, Mat. \$3.95.
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Four New Movies Rated Condemned By Catholic Office

The National Catholic Office for Motion Pictures has given condemned ratings to four new films. Paramount's "Barbarella," Regency's "Birds in Peru," Cinemascope's "If He Hollers, Let Him Go" and Grove Press's "Week-end."

The Catholic reviewing group calls "Barbarella," which it describes as "presumably intended as a 'comic strip' for adults," a "sick, heavy-handed fantasy" with nudity and "graphic presentations of sadism." The office is critical of the movie industry's Production Code Administration for having approved the film, although the code specifically forbids "undue exposure of the human body."

"Birds in Peru," which was directed by Romain Gary, the French novelist, was condemned, the office said, because of its "low moral tone" and because the office felt it to be "graphically suggestive in treatment." The office contends that "If He Hollers" is "no more than a cheap exploitation of explicit sex and brutality under the guise of a story about racism and justice."

Jean-Luc Godard's "Week-end" was described as "dangerously simplistic in its attack on traditional morality and existing social values."

The Catholic group adds: "Without denying the truth of certain of its criticism or the force of its artistry, the film on the whole is a coldly intellectual exercise whose treatment frequently becomes adolescent."

Entertainment Events

Films

OPENING TODAY

HELLO, DOLLY, a drama starring Ruth Gussman, written and directed by Fred F. Fichtelberg, released by American International Pictures, at neighborhood theaters. SHOWDOWN FOR ZATOICHE, a Japanese drama starring Shintaro Katsu, directed by Kenta Miyaki, released by Jive, at the 55th Street Playhouse, east of Seventh Avenue.

Opera

TONIGHT

METROPOLITAN OPERA, Puccini's "Tosca," 8 p.m.; New York City Opera, Madama Butterfly, 8 p.m.; New York State Theatre, 8 p.m.; AVA TO, OPERA, Puccini's "Madama Butterfly," 8 p.m.; 319 Bowery, 8 p.m.

Concerts

TODAY

NEW YORK PHILHARMONIC, Leonard Bernstein conducting, Philharmonic Hall, 8 p.m.; LISA MARANZ, mezzo-soprano, Albert H. Hays, violinist, Library Museum, Lincoln Center, 8 p.m.; DENVER QUARTET, pianist, Carnegie Hall, 8 p.m.; THE QUEEN'S GUARDS, Madison Square Garden, 8 p.m.; LILIPPE HALL, pianist, Carnegie Recital Hall, 8 p.m.; JAZZ/ROCK/BACH, Handel to Jazz, the Art of Improvisation, Brooklyn Academy of Music, 8 p.m.

Dance

TONIGHT

CITY CENTER JOFFREY BALLET, "Cello, Lancer," 8 p.m.; "Clowns," 8 p.m.; "The Clowns," City Center, 8 p.m.

Cabaret

OPENING TONIGHT

EMPIRE ROOM, the Waldorf Astoria, 301 Park Avenue, Tony Bennett, singer, THE BITTER END, 147 Bleecker Street, Janis Ian, singer/composer, Andy Robinson, singer/pianist, THE VILLAGE GATE, 160 Bleecker Street, Herbie Mann Quintet, the Soul Flutes.

ment frequently becomes adolescent."

The reviewing group, formerly known as the National Legion of Decency, is composed of clergy and laymen, and rates films in a variety of categories for Catholic viewers. "Condemned" films, the lowest classification, are forbidden to Catholics who pledge their support to the office.

THEATER 1969

PLAYWRIGHTS REPERTORY



"THEATER 1969, WHICH HAS OPENED A REPERTORY SEASON AT THE BILLY ROSE THEATRE WITH A FEW OF THE MOST INTERESTING PLAYS OF OUR TIME, HOLDS OUT THE HOPE OF BEING A RALLYING POINT FOR SANITY ON BROADWAY." —Clive Barnes, N.Y. Times

About "BOX" and "QUOTATIONS FROM CHAIRMAN MAO TSE-TUNG"

"THIS MAY WELL BE ONE OF ALBEE'S BEST PLAYS. IT IS CERTAINLY HIS MOST ADVENTUROUS." —Clive Barnes, N.Y. Times

"A STEADILY INTERESTING EXPERIMENT BY A BOLD DRAMATIC ADVENTURER. EDWARD ALBEE IS IN HIS MOST PROVOCATIVE AND CHALLENGING FORM. I THINK YOU SHOULD SEE THEM." —Richard Watts, Jr., N.Y. Post

"'BOX' AND 'QUOTATIONS FROM CHAIRMAN MAO TSE-TUNG' IS BRILLIANT, A COMPLEX, THOUGHTFUL AND ADVENTUROUS WORK. IT BELONGS TO THAT GENRE OF WORKS OF ART WHICH ARE ABOUT THE PROBLEM OF ART ITSELF." —Kroll, Newsweek

"COMMANDING THEATER, BRILLIANTLY STAGED. IN HIS LATEST PLAY EDWARD ALBEE HAS WOVEN A SPELL THAT WILL MAKE US THINK. I CAN THINK OF NO GREATER AIM FOR GOOD THEATER." —Allan Jefferys, WABC-TV

"AN ADVENTURE AND A BREAKTHROUGH INTO A NEW FORM." —Leonard Probst, WNBC-TV

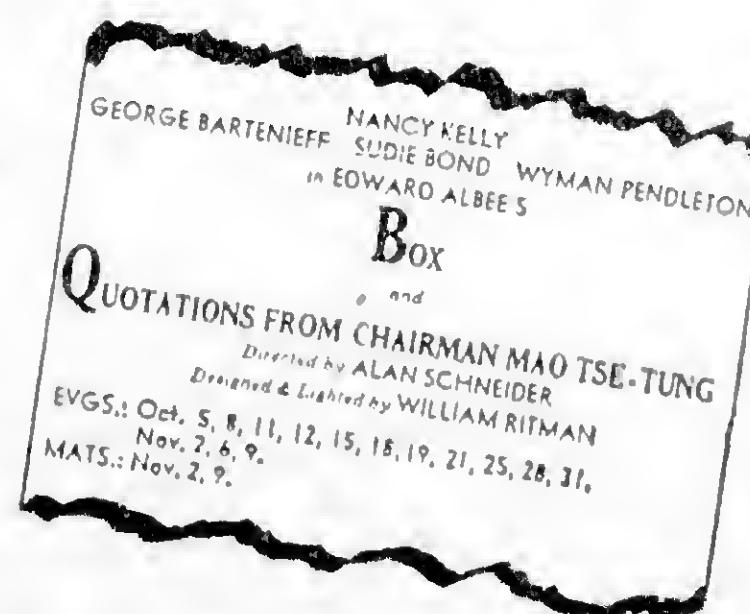
"NANCY KELLY, GEORGE BARTENIEFF, SUDIE BOND AND WYMAN PENDLETON ARE THE PLAYERS AND THEY ARE ALL EXCELLENT." —William Raidy, Newhouse Newspapers

"JUST GO."

—Clive Barnes, N.Y. Times

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"A FASCINATING PLAY. DONALD PLEASANCE IS BRILLIANT." —Richard Watts, Jr., N.Y. Post

"DONALD PLEASANCE'S PERFORMANCE IS ONE OF THE FINEST EVER ON BROADWAY. AN EXCITING PLAY... BRILLIANTLY DONE." —Leonard Probst, NBC-TV

DONALD PLEASANCE IN
**THE MAN IN
THE GLASS BOOTH**

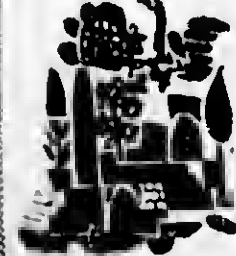
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BETSY PALMER

CACTUS FLOWER

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"The Cocktail Party"

Evgs. Oct. 4, 5 at 8:30; Oct. 6 at 7:30; Oct. 7 at 6:30, Mat. Oct. 5.

Moliere's

"The Misanthrope"

English version by Richard Wilbur

Evgs.: Oct. 8 at 8:30; Oct. 9 at 7:30, Mat. Oct. 9.

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LYCEUM THEATRE, 149 W. 45 St., JU 2-3877
See ABC theatrical directory for details.

"One of the best plays of many a season!" —CLIVE BARNES, N.Y. TIMES

ZOE CALDWELL in

the new smash hit comedy

THE PRIME OF Miss JEAN BRODIE



HELEN HAYES THEA., W. 46th St., 246-6380. See ABCs for details.

"A LOT OF FUN!"

—Clive Barnes, N.Y. Times

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You haven't even seen
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You haven't even seen
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"A BLOCKBUSTER MUSICAL" "SEE IT" Barnes, N.Y. Times
"JOEL GREY FABULOUS" "MAGNIFICENT" "CLOVER" AP
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47 HORSES and 160 MEN • THE MUSICAL RIDE and THE MOUNTED BAND OF THE LIFE GUARDS and ROYAL HORSE GUARDS • The famed CHANGING OF THE GUARD
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At the piano, Samuel Sanlers
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ZOE CALDWELL in the new smash hit comedy THE PRIME OF MISS JEAN BRODIE



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THE COCKTAIL PARTY
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MATS.: Oct. 5, 12 at 2:30.
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EVGS.: Oct. 8 at 8:30; Oct. 9 at 7:30.
MATS.: Oct. 9 at 2:30.
Prices: Mon. thru Thurs. Evgs. at 8:30: \$6.50, 5.50, 4.50, 3.50, Fri. & Sat. Evgs. at 8:30: \$7.25, 6.25, 5.25, 4.25, Mats. Wed. at 2:30: \$6.25, 5.25, 4.25, 3.25, 2.25. Student seats avail. all perfs.: \$2.25. Phone Res. Acc. 48 hrs. prior to perf. LYCEUM Thea., 149 W. 45 St., JU 2-3877

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EVGS. at 8:30. Mats. Tue-Wed. at 2:30, Wed. at 2

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—Watts, Post
BETSY PALMER
in the comedy hit!
CACTUS FLOWER
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BROADWAY'S MUSICAL COMEDY SMASH STEVE LAVERGNE
The Lush, Laugh-Filled Hit!

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HARRY GOZ in
FIDDLER ON THE ROOF
WORLD'S MOST ACCLAIMED MUSICAL
Also Starring RALPH ALLEN
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FLIP SIDE
A New Comedy
DAVID McCALLUM
MONICA EVANS DONIOWE
DON FRANKS
MAIL ORDERS: Mon. thru Thurs. Evgs.: Orch. \$7.50; Front Mezz. \$6.50; Rear Mezz. \$5.50; Bal. \$4.50, 3.50, 2.50, 1.50, 1. Fri. & Sat. Evgs.: Orch. \$8.50; Front Mezz. \$7.50; Rear Mezz. \$6.50; Bal. \$5.50, 4.50, 3.50, 2.50, 1.50, 1. (Opening Night Completely Sold Out) Enclose self-addressed stamped envelope with mail order. ROTH THEA., 222 W. 45th St., 246-5869

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Production Directed & Choreographed by JOE LAYTON
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BROADWAY'S MUSICAL COMEDY SMASH STEVE LAVERGNE
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PEARL BAILEY in
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Co-Starring CAB CALLOWAY
Directed and Choreographed by GOWER CHAMPION
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PREVIEW TONIGHT AT 8:30
EVGS. OCT. 4, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31
OPENS TUES. EVG. AT 7:30
RICHARD LESLIE in
KIDNEY
A New Musical
HER FIRST ROMAN
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Directed by CHARLES GRODIN
Mon. thru Thurs. Evgs.: Orch. & Boxes \$7; Mezz. \$6; Bal. \$5.25, 4.25, 3.75, Fri. & Sat. Evgs.: Orch. & Boxes \$8; Mezz. \$7; Bal. \$6.25, 5.25, 4.25, 3.75, Wed. Mats.: Orch. & Boxes \$5.50; Mezz. \$4.50; Bal. \$3.50, 2.50, 1.50, 1. Sat. Mats.: Orch. & Boxes \$6; Mezz. \$5; Bal. \$4, 3.50, 2.50, 1.50, 1. Please enclose a self-addressed, stamped envelope with mail order—list alt. dates. BROOKS ATKINSON, 256 W. 47 St., 245-3430

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SAINT SUBBER presents
MAUREN E. H. STAPLETON
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P.L.A.Z.A. SUITE
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Mon. thru Thurs. Evgs.: Orch. \$7.50; Front Mezz. \$6.75; Rear Mezz. \$5.75; Bal. \$4.75, 3.50, 2.50, 1.50, 1. Fri. & Sat. Evgs.: Orch. \$8; Front Mezz. \$7; Rear Mezz. \$6; Bal. \$5, 4.50, 3.50, 2.50, 1.50, 1. Please enclose a self-addressed, stamped envelope with mail order; list alt. dates. PLYMOUTH Thea., 236 W. 43 St., 246-9156

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MAUREN E. H. STAPLETON
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MAIL ORDERS PROMPTLY FILLED
Opening Night Sold Out. All Evgs. Incl. Evgs. Preview: Orch. \$12.00; Mezz. \$10.00; Bal. \$8.50, 7.50, 6.50, 5.50, 4.50, 3.50, 2.50, 1.50, 1. Mats. Wed. & Sat.: Orch. \$10.50; Mezz. \$9.50; Bal. \$8.50, 7.50, 6.50, 5.50, 4.50, 3.50, 2.50, 1.50, 1. Extra Hol. Mat. Nov. 5 & Special Hol. Mat. Nov. 28. No evgs. perf. Nov. 4. No Mat. Nov. 27. ANTA Thea., 82 St. W. of B'way, 246-6270

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—Life Mag.
ROSENCRANTZ AND GUILDENSTERN ARE DEAD
EUGENE O'NEILL, W. 49 St., 246-0220
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ROSEMARY MURPHY
GEORGE BARTENIEFF CAROLYN COATES
BEN PIAZZA J. A. PRESTON LINDA WILSON
EDWARD ALBEE'S
THE DEATH OF BESSIE SMITH
Directed by MICHAEL RAUB
SUDIE BONO CAROLYN DONALD COATES SADA DAVIS STEPHEN McHATTI THOMPSON
"THE AMERICAN DREAM"
Directed by The Author
Edward Albee's
BOX AND QUOTATIONS FROM CHAIRMAN MAO TSE-TUNG
EVGS.: Oct. 5, 8, 11, 12, 13, 18, 19, 21, 25, 28, 31, Nov. 2, 6, 9, MATS: Nov. 2, 9

EDWARD ALBEE'S
THE DEATH OF BESSIE SMITH
AND THE AMERICAN DREAM
EVGS.: Oct. 4, 7, 9, 14, 22, Nov. 1, 4, 8, MATS.: Oct. 5, 16, 23, 30, Nov. 6
Samuel Beckett's KRAPP'S LAST TAPE
and Edward Albee's THE 200 STORY
EVGS.: Oct. 10, 16, 23, 24, 29, Nov. 7, MATS.: Oct. 9 (Opening), 10
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A Sensational New Play
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with JAMES EARL JONES
Directed by EDWIN SHERIN
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Evgs. 8:30. Mats. Tue-Wed. at 2:30 & Wed. 2:00

"I APPLAUD SHAW AND PINTER AND PLEASANCE FOR CREATING LIFE ON STAGE FOR THE FIRST TIME THIS SEASON."
—Leonard Lyons, N.Y. Times
DONALD PLEASANCE in
THE MAN IN THE GLASS BOOTH
A Play By ROBERT SHAW
Directed by HAROLD PINTER
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From Olden
#4

Shelley

Lecture series @
Bible

1968-9

(1)

4/20/69

1-4-7 D

0210 21210

720

Bible: Bk about Man; not man's need but God's anthropology

A.J. Understanding on the Nature of Man.

see "man" in Yiddish large, full love - 0210 - 714 012 710

Rebelle - 0200 - get H. from 713 -- Ad stands in R? there is

He to be fd? Wherever Ad, Man, there sense Ad.

Don't we (Jude or nation) overestimate man? Crisis all or as
may help explained in part by this overestimation! Build
all on man's greatness, ability, potential. Is it so?

"It is for my sake that world was created" - absurd or correct?

What are real questions; not of us or our with time, marginal quest

71000 Ad
in new th. ins; fix mind to insignif quest -- that there is probl, quest

Q! as a result of curiosity - out of not knowing

Problem: result of knowing too much, contradiction -- not
out of inquisitiveness but experiencing difficulty.

The more we learn about man, the more urgent probl of Man
Man¹ is a problem - a being afflicted by complexities, confused.

Horse has fd, shelter, health, care etc & is satisfied no horse
problem! Man - has all above + TV, Cadillac etc & he

says he has no yearning, he's an idiot. Man = probl

Man must have an image of what he (Man) ought to be!

probl. between image & reality of Man

Man - probl to himself, if not to others

Our probl = humanity of man

(2)

in next nuclear war (scientists) men say that in US 50 million
will be killed = not a calamity bec 150 million left!!

Have lost our "reverence for life".

Jew: he who says I mean = as if sand shall world = our answer!

In Judaism, man is central. God's concern is man; see this
in prophets - God concerned with widows, orphans, etc who are
being abused. This Jew! (not God or nuclear energy, physics etc)

That quest of God to Man: "P'ke" "Where are you?"

There has to be a relation of Being to Meaning
totality of Man enters into this. Not "what" is Man

bec "what" → a thing, object ... "who" = personal of Man

This "meaning" related to "image". I am that I think

I ought to be - how many can or want to say this?

Dignity of Man = helplessness, pain, helplessness, he hurts everywhere

Man is by nature a problem: can't be satisfied bec
problem part of human condition!

Human being = born that way but in life has to cultivate
being human; this must be required & worked on

Chesidim: "Arbeiten auf Sich" -- a continuous occupation

In Wedd ceremony, the P'ke is to say "I" or all

are worthless - That essence of Judaism, Man & God,

Man are interdependent; if x fix up humanity of man

his physical presence shall be abolished; if no

longer being human, no human being!

Human a term already ambiguous - he's only

(3)

human = subig term -- just like "human nature".
Description of Temple at Adelphe's given by Socrates as
1st an education - know your limitations - don't be
an arrogant little man -- rather than fulfill yourself.
Self-understand of Man = central issue (even tho modern
phils too concerned with linguistics)

Man = animal? but much in common but also very
dissimilar & diff is remarkable! Don't not forget it.
Ape = a human being without faculty of reason - def of A.H.
the image to live by - are guided by image & best of each
other - are you a thinking animal? 2 legs, no feathers, etc
v. "A Jew is a messenger who has forgotten the message" A.H.
are ~~some~~ flushed chicken?

Need def to live by & receive def to die by
Whom do I see when I see another human being?

① a species ② individual ③ one with whom & still
assoc sanctity

I to myself am unique, & something precious, special etc
but in relation to others in comparison to their
numbers & achievements, I am very little. But, as I
precious to myself, so is other person precious -- who
is this "average person" they are always talking
about? I am not he! Does anyone think of
himself as "average"? Doubt it!

(4)

Man created in אדם & אדמה but sin to make an
image of Ad yet greatest image to be in His image! Ben
& Ad had אברהם in common - end '8/8/87

Q. A:

Holocaust - Jews in Calif concerned re Mexicans but not re
Jews in Calif! Holo. to us = 1930s but to Yth of
today (J & X) Holo = Vietnam. But They are not the same!
Yth makes comparison bec don't know holo of Nazism
Answer - being human has to be acquired & may never
attain it! This there & failed. Don't look at man
not rockets to moon but build, encourage humans.

No explanation possible - no answer bec he failed us
but secondary question: where, at that crucial time,
there was man? why didn't he get insane & lived normally?
Man has power to do evil - see Cain & Abel -

Don't wait for explanation - can't with life, bec no answer!
Ad created אדם & אדמה but also, as outside of, אדם
Loving; violence a human necessity - not so, re
ADK but our ultimate security lies in linking
ourselves to Ad!

Man can find himself better & also in relation to
others by properly celebrating & observing
the Sabbath! (see his own work in This.)

One of problems is boredom & becomes cheap to himself; how to like
he also enjoys this world without a single אדם as if he

Rambam not an accountant going through ledgers of other people's personalities - Guide to perplexed is for himself - he is perplexed. Guide is for people like himself. - Similarly, Torah a bit of theol altho not systematic bec (as 1st book) 1st of Generation of Man.

2 trends in J lit, each rep by Akiba & Ishmael: not 1 but 2 Theologies

Characterized by ① deal with basic issues, ② consistent disagreements of above 2 part of us to this day.

Anti-Affadic tendency in Judaism here re found to emphasize primacy of Law but A.H. vs this bec both vital (see p. 5)

Kashim 1'0'0'0'0' - they begin here but Law re 0'0'0' (2)

Very little Agada out of Rabby; crested in 1000 B.C.

Mishnah 32a Rabby re R. Yochanan; most "sing" Torah.

R Ish - divine, mystical, apocalyptic; transcendent, deeper meaning

R Akiba - realistic, rational, 100 = lit meaning, simple

(Zohar almost cures those who are limited to 100 & Kabbalistic work of 15th cent says that 100 has same letters as 0'0'0'0')

Their conflicts reflected the preoccupations of the ages.

0'0'0'0' not only "heaven" but all "is" heaven & in earth

Akiba: at once all is created, don't take 6 days literally.

How vs Torah written? Sinai, wilderness, end of 70 years - 40 years. This new of Ishmael too but 100 created slowly per capacity of Man / does to absorb. But Akiba: on trans

⑦

event which can't be measured in human terms.
world as created → Low revealed at Rice & Rose
understood. - -

After the whole people saw ^{voices} thunder & lightning. = Ex
How can people "see" voices? Ish in Dhillia heard
The audible & saw visible - - Akiba however: Not not
a perception like any others rather heard visible
& saw the audible. = were both right & need
both (ו"ו, ו"ו, ו"ו, ו"ו, ו"ו, ו"ו)

Problem for today: how bring together, synthesis
Isr: still, small voice; probably is BK ret.

Abuta: Thunder; part of Ben Korchba rebellion

5. Examples of Disagreements

Abiba - excessive, enthusiastic

Ish - broderke, selin

Problem of pe" elzp - Romans tried to destroy Jud
Jews ready, even suffer, to die pe" elzp; Jews
were saddened to die a natural death!

Only in crises should man fix his life

Ahira: $\log_{10} P$ but not $\log_{10} \text{even}$

in 3 lines, if privately + not publicly, commit them!

⑤ Major principle of Jud re Ahimsa
Ishtmaal: no idolatry

Shiva: poetic, warm, inspiring, emotional. - Ish: cold,

crude but he is right bec. his includes more of Torah than all others: to remove men from idolatry!
But if idol. privately, do it & do not die.

③ Concerning XIS DP -

Ahr - must be sec to give a'v to Dd (to do something for Dd)
Ish - sec for purp to teach not to approach idols. This part of p'dor is too.

④ not clear { Ahiba: fit intimacy with Dd Dd involved in J history
In effect, Dd redeemed Israel & redeemed Himself
Ish: Dd particip in life of Israel not wly comp but identification; Dd affected by self of men
Ahiba - Dd = compassion: Dd is involved but this involves partial lessening of His power

Ish: omnipotence & no compromise

Ahiva: suffering, no problem. Exist; rejoice in it or even die (for it)

Ish - why should man suffer? Why? Major issue

Show me Thy glory - not literal! Not to "see"

Dd, impossible to live

Ahiva - can see Dd

Ish: prophesy: hearing; Ahiba: seeing (not meant)

Ahiva - purely good for Jews suffer OK (Heaven best)

Ish - downy for J fins; purely distorts Their appearance

YHWH - Ish - a'v d'v p'v a'v "among silent, suffering"

⑨

mes! Cant be bec has more compassion

Ish: eliminate all anthropomorphism from Bible

Abba: accepts & creates new mes.

Meaning: Nature of Dan

Abba: in image likeness of Dan created. }

Ish ual: microcosm
end 2nd lect.

Blessing of Jacob "wine & corn" by Isaac - Berishas
Kabbah = Orash, etc - at end of life don't talk of
food.

But originally, thought for Dan ('10): wine & corn.

Problem: that is C&D's that deeper allegory.

Can a person profit from suffering or all a person
blessing? a, more from suff than bless or bless
more than suffering!

The Suff person (R. Sussya) "I never could answer, I
never suffered in my life" !!!

Ad

Rel. Signific of State of Israel - - Lect III
Israel's dream of return, stable on rooofs, then prayed for
2000 yrs - is unprecedented.

This is a *mitzvah* we live by covenants & is part of us
To abandon Land would be to reject *mitzvah*; we are to be
a community that assumes com of *mitzvah*.

Minor development: man's increasing failure to take
Bible seriously; our rebellion is vs Bible. (Same for X
world in US; Russia, a rel people, no Bible; Nazis Bible
& were in protest homes, Bible read every day - no longer so.)

Western civil = New confrontation with Bible & acceptance

What is Israel - an event in which Bible comes alive again
& this one of great theol. implications of Isr. rebirth!

Isr re: Other nations: X can't appreciate Isr bec it de-
fies ordinary expectations & our return to Zion is
an embarrassment. We don't like to be sur-
prised; we live by ordinary, by clichés, bec we
can't stand or feel comfortable within extraordinary!

In us, Rev took place at Sinai - not ~~at~~ in India or Europe
& therefore we are part of that area where we stood
at ft of Mt. We must allow ourselves to be confront-
ed with what is unique for us.

Restoration of Zion began at time of its destruction; was
in process of rebuilding much before its renewal in
Space.

(11)

Our protest for rebuilding not heard in streets but in
our homes, sanctuaries, hearts, dreams; how many
times over 2000 yrs, 3x a day, did we say in /1500 x 600
... o' 6000' o' 10. Jerusalem, Zion became center
3 reasons for this return. ① hope, ② memory and
③ distress.

Hope: always part of J. Theol; J. power: hope. It is
an attitude or part of J. soul. Hope not idea
that all will be OK but tied to trust in Him
who rendered the promise. Our faith is trust
in Him who is in need of Dan! (The idea of regain-
ing Zion as silliest thing, a joke, elusive quantity
in terms of reality yet came to pass.) Idea in 1st
column Betleh Tikkvah; battle on them - Betleh. (no #2)
Here another quality in Judaism: waiting

③ distress - compelled us to develop Zionist pol. movement
but can't go on more so; age of distress yielded to age
of disaster. Ports of refuge closed & hearts sealed.
Even swallow may find nest (Ps) but no home.
First time in history, right of asylum denied to a people
1945: Provide a path - it is a sin to remain same!!!
What after holocaust - shields for perpetuity? Has Aus-
schwitz quibbled on future as well? Just ordered
to lay bones upon liberation - Sm of Dan on these
bones live? Should we follow Job's wife: Curse

God & die - assume anonymity among nations &
 dissolve but NO, to repudiate Bd should have been
 to meet holoc & lend credence to Nazism. We
 followed Job "Yea, Though He slay me..." Not a
 flight from God but a reaffirmation of faith.
 Should Dachau, B-B signify end of Jewish life?
 Let Israel be the end of J. life."

Is Israel answer to Auschwitz? No - only helps us bear it.
 What lends answer to State? Hope for future - a
 vision. To us history not disconnected series of
 events - but a unit in which Bd prevails.

Now at BB - history is BB - fire = heat, war, illness,
 famine, etc but world is not consumed. History
 prevails in that it is, was & can yet be.

An existence is a repudiation that man lives for death
 indeed, we live for hope, future - despite obstacles
 & this fact shown again with rebirth reborn of Israel.

What brought State into being? a state of dreaming.

J. existence an engagement of That which is greater
 than ourselves. It is a Divine imperative: to
 return to P.T.C.

Sol told to build Sanctuary on Mt Moriah; stay not at
 Sinai where Rev? For Mt Moriah place where
 the Sec Israel.

No claim that A'or here, Israelis are models of perfection but we ought to feel humble in their presence. Know how much is wrong there but also must know that is right & feel comfortable [a gal scientist was criticized for creation of human eye - not perfect, true but I find it OK.]

Very tribute to hope, power, achievement, fulfillment. Israel also in religious terms - not only with pride Can add new strength to Jews everywhere.

Africans, Asians no sympathy for us & Israel because only ones who can have sympathy are those who have been mentioned in Bible. Fundamentalists understand but the more liberal the X, the less they understand.

Others can't understand how - western people can fit into Arabic context.

Acts I: 6-7 "Is it at this time Thou restoreth Kingdom to Israel?" Answer: "no one can know times & seasons which Father fixed by his own authority". Must be dated after 70 & in process of authority being taken away; Jesus & his disciples very much concerned!! Answer - only God knows when restoration occurs (& over to Jewish sources, know also ~~that~~ ^{that} A'or will come but not when! Answer

is implicitly affirmative altho exact time vague
 Disciples + Jesus exact relation) & therefore, we do.
 But X interpret: quest/answer purely spiritual
 & no rel to political, social prediction. Trend
 is more positive among contemp. X.
 X hang-up: Old Test always taken allegorically
 but NT always real. ∴ Abc alleg figure
 but all mythology etc of Nary taken for real!
 What is meaning of State of Israel?

No other community in world spends such time
 as Is to find its meaning -- in its search for
 (Belgians don't do this, are not concerned with their
 being, existence, meaning; do exist per se.)
 All purpose/meaning was abortive. This story
 of rebels. Want 2 Cadillac, color TV etc
 but Israel seeks to survive & progress.

If we look at our own lives we could just sit,
 cry & shrivel up for of our memories - we
 don't do it. We hope propels us onward.
 We are witnesses to resurrection & being a
 witness implies a transformation.

Yiddish proverb "House is on fire but clock ticks on".

This is being alive - Constantly facing contradictions,
 challenges, shakes up inertia & demands new thought.

I state an answer to all our questions? No, it has turned out to be a challenge to our answer. Its significance is a personal rel issue & its very existence.

Above all, it is very real & personal; again! Expr x'c 111
end of 3rd text.

Q. A.

In challenge to X Thought? ... Also, "in day of warfare, chivalry, knighthood of Riddle Ages we were scholars & now then we nationalists, fighters, etc. heap scorn on us." In his essay on Sabbath pt is that Jew ^{has} sanctified primarily time rather than space. Most too! It rebuilt in time, ^{then} space. That is our dilemma about West Wall? Not its physical presence but the prayers which have been directed toward it.

A. H. - tried hard & succeeded to omit all implications of conversion from Treatise of Council II on Reicide. Issue: Cath Cleary did not understand A. H. problem re conversion; why? bec for them it was best of all bec gain salvation of soul. Hence, total redemption of man: mind, heart together.

1

KALLAH - New York and vicinity Assn of Reform Rabbis and Metropolitan Region of Rabbinical Assembly - January 20, 1969 at 1:00 P.M. to January 21, 1969 at 1:00 P.M. at Kutz Camp for Living Judaism, Warwick, New York.

1:00 Lunch and Room Assignment

2:00 to 4:30

Discussion I (45 minutes to 1 hour presentation - 1 to 1½ hour discussion period) "THE HUMANITY OF MAN" - Dr. A. Heschel

6:00 Dinner

7:00 Service - Ma-ariv

7:30 to 10:00

Discussion II - "THE MAJOR TRENDS IN JEWISH THEOLOGY" Dr. A. Heschel

8:30 Breakfast

9:00 Service - Shachrit

9:30 to 11:30

Discussion III - "THE RELIGIOUS SIGNIFICANCE OF THE STATE OF ISRAEL"
Dr. A. Heschel

12:00 Lunch

Questions:

3 Chairmen for discussions

2 men to conduct services - what kind

Motzi and Birchat Hamozone at each meal

Planned opportunity for Reform-Conservative Dialogue and discussion of mutual problems - or left to informal shmoos

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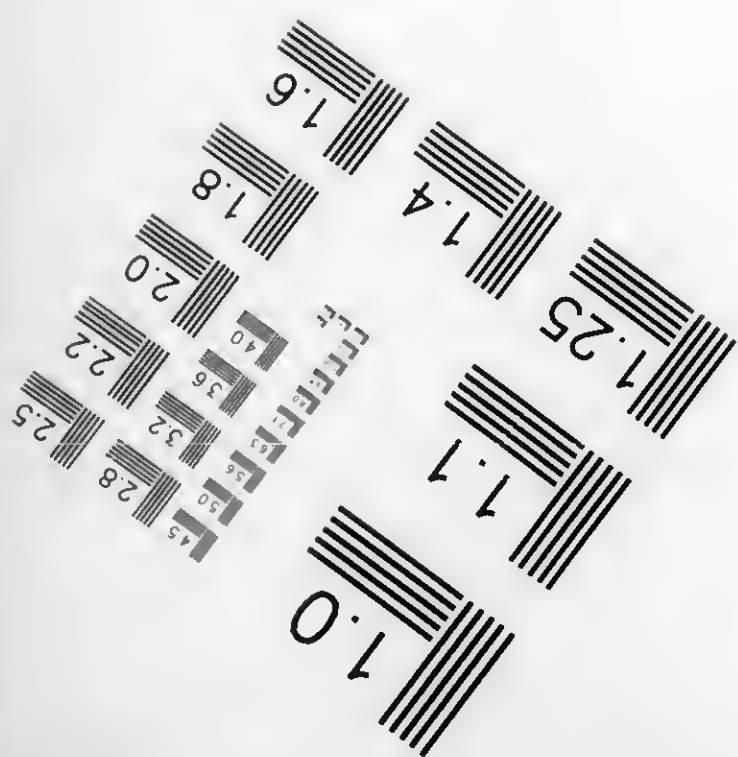
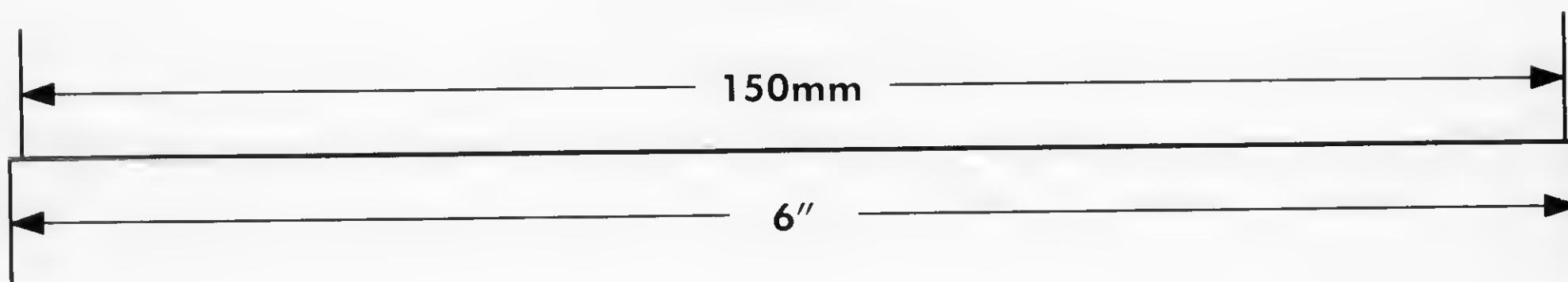
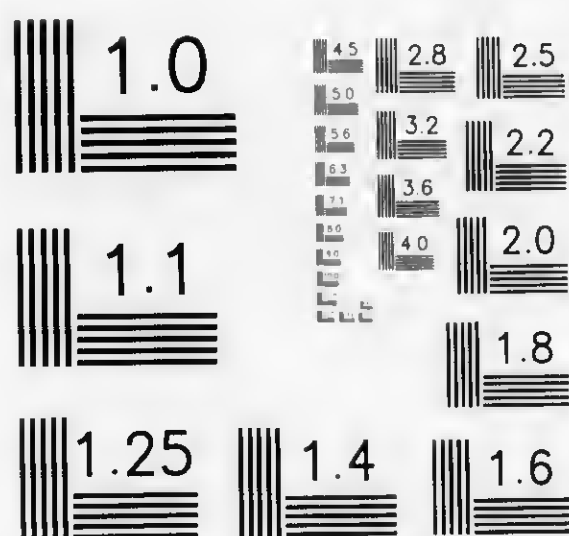
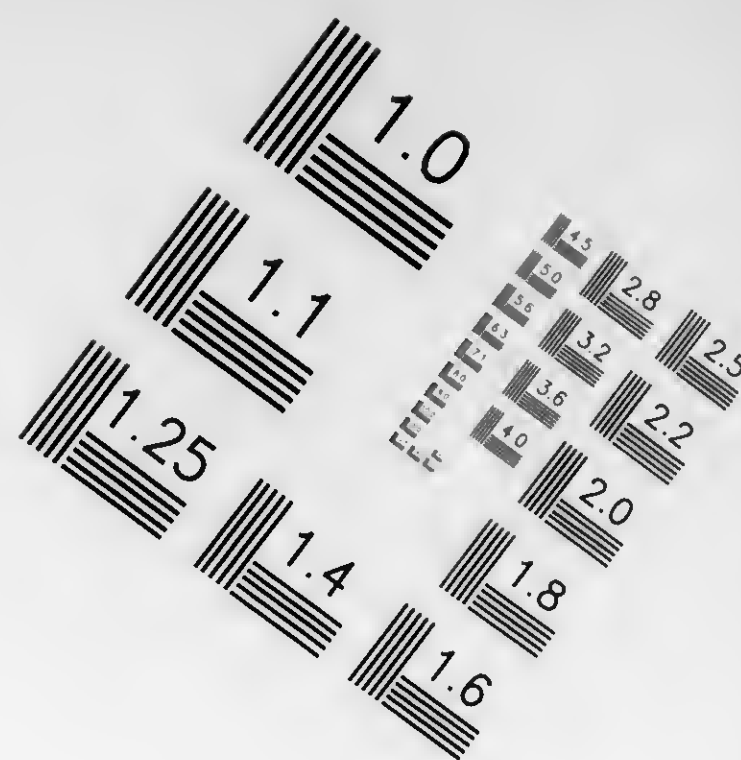
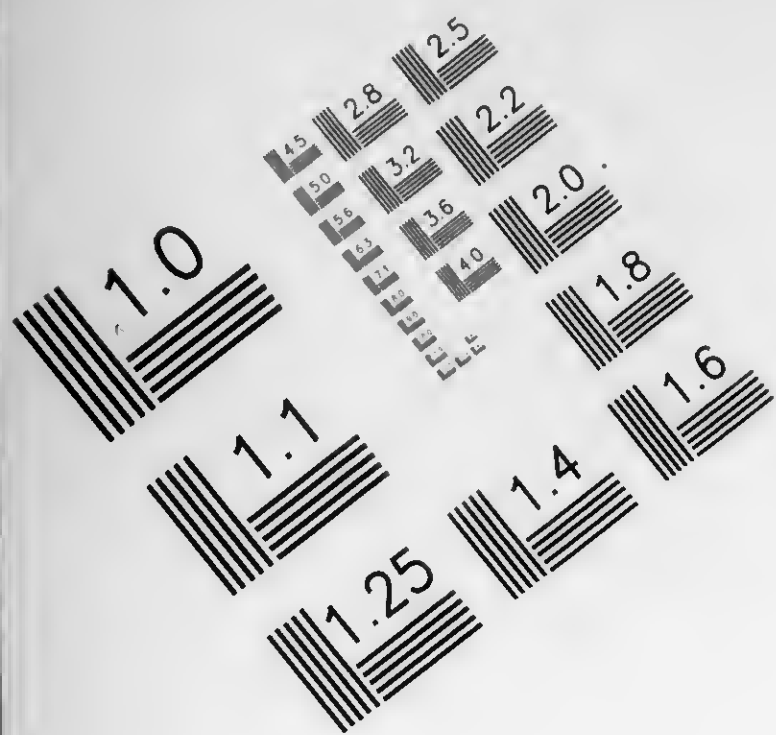
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IMAGE EVALUATION TEST TARGET (QA-3)

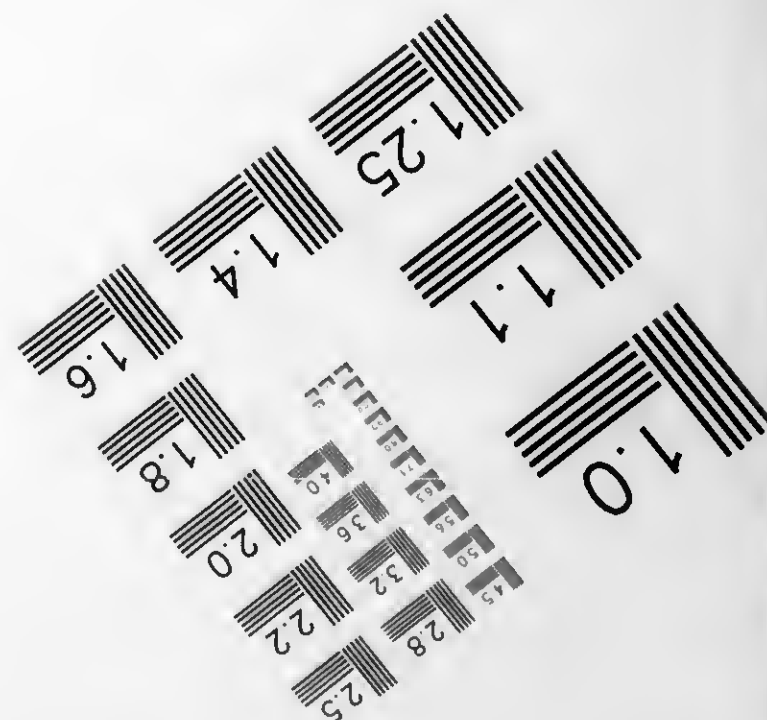


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